

scientifically, the danger of a break with past culture is probably exaggerated. It seems to the writer that nothing can prevent ultimately a complete change. It is merely a question as to whether the break is to be long drawn out in the interests of "saving Indian culture"—I wish some one would define what exactly is meant by this phrase—or rapid. Russia has made the break unusually violent and yet seems to be suffering no ill effects comparable to the ill effects of remaining retarded. If "saving" Indian culture and "indigenous development" mean preserving the medieval theology of India and if "avoiding a disastrous break in cultures" is mere camouflage for continuing these beliefs then "saving Indian culture" is a dastardly thing to do.

However, provided that "indigenous development" is not camouflage for maintaining the *status quo*, and that a radical change towards modernization is the object aimed at, it is certainly of the highest importance to conserve everything possible of the cultural heritage of India. One of Mayhew's principal conclusions is that cultural change must grow out of existing cultures. "It is recognized now that the personality of India can find complete and joyful expression only in a life consistent with her spiritual and social traditions and heritage. It remains for the West to suggest means of developing that life and to remind India, that the absence of development means spiritual death." Planned evolution is the most fruitful method of progress. The older culture has much in it of great value, which must be conserved if possible.

Most modern beliefs have their counterparts or foreshadowings in Indian sacred literature. These have been covered up by the popular beliefs of the time. The way to progress lies in discovering and popularizing these Indian statements of modern belief. For example, India largely through the pernicious beliefs of *Karma* and rebirth has been almost totally devoid of the unselfish service of mankind. The bulk of her religious literature does not urge it. But there is in the Shree Bhagavad Gita a section which runs "Saith the Lord, thou oughtest to work from regard to the masses of mankind. The wise should work desiring to promote the general good." Such religious foundation of a belief in the brotherhood of man should not be neglected. Those anxious to promote progress in India would

do well to search their scriptures for verses which, heretofore neglected, can in this crisis of the nation serve to give the sanctions of authority, the weight of accepted religious literature, to change in the needed direction. This is no new method. Every new religion practices it. Jesus, when asked to sum up the law and the prophets, answered by quoting two rather neglected verses of Deuteronomy and Leviticus and placing them in a central position.

In the second place, education may graft the new on to the old by using old terms but with a new meaning. The practice is universal in the history of thought and widely, though frequently unconsciously, used in India. Education should use it to a far greater extent than it has to date. For example, the doctrine of *Ahimsa*, that the highest religion is non-killing, would appear to be very readily infused with new meaning. Its harmful aspect relates to its application to animal life. Its exalted aspect relates to human life. Progress would gain immensely if education would proclaim the highest religion to be *Ahimsa*, and explain that *Ahimsa* meant respect for personality, the worth of life at its highest, respect for womanhood and childhood. Thus revived it would come to perform for India again a saving civilizing mission. Education could with ease thus interpret the old slogan. In this form, its teaching would meet with no objection from Mohammedan or Christian.

In the third place, change can be gradual and constructive if every effort is made outside the realm of the outlook to be changed, to adhere to the useful heritage of the past. India is a warm country. It would seem that its architecture should continue to be such as permits people to live largely in the open. Clothing worn by Indians should remain as it is now or at least be changed by natural evolution of the present dress. Language will continue essentially the same, Indian social customs may well remain practically unchanged as to their *form*. The growth toward brotherhood will naturally change and widen their *scope*. That is, table etiquette should remain unchanged but those with whom a person is permitted to eat will come from wider and wider circles, until whom one eats with becomes a matter of religious indifference. The impediments of civilization are certain to increase with the coming of the machine age. In India they should increase in accordance with Indian needs and

Indian conditions. Indian shoes, for example, may well be such as permit the wearer easily to slip them off when he steps inside the house. There is no need for the tightly laced shoe of colder countries to be used in India.

Literature presents a difficult problem. It is written from the viewpoint of the fundamental beliefs which are wholly inadequate for the present day. It reeks with superstition. Yet it contains much which should not be lost. Perhaps, the best procedure is that adopted by the various editors of the Old Testament *i.e.* the preparation of new recensions in accordance with current ideas. We may expect that as the viewpoint changes the present recensions of the Ramayan, the Purans and other semi-popular literature will become little read in India. If India achieves a unified modern standard by which to measure their ancient scriptures, in any way comparable to the standard which Western civilization has in the person of Christ, we may expect that they will be able to keep the mythology of the present time. Failing such a standard and the constant measurement and renovation of their scriptures by it, this sacred literature of India will become a brake on the wheels of progress.

In the beginning, the best recensions may be expected to be published by reformed sections of Hinduism, by missionary societies and churches. Thus the Christian Church in India would both promote the cause of progress among Hindus and make its own membership more indigenous by preparing a "Christian Ramayan", wherein the old story was retold according to the canons of Christian beliefs. To the extent that the work was skilfully and artistically done, it would influence public opinion and be used by progressive Hindus.

Together with this adaptation of the old there should go an ever increasing stream of literature steeped in the viewpoint of the twentieth century. Text-books especially should be written from this new viewpoint. The leaders of India with 92 per cent of the population illiterate have a matchless opportunity. If that 92 per cent is made literate on the modern outlook the battle will be half won. The old outworn useless ideas will tend to fade if the new is constantly presented constructively and positively.

In the fourth place, change from the old to the new must be made entirely as Indians themselves wish to make it. There is

no force which can to-day be used, by which one nation can force another to change its basic ideas. Repressed ideas are likely to be held all the more tenaciously. At least part of the failure to induce rapid change in India has been due to the fact that "modern ideas" were inextricably bound up with "foreign ideas". The reactionary movement is one in which the attempt to combat foreign cultural domination has led to a renunciation of most lines of progress. Indians themselves must initiate progress. No one else can do it for them.

To be sure, we cannot wait to begin educating till all people have changed their own ideas. But as fast as leaders change their ideas they can begin to pass them on in the form of education. What then are the ways in which education can function to close the gap and change old philosophies. First, we consider the direct attempts. What measures are practical to-day, whereby the older outlook may be replaced by the new?

The school can teach directly the infinite value of personality. The present belief in the subordination of the individual is a complex resultant of social and religious forces and not a major tenet of Hinduism. Indeed the monistic doctrine that all is God lends itself very readily to the correlative propositions that each man is god and that each man is therefore due infinite respect. Hinduism *per se* would have no objection to the teaching of this doctrine. There would be difficulty when it came to putting the belief into practice. Inconsistencies would arise as they do everywhere.

The school can teach enrichment by things, and by the conquest of nature. It can demonstrate the enrichment of life by material objects. It can use and teach the use of machinery. The school should be a museum of advanced civilization. Passage through a school should not only give literacy but should multiply wants and make the pupils mechanically minded. Graphic descriptions of better houses, better clothes, better food, better cattle, better gardens, better games, better roads, wells, and irrigation, better dishes and cooking utensils, better tools and implements, should be given. The story of the rehabilitation of a country like Denmark or of advanced parts of their own land should be a part of the subject matter required. The various "nation building" departments of the government are doing magnificent tasks in the way of building hydro-electric

plants, irrigation systems, rail-roads and bridges. During the last decade huge bridges, dams and power plants have been built, for example, the Sukkur Barrage. Do the primary school children, or for that matter, the middle school children of India know about these things and thrill with the feeling of power over nature, successful combat with the elemental forces, the desirability of machinery? Is the fact that in the United States of America each person has the mechanical equivalent of 230 slaves working for him well known to the school children of India? It is not. It should be. It can be. Does the school boy regard the rivers about him as possible sources of power, the land about him as a possible source of mineral wealth? Does he vision a network of concrete roads replacing the earthen cart tracks which now so ineffectively link Indian villages together? Does the Indian girl see factories, tractors, automobiles, sewing machines as a part of India's normal future? All this not only is possible. It is the function of the school. Education should require visitation, inspection and comparison of homes and equipment with the express purpose to lead the pupil to affirm, "I shall have as good a home" and to ask, "How can I get it?" When the village teacher motivates his classes to go to a near-by village that they may observe a farm irrigated by an oil engine and then leads a class session on "What must our village do to obtain an oil engine irrigation system" this objective will begin to be achieved. In so doing no religious sentiment will be outraged. True it will be difficult to implant the idea that the low caste can or ought to live like Brahmins or that the poor can aspire ever to live in comfort. There are difficulties to overcome. So are there in teaching children to read. But convinced of the value of reading we proceed to teach it. Are we convinced of the value of enrichment of life by material appliances? If so we shall teach this "subject" and overcome the difficulties.

The school can teach nationalism. Now that the nation has achieved autonomy, a magnificent opportunity occurs effectively to teach loyalty to a higher wider social grouping than the caste. The flame of nationalism if properly fanned should burn so brightly as to blot out the lesser flame of communal loyalties. The school should seize this opportunity and teach the state as the supreme social unit. To be sure, this is not the

final goal, *that is internationalism*; but this is a long forward step and one which necessarily precedes the kindling of an enthusiasm for internationalism. The school should emotionalize the pupils' regard for the nation by using ritual calculated to increase devotion to the nation as greater than and inclusive of all lesser cultures (caste and religious groupings). The school can condition the pupil, attaching his affections to whatever objects it pleases. The present situation calls for attaching the pupils' emotion to the Motherland.

Toward the same end, the school should provide ample opportunity for self-government of the local type. The school should be a self-governing community. One of its classes should serve, by study of text, lectures, discussions, written assignments, dramas and the like simultaneously to widen and deepen the experience of self-government. Observation of the way self-government functions in the township and village will be of assistance here.

All manner of cross-caste organizations, athletic teams, debating societies, scout troops, hiking parties, class committees should be organized and promoted as a part of the work of the school. The more the class, taught by whatever method, can resemble a club the better it will discharge this function of promotion of the practice of self-government.

The position of woman is one on which in India to-day education ought to be able to take a strong position and a forward looking stand. India's leaders are aroused to the position of her womanhood. Many of them are declaring strongly against belief in the inferiority of women, the purdah, lack of education for women and the like. Some go so far as to say that these things are not characteristic of genuine Hinduism. All this is to the good. It should be harnessed to the practical work of education by a rewriting of readers in such a way, that they will teach directly and indirectly the essential equality in worth of women and men.

The school can teach science unhindered today. Indeed one of the strong points of Hinduism is the breadth of view with which it has always regarded intellectual progress. The school can teach the scientific method of thought. The school can teach pupils to substitute the "hypothesis experimentation-reforming of the hypothesis further experimentation tentative

conclusion" type of thinking for belief in hearsay, authority and insufficient observation. That the pupils learn this formula and type of thinking is more important than that they learn the mathematical tables. It will affect their life to a greater extent. They should use this type of thinking time and time and time again in controlled situations till it becomes second nature to them; and they become capable of using it without guidance and outside of the school. The "subject matter" of such teaching should be precisely those areas of life where magic, superstition and animism now have their strongest hold, i.e. health, agriculture and the daily conduct of life. What is needed is that science should be taught in relation to charms, spirits in sickness, vaccination, inoculation, fertilization of fields, lucky days, astrology, and all the other popular prescientific thought which clogs the wheels of progress. That a technique for this kind of teaching will have to be worked out and special texts provided is obvious. But when that has been accomplished, the people of India will make more progress in a generation than they previously have made in many.

The school can set the stage to demonstrate man's freedom, his influence over his environment, the value of initiative. This will reinforce the teaching of the mechanical and industrial aspects of life and will serve to hasten the spread and growth of these life giving springs of modern civilization. The pupil should go out of the school feeling that India today presents wonderful opportunity for all those who will dare new things, that his station in life is not fixed, that his health, progress and success depends quite largely on himself, not on fate.

The school can prove that the new is better than the old, that scientifically determined truth is better than tradition. That each new generation does in fact make some adjustments in its social heritage, that those who make the adjustments obtain the largest rewards of life. Thorough-going criticism of the present with a view to improvement should be part of the function of the school. The type of architecture of the houses in which the children live, the eating, sleeping, playing, dressing habits of the people and, indeed, many of the ordinary aspects of life can be studied with a view to their improvement. Needless to say this study would not be, could not be, exhaustive. It need not solve many difficulties. It need not issue in many

improvements. But it should leave the pupils convinced that there are better ways, that the old was suited to its day but that the new must be remade for to-day and for to-morrow. An attitude of mind friendly to constructive change in regard to every aspect of life should be the aim of education.

The ideal home village, town and township will be the subject of thought. "My idea of an ideal village" will be a type of topic for lectures, oral and written compositions. "The progress of India during the last century" will be the heading of stories and descriptions in readers and histories. Children of all faiths should as a result of their public schooling come to have a profound conviction that progress is the will of God; that He, whom their forefathers have worshipped under various names, in reality desires the welfare of men and intends that men shall go forward changing the existing order in search of an ever richer and more abundant life. This is one way in which the religious life of India can be conserved and directed into profitable channels.

So much may education at the present accomplish without too much danger of treading on people's religious toes. These topics are the important *subjects* of education. That the peasant of India does not and will not recognize them as such has little to do with the matter.

Real education is not in essence utilitarian. Until education recognizes culture and cultural changes as its principal subjects and objects, it is missing the mark. In the absence of such planned change in basal culture as we have portrayed, all that teaching the tool subjects does is to open the masses to confused, casual and undirected play of new forces. These forces in time will produce much the same changes as we have advocated. Whether they realize it or not, educators who would teach tool subjects alone to the masses of any country are planning for a delayed, prolonged, confused and irrational change in basal culture. Educators who recognize cultural changes as the *subjects of education* and would teach tool subjects as of co-ordinate importance are planning for a rapid, rational and clear eyed change from the medieval to the modern and from the modern to the coming civilization. Tool subjects must be taught. So must a radically new philosophy.

Second, we consider indirect attempts to close the gap in cultures. That there should have to be indirect attempts is unfortunate. In the absence of an autocratic form of government such indirect attempts are probably inevitable.

To begin with, education can accurately describe the religious situation. The fact that there are several religions within the body politic should make this easy. Merely to describe the Parsee, Christian, Mohammedan, and Hindu attitude toward most problems would be to give a full rounded view of them. Indeed, failure to do this, squanders the most powerful force at the command of education in India and is, incidentally, unfair to minorities. In many cases it would be difficult to determine the Hindu theoretical position. In consequence, it might be well first to describe the actual practice in typical situations of various communities; and second to present the ideal of the various communities as stated by scholars belonging to those communities. This accurate description of actual conditions and scholarly statement of ideals would tend to destroy lower forms and practices and to develop higher and more ethical concepts of God. In a similar way, to teach all children in India the positions of the Arya Samaj, Christianity, Mohammedanism, Hinduism and animism in regard to the caste and to describe accurately conditions in casteless Burma, China and America and caste observing India would be both fair and truly educative. Were non-killing and the sanctity of the cow to be thus treated at least an intelligent attitude on the part of all would result. From time to time, subjects might be removed from this list of indirectly promoted and placed on the list of directly promoted objectives. Thus the position of women and all the implications of equality, if it is not already in the other list, might soon be expected to be able to be placed there. Such transfer of subjects from the one list to the other would be desirable, because direct promotion is much more economical of time and effort than is this prolonged description which we have presented above. As soon as the leaders of India come to agreement as to the ideal to be followed, it should be incorporated in the direct aims of education.

Again, education can use *methods* which will tend to facilitate change. The present memoriter system of education is inimical to change. Almost everything is memorized. Many

boys who pass examinations in reading at the end of the fourth grade cannot read anything other than the fourth reader, they cannot read material of equal difficulty. That is, they have practically memorized the reader. The same is true of most other subjects. To learn generally means to memorize. Now a certain degree of sheer memorization is doubtless necessary. But it should not be considered the only function of the school. An aim of at least coordinate importance should be to teach the pupils to think correctly and independently. "Problem, hypothesis, observation, revision of hypothesis, observation and conclusion" should be drilled into the minds of the children by constant practice, by the teacher himself using the method, and by the formation of texts based on this principle. The educational method should aim at producing a critical evaluating attitude on the part of the pupil. Frequent essay subjects should be, "What is wrong with—? How can it be bettered?" "Compare the Dominion of India with the Dominion of Canada and point out ten excellencies in each". How can the Motherland be prospered by machinery, and the like?

Respect for individuality can be taught in the class-room as well by method as by precept. Free expression of opinion, respecting by the teacher of several ways of doing things (when there are several possibly right methods), the welfare of the child central in the school program, a certain part of education given over to children's enterprises of an educational sort, and the complete elimination of caste or sex lines from the school-room (at least in the primary school): these methods will tend to induce a greater respect for personality. Here will be listed what are commonly thought of as addenda, school-cub packs, scout troops, debating societies, poultry clubs, dramatic organizations, athletic teams, and so forth. All these are part of the school and afford great opportunity for the development of a respect for personality, fair play, democratic procedures, initiative and the power to think.

In the third place, we have to consider "years of schooling" and "closing the gap." This is, it is true, an indirect means, but it is so fundamental that it is listed under a separate category. Here lies the chief fault of present day education in India. The present system makes 12 per cent. of the male and two per cent. of the female population literate. This in a blind

way partly changes the value scheme of these small per cents. In the meantime, however, the home and society completely fix the value scheme of the remaining, 88 per cent. of the male and 98 per cent of the female population and very largely fix the value scheme of the original 12 and 2 per cents. Then people wonder why education has not caused more progress. The wonder is that it has caused so much. Mayhew states that the educated Indian gentleman is Western and modern during business hours, but thoroughly Indian and old fashioned when he goes home. Whatever measure of truth this statement may contain is largely due to the small per cent of men educated and to the minute proportion of women educated. Intelligent progress in India demands mass education. Maximum progress demands compulsory education. Mayhew has demonstrated beyond shadow of doubt that voluntary education has reached its limit. His statement can be strengthened. Not only has it reached its limit but progress by voluntary education compared to progress by compulsory education is slow, inefficient, wasteful and dangerous. Whatever its cost, compulsory education is absolutely essential to India to-day. It is being very cautiously tried out in municipal areas here and there. Its installation depends upon local initiative. This is regrettable. The sooner the State imposes it and enforces it the better will it be for all concerned.

Nothing will promote change in woman's sphere faster than co-education. This is not at all impossible of attainment. In a few municipalities, girls now attend the lower classes of primary school. With compulsory education it should be quite possible for children to complete primary school by the age of ten or eleven. This would make it possible for girls to remain in school till their graduation from primary school. This would at once reduce the per capita cost of education. It must be admitted that firm action on the part of legislatures would be required, but since no girl may now be married till she is fourteen and since primary schooling could be completed before the onset of puberty, action could be and should be taken. Even of greater importance than action is agitation and propaganda in favor of the idea. India has yet to learn to advertise, to get its governmental policies into a form which influences public opinion,—posters, advertisements, lectures, processions,

dramas and the like. Co-education in the primary school would be the most important forward step the country could take. Without it the cost of running separate schools for girls in rural areas, and the difficulty of providing a separate staff of teachers and the like will probably condemn a vast majority of the girls of India to illiteracy. A people, whose women remain illiterate, realizes only about half of its investment in the education of its men; its rate of progress is more than cut in half; change in fundamental beliefs is made extremely difficult; and the hopelessness of the whole project dampens the fervor of the leaders. If India cannot spend enough to educate *all* her people she would do better to take the towns and larger villages and in them educate *all the children*, than to scatter schools out into all the villages large and small and educate in them *only the boys*.

The time has passed when any responsible government can take the attitude that its duty is discharged when it has instituted compulsory primary school education of four years. This minimum course should be lengthened to six years beginning with the fifth birthday and running through to the eleventh. After this, with an immense new literate population on hand, education by means of libraries, radio, exhibits, lecture, dramas, movies, talkies, centering in and about the school house and preferably at night, should continue unabated for those who begin to earn their livelihood. For those who can go on to school, higher schools would of course be provided as at present. Eventually education might be made compulsory through the sixteenth or even the eighteenth year.

In the fourth place, we have to consider briefly the financing of education. This is a crucial and a very difficult question. The sums of money required for capital outlay and maintenance on a basis of universal compulsory education are, for a country with 350,000,000, people enormous. The people already poor and seeing no great benefit in education are not willing to be taxed further. It is a difficult problem. Its detailed solution would be out of place in a brief paper such as this. It is a question which must be tackled by the master minds of finance. I am concerned, however, to point out that the size of the difficulty should not be permitted to allow it to be evaded. Somehow or other money for school, houses, teachers, books,

training schools, supervision and administration must be forthcoming. Further taxation and heroic sacrifice on the part of all, especially the well to do, is probably the only way out. The body politic must be brought to see the all important need of education through carefully planned and tremendously powerful and widespread propaganda. I have faith to believe that the people of India are as ready to sacrifice for the welfare of their country as are the people of Russia to-day, or as were the peoples of the West during the Great War. The powers that be must not only levy new taxes but through propaganda they must prepare the people gladly to be taxed. It is to be hoped that one of the first acts of the Dominion of India soon to be, will be to pass compulsory education laws. The possibility of releasing the enormous private wealth of India for educational purposes offers much promise. With a new national regime the endowment of schools, donation of lands, annual contribution for nation building may appeal to the well-to-do among the population. Every effort should be expended in this direction. The writer is convinced that the fringe of possibility here has not been touched.

In conclusion, education is the first business of India. If India aims at mere mass literacy, her change of cultures from medieval to modern will be slow, confused, and painful. If she aims purposely and consciously at modernization through education her change of cultures will be rapid, direct and less painful. The analysis here proposed may not, probably will not, be the one acted upon. One would scarcely dare hope that as radical a change of underlying beliefs as has here been proposed would become popular. But intelligent educators will have cultural ends in mind. Let us trust that they are cultural changes such as will bring in more abundant life. *Educators will have to face conditions as they are, analyse the actual beliefs which support these conditions, envisage clearly the goal to be attained, set this forth antithetically, and then proceed by direct and indirect educational means to make the needed change.* The writer has done this kind of a task. The extent to which he has surmounted the limitations of prejudice, partial knowledge and faulty zeal will have to be judged by the reader. The paper is presented to the public in the hope, that it may stimulate further effort in the direction of intelligent education.

Class Advisers in our Secondary Schools

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WHILE in America on furlough last year, I was greatly interested to see how much emphasis is now being put on the need of advisement and guidance in Junior and Senior High Schools. Courses are being offered in Graduate Schools of Education for those who wish to specialize along this line, and a large number of books and articles on the subject are being published. The September, 1930, number of the "Junior-Senior High School Clearing House,"—a comparatively new and extremely helpful magazine for those interested in Secondary Education,—was devoted almost entirely to the subject of guidance. There seems to be general agreement, that if guidance is to be effectively carried on personal records of the pupils must be carefully kept and studied; general instruction regarding social, educational, vocational and other problems must be given to the pupils in groups; and individual interviews must be arranged. In many of the large High Schools guidance experts are at work and it is being suggested, that regular guidance departments should be developed. The amount of responsibility for guidance, which is put upon the Home Room teacher, doubtless varies according to the size of the school and the way in which the guidance work is organized. There are some educational leaders, however, who maintain that every Home Room teacher should have definite responsibility for advisement and guidance even though in large schools it may be necessary to have specialists, also, at work.

It is this phase of the subject,—the value of the Home Room teacher as an adviser,—which has been of special interest to me, because I feel that it can be adapted and made of great use in our Christian Secondary Schools. For several years past, we have been working with a system of class advisers in our school and have encouraged each teacher to do as much personal work as possible with the pupils in her class. This year we have

been able to organize our class adviser system a little more satisfactorily than ever before, and have for the first time made a definite allowance for this work, on the weekly time schedule of each class adviser.

In assigning class advisers to the different standards, we first have to decide which teachers are to do the Bible teaching, for our plan is organized on the assumption that the class adviser will also be the Bible teacher. This year we have two missionary and eight Indian Christian women teachers as our class advisers in the Middle and High school standards. Ten are needed because we have double divisions of three standards. In every case except one, the class adviser teaches at least one and sometimes two other subjects, besides Bible in the class where she is the adviser. If a teacher happens to have a good many periods of teaching in one class, we try to make the most of these contacts by assigning her to that particular class as Bible teacher and adviser.

The advisers have many different responsibilities. They keep the daily attendance registers and collect fees. They are responsible for the neatness and manners of the girls and the cleanliness of the class-room. They keep in touch with the progress of the girls, striving to analyze their difficulties when their work is poor and encouraging them to do their best. They call in the homes of the day pupils and try to get acquainted with their parents. Occasionally, they plan for a walk or a social with their girls. In addition to these responsibilities they also handle discipline cases in their classes and encourage projects in connection with their Bible teaching. These last two phases of their work will be described somewhat more in detail in the following paragraphs.

For a number of years, we have had a simple scheme of student government in the school, with the class monitors and one teacher adviser forming a lower Court to which problems of discipline were reported, with a Higher Court of appeal to consider serious cases. The scheme had recently become rather mechanical, perhaps, because we did not put enough thought and energy into the working of it. In any case, it seemed best this year to drop the Lower Court meetings and try something different. Cases of discipline are now usually reported to the class adviser and she is allowed considerable freedom in dealing with the

question. The method which is recommended and which is followed by the advisers as a general rule is that of discussing the problem with the class and letting the class as a whole decide what punishment should be given. This method allows opportunity for a group study of conduct problems, and thus forms a valuable part of the work in Religious Education.

One of the projects which is undertaken in connection with the Bible classes is that of leading Prayers. The High School and Middle School pupils meet separately for morning Prayers except on Saturday. Each Bible Class in the High School takes the responsibility of conducting High School Prayers and each class in the Middle School of conducting Middle School Prayers for one week or two weeks at a time. There are some disadvantages in having pupil leaders, so we try not to give them too many consecutive days. Teachers often take their turns in leading especially at the beginning of the year before the classes have had time to work out their plans. There are, on the other hand, many advantages in pupil leadership. The subjects which are taken in Prayers are often connected with the subjects which are being studied in the Bible classes, so that the project of leading Prayers furnishes helpful motivation; the pupil leaders get valuable training in learning how to choose appropriate Bible passages and hymns, and how to conduct a religious service in a reverent way; and all the girls are more interested in Prayers because they feel that they are responsible for them.

The Bible classes, under the guidance of their teachers, are also encouraged to undertake other projects involving actual service. The most popular project for several years past has been the buying of cloth and making of simple garments to give to poor children at Christmas. Getting money enough to buy the cloth is no easy task when the girls themselves are very poor. Some of them can give a few pice and an occasional girl can give a larger donation. Others try to earn money in various ways: grinding grain, digging up grass and weeds, raising and selling vegetables, hemstitching handkerchiefs, and preparing Christmas cards or other Christmas gifts. These, at least, are some of the ways in which money has been earned in previous years. Most of the garments prepared by the girls are given to poor children here, in Ahmednagar. The seventh standard girls,

however, have for two or three years past taken their garments out to a village and given them to the children there.

We are hoping that gradually very many more projects can be developed. There is endless opportunity for the advisers to encourage their pupils to try experiments along the line of service projects. One other project which might be mentioned here is the teaching of Sunday School classes by the girls in Standards VI and VII. During the first half of the year the seventh standard girls take classes in two different Sunday schools for Hindu children in the city. During the last half of the year, when the seventh standard girls are under a heavy strain preparing for their examinations, the sixth standard girls take up this work. Girls in the fifth standard also take turns in teaching in the Primary or Junior Department of the large Sunday School for Christian children. Here again, the project provides motivation, for one of the subjects taken up in the Bible classes in Standards V and VI is a simple course in the religious training of children with actual practice in telling Bible stories.

The above is a very brief statement of the lines along which our class advisers, who are also the Bible teachers, are working this year. I hope I have not given the impression that this class adviser system is working perfectly, for this is far from the truth. Each new teacher needs experience in dealing personally with girls. All of us need to remind ourselves repeatedly that "the wise adviser never advises,"* for it is very much easier to give advice than it is to encourage the pupils to think through their own problems. However, I have been much encouraged by the interest which the class advisers have shown and by the fine response which they have been able to get from many of their pupils. I am, therefore, passing on these suggestions in the hope that others may be interested in trying experiments along these lines.

* Junior-Senior High School Clearing House, September, 1930, p. 29.

An Indian Experienced-Centered Curriculum

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THE experienced-centered curriculum implies investigation, experimentation and application in a given situation. No cut and dried or stereotyped curriculum can meet the needs of Religious Education in India any more than it can in other parts of the world. Curriculum in its truest sense must and does mean method. Curriculum is method. It is our purpose to discuss certain characteristics which apply to this type of curriculum.

KNOW THE INDIAN CHILD

We cannot over emphasize the necessity of knowing the child in discussing Religious Education. We no longer think of education as the object of the child but the child as the object of education. We have education for the child and not the child for education. Too often, education has been thought of as a machine to grind out children for examinations. They have been mere grist for an adult mill. If education is to mean to the child what it should mean, he must be studied and understood. There must be something definitely worked out. Flighty innovations will not suffice.

INDIAN CHILD'S NATURE

Those who have to do with the construction of curriculum for use in India must not only know child nature in a general way, but they must acquire a thorough knowledge of the Indian child. His background and present environment must be studied from every angle and thoroughly mastered. Unfortunately, there has been very few serious attempts to study the Indian child in order to ascertain what he really needs. The trend of recent years seem to be in this direction, and without question there has been some valuable contributions, but experimentation has not gone far enough to crystallize into an Indian centered curriculum. Too many experimenters are from the

outside and not enough from the inside. We must train our Indian leaders in the technique of research. The Indian Christian leaders must get into this game and put the Indian flavour and tang into it, if the vital needs are to be met.

Mr. W. H. Wiser is making a very splendid contribution to the knowledge of the Indian environment by making a scientific study of the social conditions of the Indian village. The Moga School, under the splendid leadership of Mr. W. J. McKee and Mr. A. E. Harper of the Presbyterian church, is an outstanding example of educational research and experimentation. Their efforts have been chiefly in the field of village education. They have attempted to adapt education to the needs of the Indian child and community and find a method which will work. The missions have a number of beginnings, which may develop into something valuable and make a real contribution to the field, providing they can be properly manned and supported. We have been too afraid of detached service. Our primary interests have been in evangelism, which, often has not only been unsympathetic to but directly opposed to any serious attempt at educational research and scientific investigation. Both the method and materials in use have to a great extent been superimposed.

What we would like to see is not some one writing about the Indian child from more or less an offhand fashion, but taking a given situation, particular children and groups of children and studying them over a period of years. Did it ever occur to us, to establish departments of research for the purpose of studying the child himself in our colleges, training schools and seminaries? We have begun to establish departments of Religion and Religious Education, but what are they interested in? What constitutes their curriculum? Do they begin with the scientific approach, with a study of existing religions at first-hand, with a study of conditions and existing needs or is the whole movement motivated by the desire to propagate our own system, methods and ideas? We must get away from the desire of always wanting to propagate something. We must put off our American eyes and traditions, dig about in the soil of India until we have acquired India's way of looking at things. We must lay bare her very soul and look at it, and lay bare our own real souls and let her look at us.

How is the child living? Where is he living? What does he need? When we see his condition, we use a remedy which often leaves him in a worse condition. We denationalize him, we set up false standards for him, we detach him from his real life and desocialize him. We teach him things which as he progresses he will have to unlearn, which will not help him to live and work out his problems in his immediate environment. Consequently, he looks upon both religion and education as something to be acquired from the West, from the *sahibs*, and something which will get him a living from the Mission or Government. When these motives are not in evidence his interest wanes. The cultural, altruistic, and service motives for securing an education are lacking. He thinks of it not as vital need in his own life and community, but as something that is detached.

Children, the world over, are the same in many psychological respects. Mr. King has attempted to point out some of these and relate them to the Indian child. He discusses in his work entitled, "A Primer of Religious Education," the Adolescence periods.

Mr. King says, "Let me here make some distinctions between the three stages of adolescence, following Prof. Richardson—during early adolescence physical changes are the dominating factor, during middle adolescence the social, and in later adolescence the rational. Social development is continuous; mental development goes through the stages of impulses, sentiments, and opinion, the opinion of friends, the judgments of leaders, respectively. Loyalty develops from a home-school-church center to one which takes in the community and finally mankind. Describing the developments in other terms, there is first a hasty assembling of parts of new life; second their integration and finally their testing against the responsibilities and opportunities which adult life brings." "To one who appreciates it", says Dr. Richardson, "adolescence is a great challenge. It is so plastic, so spiritual, so sacred, that it is the very stuff, the raw material out of which the kingdom of heaven is made." "This", he says, "is the time of the soul's overflow, for a flood-tide of new interests has set in. Habits are broken up".

Following up Mr. King's discussion further we have these significant statements, "Knowing a child thoroughly in one

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stage of his process of growth is no guarantee whatever of knowing him in the next and the next. Knowing a child is a process of constant re-adjustment. . . . What remains to be done is to study the actual child, at each stage in his development, day by day and almost minute by minute comparing him with the general picture, interpreting him in its light, and it in his light, until both become clearer and more understandable."

We have not taken the study of the child seriously. I know of no one, with one exception—who has yet attempted to study Indian childhood and youth in the light of Western results. That exception is Prof. Hoyland of Nagpur, who some years ago published some results of a study of Indian adolescence. There have been other studies, but always on the assumption that Indian youth may be fitted into categories established by the study of American youth. That assumption may be correct. It also may not. We can prove nothing either way. How much of what we think we know is in reality sheer assumption? Is it true, that for all general purposes the Indian boy and Indian girl have become experts in appearing what we think they are? Or can we read them truly?

THE INDIAN CHILD'S ENVIRONMENT

The environment of Indian children varies greatly and one can only generalize in speaking of India as a whole. Caste, religion and education affect his environment in turn; and, on the other hand, these forces are influenced greatly by his environments and economic conditions. In the nature of the case, the children who live in the remote villages do not have the opportunities and possibilities of those who live in the larger centers, or those who are occupants of religious institutions. Perhaps, those boys and girls who have the greatest educational opportunities live in the Christian hostels, but it is a recognized fact that they do not forge ahead as fast as many of the Hindu boys enrolled in our schools. Perhaps, this is due to heredity or to the fact, that education comes more or less free and they do not appreciate their opportunities.

The parents of the village boy and girl are usually very poor and illiterate. They may wish to see their children educated but often they are not willing to pay for it, if they could. They see in education financial, economic or social gain, which are

good motives, but do not go far enough. The villager attempts first to get his children into a boarding school and if he fails his next alternative is a village school. The fact is, that in the great majority of villages there are no Government schools of any description, and if there were, the village boys and girls are needed to mind the goats, cattle, and the fields.

The children about whom we are talking, live in small mud huts from one to four dark, dingy, ill ventilated, leaky, insect infested and unfinished rooms. If they live in the hills, the houses are of the same type but made of stone. Their homes are practically void of furniture and interior decorations. There are no libraries, no papers, no lights by which to study at night even if there were an incentive to do so. On the whole, there is very little incentive in the home for the village boy to get an education. The homes of the larger centers, on the whole, are of a higher type. They have more of the comforts of life, but they are far from ideal. These children face the same difficulties, but to a lesser degree than the village children.

If the children are Hindus, they are taught something of their rites and ceremonies by the village priest. If they are Mohammedans they are given instruction by the village Moulvie. If they are Christian, they are taken care of by the preacher-in-charge and the *munshi*, if one happens to be located near. If no mission school is near, he may attend a Government school or perhaps a non-Christian school. If it is possible, he is sent to a Christian boarding school which relieves his parents of one less mouth to feed, for usually the mission schools, board, clothe and educate him free of charge, and if a fee is charged it is not enough to begin to pay for his food to say nothing of other expenses. This is the fruit of the "*Ma-bap*" system started many years ago. At present the boarding schools are institutions which the mission finds it difficult to support, as it should.

Whatever may be said, the Christian boys and girls owe their very lives to the Christian boarding schools. The children are taken in as soon as they are old enough to attend school, and they are clothed, fed, sheltered, disciplined and educated at least ten months out of each year until they have finished high school, providing they are capable of going that far. As a rule they live much better, and much more expensively than they do in their

homes. They are turned out past masters at wearing socks, shoes, collars, ties and European suits. They have been thoroughly trained in varied types of Christian belief, rituals and ceremonies, and they have usually had good training in Christian ethics and moral principles. This teaching to a remarkable degree carries over into conduct control while in the hostels, and when they return to their village life. No study has been made of the results of the training in Christian hostels, except general observation. It is soon discovered that the best Christians in the villages are those who have been trained in our Christian hostels. Some of the greatest benefits they receive is from the teaching they receive in hygiene, sanitation and recreational education. As a rule, their Bible education is very thorough after a fashion. They attend all services either by volition or compulsion. They are preached to in the hostels, in the school-room, in the church, in the Sunday school and in the Young people's societies. Their moral code and standards of conduct are often hard for them to live up to, because they are hand-me-down from the outside. Their moral consciousness is not the result of a spontaneous growth from within.

By the time they get through with all this rigid discipline and training, they are quite naturally divorced from their village life and environment, and absolutely refuse to return to live there, unless compelled to do so by economic necessity. The education which they receive in our Mission schools for the most part is not related in any very vital way to their village life and experiences. They are disqualified to live a natural, happy, successful life in their native villages, because false standards of living have been created, and they have not been educated in the crafts and vocations of their village folk. Consequently, they become embittered, unsympathetic with their ignorant parents; and if the parents are not able financially to support them until they find a Mission or Government post they become parasites and make life miserable for all concerned. Too often they lose their sense of value of things Indian, and have no idea of altruistic service for their home and community.

We would like to state that there are many notable exceptions to this. The blame must be placed upon a system, a type of education and a method. They have not been taught to live as Indians live. They belong to a new order, decades ahead of

their time. We have started on too grand a scale in India, and it is likely that we will have to retrench to greater simplicity in order to withstand the oncoming tide of resentment against things superimposed. One of the most pitiful things one can observe in India is the Indian girl, educated in our girls' schools, trying to wear American high-heel shoes. She gets by with it just about as well as the student gets by with much of the education which we give him. They fit about the same way and the comfort produced is fairly equal.

THE INDIAN CHILD'S RELIGIOUS CAPACITIES

There has been a great deal of speculation during the history of missions about the religious capacities of Indian children. Some say, that they are by nature more religious than European children. Some say, that their Hindu background makes them more susceptible to Christian teachings than American children; that they are more capable of retaining religious facts and that the religious teaching which they receive is more likely to carry over into conduct. On the other hand, some claim that the moral and ethical teaching of the Indian children have been of such a nature in the past; their hereditary environment has been so inferior, that it takes generations of Christian teaching to approximate the standards attained to in some sections of the West. However that may be, there should be some way of finding out more definitely the type and amount of religious teaching they retain, and something of the extent to which it carries over into conduct control.

Religious education has been very slow in taking advantage of the results of scientific investigation in education, by following the methods of pure and applied science. However, within the last few years, there have been some beginnings along this line and the results have convinced us, that there is something better than guess work. The curricula which have been and are being constructed may be all right, but how much of what is being taught is absorbed by the pupils? Do we know anything about the relation between the amount absorbed and the time, money and effort expended? Are the truths taught felt and applied to daily living?

WHAT CONSTITUTES THE CURRICULUM?

Does the religious curriculum consist only of printed material or does it include worship, hymns, prayers, etc., also? It was originally thought of "As consisting of a body of subject matter, or materials, which when arranged in an ordered system of courses printed in text-book units, was called a course of study. More recently, however, the curriculum is thought of as including all the materials, directed activities, relationships"; and associations provided by the school.

In the very nature of the case, the curriculum for use in India should center in experience. It should be a natural and spontaneous growth. How any other type of curriculum could be adopted to India's need with its varied peoples, languages, economic and social conditions and religions is more than we are able to see. Perhaps the greatest champion of the experienced-centered curriculum is Professor W. C. Bowers of the University of Chicago, whose very clear statements we wish to follow in this discussion. He says, that the conception of the curriculum as enriched and controlled experience will be as thorough-going as have been the historical conception of the curriculum as discipline, as knowledge, or as recapitulation. "Furthermore, because the conception is so completely different from the historical conceptions, there are few precedents to guide one. This means, that the whole problem of curriculum construction must for the most part be thought through from the beginning and the experienced curriculum will be utterly different from the traditional curriculum."

"The first step in the construction of the experienced-centered curriculum is to bring together in a whole and consistent view the fundamental principles upon which such a curriculum will rest The fundamental element in the curriculum as enriched and controlled experience will consist of a selected and organized body of actual experiences of children, young people and adults In this way, educational experience will not take its pattern from the school, but from real life as it is actually in process of being lived. Since all experiences are not of equal value or of educational resourcefulness, there must be some criteria by which this body of experiences designed for curriculum use may be selected"

"The curriculum builder will need to return to the analysis of experience and the factors that enter into its enrichment and control. When he does this he will find that the subject matter of the curriculum will consist of three elements. The first of these will consist of the elements that enter into the situation itself. . . . The second element in subject matter will consist of the past experience of the learner. . . ."

The third element in subject matter will be the experiences of others. In any case, however, the initiative begins and ends with the learner. . . . He must try out his analysis, the knowledge his own past experience has given him, and the knowledge that he has derived from others, including that recorded in books. In learning, absolutely nothing can take the place of trial and error. After repetition comes habit, which is only another word for executive skill. With the attainment of a reasonable amount of dexterity in handling the situation the process may be said to be mastered, and the mind moves on to some new experience that waits for understanding and mastery. And so on from experience to experience, until a rich and meaningful life under the control of intelligence and purpose is attained."

The experienced curriculum will, then, consist of a body of carefully selected and organized experiences lifted out of the actual, on going life of the person or the social group; of a critical study of the situations themselves for their essential factors and their possible outcomes; of the idea, ideals, attitudes, and habits that have emerged from the past experience of the learner and the vast stores of historical subject matter that have descended from generation to generation and that contain in organized and available forms the best the race has thought and felt and purposed. One will miss the time-honoured text-books and schedules of things to be learned.

The future curriculum of Religious Education for India should be child centric and experienced centered. It should be presented in the form of a syllabus adaptable to the Project method.

It must be very flexible so as to make possible experimentation. The Charterhouse Program, by E. L. King, is certainly an encouraging step in the right direction, but it has its weakness, in that it has grown from without instead of from

within. It lacks in the Indian element. Further, it is weak because most of the materials are in English, and materials from Indian sources are lacking. Mr. King himself would acknowledge that the Program is in the experimental stage, and is in no way perfect. The principles underlying the Program are sound. The Charterhouse Program represents a careful and thorough piece of work, the best materials in the field of Religious Education at present, the best India has to experiment with; and I see no reason why it should not be given our careful consideration and attention.

Teaching Pupils how to Study

A NEGLECTED PHASE OF SCHOOL ACTIVITY

G. S. KRISHNAYYA, Esq., M.A., Ph.D.

WHILE it is certain that studying is one of the invaluable and unavoidable activities of children and young people all through their academic career, few institutions make it a point to put them in possession of the appropriate skill and technique. To be able to study effectively is an infinitely greater practical power in life than the ability to recite subject matter, which has been mechanically memorised from a text-book. The proficiency of the student is bound to increase perceptibly if he is taught how to use more skilfully the ability which he has. Sometimes, students are heard saying that they had studied a lesson seven times and more. Such "study" is mere mental dissipation. Nothing that the teacher can do is more essential to the intellectual growth and strength of the students than enabling them to form right habits of study. It is like arming them with the weapons with which they are to fight life's intellectual battles, and inspiring them with skill and courage. In life, information is gained largely through individual effort. We therefore cannot stress too greatly the value of correct methods of attacking and disposing of problem-situations as they occur. The indifference shown hitherto to this most desirable and indispensable acquisition is one of the most astonishing and puzzling facts noticeable in our schools and colleges.

In some schools in America, the importance of guiding pupils in this most important activity is recognised by giving platform talks on study at the beginning of the term or during the session. Some times teachers spend part of a period or a whole period making suggestions as to how to approach that or attack particular lesson. Within the last few years, many different plans or directions for study have been formulated by teachers and administrators of public education. They stimulate pupils to regard studying as something improvable. Such plans are

evidences of a growing recognition, that the pupils' attention needs to be directed to the process of study as well as to the achievements in learning. These rules and hints appear in a rich variety of form and statement and are distributed to the pupils at the beginning of the year. However platitudinous they may seem to the adult, they are far really from being well known to the pupils.

USE OF TEXT-BOOKS

Pupils should be taught the proper use of text-books. The ability to judge the value and scope of a book in adult life, is one of the most valuable bits of technique that the school can teach and one that is not commonly taught. It would not be unwise for teachers to develop in pupils a challenging attitude in their approach to print. The use of indices, maps, glossaries, statistical tables, foot-notes, paragraph headings; the value of underlining, analysing, summarising, outlining, etc., the ability to select and reject material in the light of a particular need, the ability to use with economy of time more than one reference book on a particular subject—all these and many other useful habits and skills should be begun and cultivated in the High School, and raised to a considerable degree of perfection in College.

From the beginning, children must be taught to make sure that they know what they are going to do or look for, before starting to study. Better no study at all than aimless misdirected activity. The use of a definite problem as a goal toward which to work, and as a criterion for finding the relative value of material and method, should be encouraged. Purposelessness and ineffectiveness usually go hand in hand.

The demands of economy require, also, that the topic of study receive concentrated attention. Half an hour of concentrated work gives better results than an hour of study with scattered attention. An hour spent when half an hour would do is thus not only wasteful of time, but is productive of poor results and bad habits of study as well. Students should be encouraged to set themselves time limits in various subjects and to adhere to such a schedule. They should learn to avoid doing their study under conditions of worry and excitement.

MEMORISING

When study is primarily concerned with memorising, the laws which apply to habit formation are noticed coming into operation, for after all, memory is but mental habit. Further, a child should realise the need for understanding the material that is to be learnt, before beginning to memorise it. He will then be taught to read the entire assignment through, look up difficult words and references, master the content, whether prose or poetry, whether the learning is to be verbatim or not, before proceeding further. Second, he should realize the value of learning by wholes rather than by parts. It will be necessary to return constantly to the whole thought in order to keep clear the relationship of the part to the whole, and to establish the part in the system of ideas which we seek to build up. If children were taught to work in this way, there would be little drudgery about memorising. The careful, thoughtful study once completed, memorisation has been almost accomplished. Here it is important that the child's attention should be on the result rather than on the technical process. Third, the student must be taught to distribute his time so that he does not devote too long a stretch to any one subject. The value of the principle of distributed learning needs to be explained, and the effect of going over work in the morning after having studied it the night or two before, should be emphasised. Fourth, the child should be taught not to stop his work the minute he can recite it perfectly. The need for "over learning" for permanent retention must be made clear. Fifth, the value of outlining material as a means of aiding memory must be stressed. Sixth, he should be taught to search for associations, connections of all types, and even mnemonic devices, to enable him to remember facts.

REASONING

The technique for problem-solving and correct reasoning has been even more consistently ignored, though of increasing importance, during these democratic days. The child must be encouraged to cultivate the habit of locating the "vital point" of a problem. The first thing to do is to analyse the problem and see what is required. The recognition and assembling of the "given" elements of data is a part of the process. Then

he should learn to look for the principle underlying it all. The danger of following the first suggestion which offers itself should be made evident. The pupil should be made conscious of the technique of reasoning, analysis, comparison and abstraction. He should also be taught the commonest mistakes in thinking, such as argument from analogy, from limited data, etc. The habit of drawing provisional inference and of seeking verification, should form part of the mental equipment of our children. Rigorous drilling in the distinction between fact and opinion, also, is part of the duty of the school.

SECURING INFORMATION

In the securing of information, the problem of the best source will arise. Children must be made aware of the relative value of various persons and books as sources of information. We sometimes ask before beginning a new book, "Who is the author?" "What authority has he to be writing on this subject?" and so on. We even study somewhat about the author. We read his preface or introduction to see what he has to say for himself, for his effort and his intention in writing. We read reviews and criticisms to see what others, whose opinion we value, think of his work. Such a critical attitude to print should be steadily inculcated in our pupils.

Our schools are not "educating" until they begin to teach pupils how to study, how to memorize, and how to think. Once teachers understand and appreciate the fact that these abilities are of far greater importance in life than almost any other which the school can give the child, this aspect of the pupil's education is not likely to be neglected as it has been hitherto.

The Religious Programme

of
Lucknow Christian College.

REV. M. G. BALLENGER, M.A., *Lucknow*

SINCE a number of people have inquired regarding the religious work that is being done in Lucknow Christian College, I have taken the time to write out briefly some of the more important things. However, if there is further interest and a more detailed account is desired, I shall be very glad to give the information.

I may say, in the very beginning, that we only have started in our new programme; and there will be changes and new features from time to time, coming as a result of experimentation. We are not sure of the best method in every instance but the belief is very strong, that success will attend our efforts if we do not grow weary in well-doing.

RELIGIOUS INSTRUCTION

At the beginning of our new term in July, we made some very radical changes. In the first instance, we placed Religion classes in practically every period of the day, so that they are given the same amount of time as any other subject. One of the greatest advantages in this plan is that a few specially prepared teachers can give all the instruction. For instance, it is possible for me as Director to take five sections, thereby, touching the lives of more than 200 students three times each week. Other teachers take fewer periods, but in each case it is our plan to make allowance for those in reckoning the teaching load. In this way, every teacher feels that he can give his time for preparation and special work in connection with his Religion classes.

We have two general types of courses which are being developed by the various teachers. For example, it is planned to give

very definite instructions to all First Year classes, on the Life and Teachings of Jesus. The approach is slightly different since we allow a teacher to exercise his own initiative as far as possible. However, there is a Text Book for the teachers, so that we can expect the same general subject matter to be taught. Great emphasis is placed upon taking notes and our teachers use the black-board freely. A special Religion note book is prepared and each student is required to buy it. Some of the teachers get out a mimeograph sheet which is used by the students as a guide. In the Second Year classes we have two subjects, one in Comparative Religion and the other in Applied Christianity. This work is more advanced and encourages the student to do more independent thinking. In Comparative Religion, the outstanding beliefs of especially Hinduism, Islam and Christianity are compared. In this course, we are planning to have special lectures by Hindus and Moslems at intervals. There is no pressure put on non-Christian students as to what they should or should not believe. It is our effort to create in them a desire for Truth.

For the first time, we are giving Terminal Examinations in all courses. These examinations appear in the regular Schedule and the question papers have been printed along with those of other subjects. During the term, we have conducted tests and gradually prepared the students for this innovation. We feel that by following this method, we will create more respect for courses in religion and ultimately do a more effective piece of work.

We have not separated our Christian students from others, but it has been possible to have sections in which we have placed the Hindu and Mohammedan students coming from Mission schools along with our Christian students. We have gone on the assumption, that non-Christians coming from Mission schools would have some knowledge of the teachings of Christ. This method is proving very effective.

Attendance maintains about the same average as in other classes. We give students the opportunity to secure exemption from Religion classes at the beginning of the year, after which attendance is taken in the regular way.

One of the first visible results of our more effective teaching is the demand for books on the part of students. I have not been able to supply the demand. I can see very clearly that

it will be necessary to build up a good library on Religion. This is especially true in regard to books on the Life and Teachings of Jesus.

After nearly three months, I can say without hesitation that our new emphasis upon Religious instruction is bringing about results beyond our expectations. I am sure that the standard of scholarship in the study of Religion will be wonderfully improved.

TRAINING IN WORSHIP

For many years, it has been our custom to have a 25 minute chapel service twice each week. At which time, there would be a hymn, together with prayer and a talk. The talk or address usually occupied the most prominent place in the chapel programme. Sometimes, it was given by special outside speakers, but more often the speaker was a member of the staff.

Starting with this year, we are having a 15 minute chapel period at the beginning of each day. The Director of Religious work usually leads this service, which is purely of worshipful nature. Since very definite religious instruction is being given through the classes three times each week, we feel that it is not necessary to introduce the address into our short period of worship. The message is given through the hymns, prayers, readings and through other items which appear in the order of service. Special stress is laid upon the periods for silence.

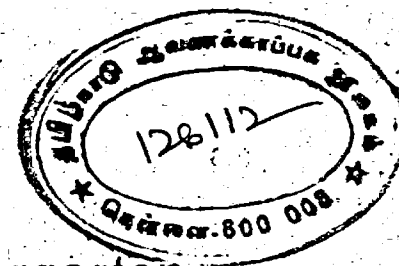
The Chapel Book is a very necessary part of the equipment. A number of hymns, having a general reference to God, have been selected, for we feel that we should give the non-Christians an opportunity to join in singing without having to use words which they do not believe. The four special sections for social worship are proving of great value also and, while I do not think the Chapel Book is the last word, yet it is an attempt to gather together in a small book those materials most suitable for our situation. It is very necessary to have enough copies, so that each student will be able to follow the service without difficulty. We are introducing Indian music in our chapel service, having already asked our College orchestra to furnish instrumental selections in the five or ten minutes preceding the opening of the service. It is our plan to use Bhajans and a number will be found at the back of the Chapel Book. I think it will be necessary to form

a small choir made up of our Christian students to lead in the singing of both Bhajans and Western tunes. This choir should wear simple robes.

Attendance is voluntary and all students do not attend each morning; but I am sure that the average attendance for the week of any one student will be at least equal to a perfect attendance when chapel is held only twice a week. The atmosphere of worship has continued to grow better each day and there is no comparison with the worshipful effects, which were produced in the old type of service. Non-Christians take part quite freely; and I feel that our new plan is a decided success.

A room, which we call the Retreat, has been set aside, and members of the student body as well as members of the staff may go to this room for periods of quiet and meditation. This room is in a prominent place yet so secluded as to ensure an opportunity for private worship. There are appropriate pictures together with devotional literature which can be used if the students so desire. There is another small room, equipped as a chapel, which is used mostly by Christian students. The staff assembles here weekly for its fellowship meeting. This is definitely religious.

There are other extra-curricular activities such as the S. C. A. and the Gospel Team, but I need not enlarge upon what they are doing at this time.



Department of Kindergarten and Primary Methods

THE USHAGRAM NURSERY SCHOOL

MRS. IRENE H. WILLIAMS, M.A., *Ushagram, Asansol*

I FEEL a great hesitancy about writing about our Nursery School or in even calling it a Nursery School, for fear that those who read may think me very presumptuous to call such a simple affair a Nursery School. I have seen and sat for hours watching the lovely Chicago University Nursery School. I have taken long diary records of the every movement of the children in the Speyer Nursery School at Teachers' College. I know the elaborate care taken of and the great study that experts in every field make of the children in these Nursery Schools. I know the long list of expensive equipment without which a Nursery School cannot be recognized as a Nursery School. In the face of this knowledge, I lose heart and decide against even mentioning our humble Nursery School.

Then I remember a Day Nursery School on 145th street in New York City, without the help of which I never could have taken any work at Teachers' College—a simply run, simply planned Nursery School that has as its aim the caring for children of working mothers. Every morning that winter, we took our two small boys at the same time that other parents were taking their children there on their way to their day's work. We knew that the children would be well cared for throughout the day. Their equipment was not elaborate but the children were happy just the same. The food was simple and well cooked and the children had a well rounded out day of playing in-doors and out; and of resting and eating at regular hours. And thinking of this day Nursery, I take courage and decide to talk about our little Nursery School, which has very little equipment in it but which has a big idea back of it.

The first Nursery School was started in London in the very poorest section, where the problem of what working mothers

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could do with their children during the day, while they went to their work, was a very real and serious one. The Nursery School solved that problem there in a most satisfactory way; and I believe that the Nursery School can meet a very real need in India. I hear that Bombay already has very fine Nursery Schools. I think we might all consider the idea, to see if it could not fit into our own particular situations.

Just at Ushagram's sidegate is a village of about 150 Christians. They are all people of very humble circumstances. The fathers of the families work on the railway or at the Iron and Steel Works, earning a salary of Rupees 15 or 20 per month. The mothers get any odd jobs that they can to earn a few annas to supplement this. When they go to do these odd jobs, there is the problem of what to do with the small children who are too young to go to school. They usually—do one of two things—take the small children with them to run wild and give the mothers endless worry and bother, or keep an older child home from school to care for the small ones. Ushagram felt that here was a need that it could fill, so we opened a Nursery School and asked mothers from the village to turn their children over to our care during the day. We asked only that the child be old enough to walk.

We took a room that had formerly been used for a school godown, cleaned it up, hung up attractive pictures, put in shelves for the children to place their play equipment in, fixed sand piles in two corners and we had our Nursery School room. We collected balls, blocks, dolls, tin things for sand play and other available play equipment and that was our equipment. We plan curtains for the windows and door, but that still is in the future.

The woman in charge of the Nursery School is a widow with children of her own. Her qualifications are—a sweet manner, a genuine love for children, an ability to be one of the children with them, a vast amount of patience and an ability to tell stories and sing songs.

The aims of the Nursery School are few and very simple, but they are really fundamental to the qualities of good citizenship. First, that the children may learn to get along peaceably and happily with each other; second, that each child may learn

to care for and put away in its right place the things that he plays with; third, that each child may be encouraged in his interest in the world round about him.

There is no formal teaching of reading and arithmetic of course, but there is somewhat of a routine of the activities for the day. The amount of time to be spent at any activity is gauged by the interest shown by the children in that activity. There is house building from blocks and odd pieces of wood, there is doll play, ball play and sand play both in and out of doors, there is a time for stories, a time for drawing and playing with clay, a time for looking at and talking about pictures, there are short excursions to hunt birds and butterflies and insects and there is a time for singing. Promptly at 12 o'clock, each child gets his cup, sits down on a mat with the other children in a circle and eats his bread and milk. After that, he washes and puts away his cup, then lies down with the other children on a mat for an hour of sleep—this out under a tree if the weather permits.

Sometimes, we have fifteen children in the Nursery School and sometimes only six. Some mothers send or bring their children regularly every day and some mothers, only, when they are working away from home. The mothers appreciate having a place where their children are cared for. The other day, a woman was cutting the grass in my compound. Her baby was crying and fretting on a mat at her side. Every few minutes, the mother got up and tried to pacify the child, but it was very hot there in the sun and the child cried from being uncomfortable. I remarked to her, that if only her baby were a little older he could go into the Nursery School. To which the mother replied that he could sit up now and would soon be able to walk—then what a relief it would be to her to send the child to the Nursery School while she worked.

We find, that apart from being a convenience to the mothers, the Nursery School fills several needs for us. It has been our experience that children from this village have always spent several years in the lowest class, because mainly of irregularity of attendance. The reasons for this irregularity of attendance are several, among them being, having to stay at home to care for smaller children while the mothers work, having to herd or cut grass for the cows and goats; and another reason is that

having lived a wild life for six years as free as the goats that they herd, they find it hard to fit into a school routine, so they play truant. The Nursery School meets two of these reasons for irregularity of attendance—it takes care of the younger children and it gets a child accustomed to orderly habits so that the transition into regular school work is natural and not upsetting. Also, we have found that mothers in this village either do not or cannot take the time to tell stories or really talk to their children. The result of this is, that the teacher has a very difficult time holding the attention of new children on any subject. The Nursery School meets this need.

I have a suggestion to make to myself. We are in a coal mining district. Ushagram is surrounded by dozens of small villages from which the father, mother and older children go every day to the coal mine to work. The children, who are too young to work in the coal mine, remain at home to herd the cows and goats, to guard the house and to look after the tiny children of the family. When we talk to parents about sending these children to school, they ask, "Who will take care of the small children and look after the house and the cows and the goats while we are at work?" Of course there is no answer to that question. But the tiny children are nothing but a bother and a nuisance to the mother. They cannot work in the coal mine nor can they herd the cows. The sad thing is that many of the mothers have to take their tiny children with them to the coal mine and right down into the dark damp pit all day. If you could get the confidence of the mother, she would be only too glad to let you take care of her tiny children during the day in a simple little Nursery School. I admit, it is only for a brief time and certainly at a very tender age; but if it is the only opportunity we can get to exert good influences in the child's life, it is not to be despised. Also, there would be some satisfaction in knowing that some of these starved babies were having one good meal a day, anyway. At least the situation has possibilities and is worth thinking about.

Our Forum

BOARDING SCHOOL DIET

I

MISS C. D. JUSTIN, M.A., Delhi

IT will be noted, that the diet provided for in the suggestion of the Committee of the Medical Council, reported in *Christian Education*, III, 1931 called for an expenditure of over Rs. 8 per month per child. That was in November, 1930, when in the area in which the writers live, atta cost less than Rs. 3 per maund. With such a basis, for Delhi area at least, I believe the diet cannot be recommended. It would have a limited value for an average middle class Indian family; such a diet is utterly beyond their means. It happened that in November, 1930, a study was made as to the family earnings among literate people in Delhi. Very commonly, when the man of the family earned Rs. 40, he had to support 10 people on it, children, and grand parents or relatives put of work. Where both man and wife worked and had a joint income of Rs. 40, they have to support 10 people. Often an income of Rs. 24 had to support 6 people. This was not the condition of the very poor, but people able to read and write, Christians working as servants or clerks, and non-Christians working as masons, carpenters, and so forth.

It may well be said, that the average earner of Rs. 40 per month can feed his family better if he supports only 5 people and lets the others go, but probably at present he cannot see his way clear to do so. It may seem logical to say, that we should feed fewer children in our schools and feed them better, but where is the value of this, if when they become wage earners they cannot maintain such standards? Would it not be better to make every effort to keep our Boarding Schools on Indian lines and plan a diet attainable by the parents of the children who come to us? This would eventually mean the end of the need of foreign money for the support of schools for the Christian community.

Before considering a possible balanced diet at low cost, let us consider some of the least desirable features of the Rs. 8 diet.

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Christian Education

Education, Religion, and the Advancement of India

• REV. D. H. MCGAVRAN, M.A. •

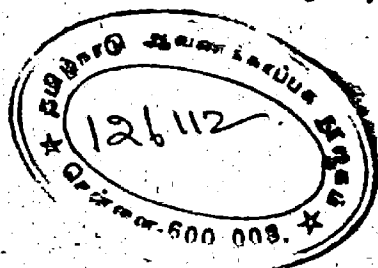
India Mission, Disciples of Christ

EVERY friend of India desires her advancement. Every thinking citizen of the world realizes that as long as one fifth of the human family remains retarded, the rest cannot progress as fast and as far as they should. But when we speak of advancement and retardation exactly what do we mean? What is the progress which is needed in India? Whose standard are we applying? Whither do we desire India to steer, toward the golden age of ancient India or the modern culture of the West? What are the most essential changes which must come about in India?

The basic standard of measurement which we shall use is that of abundance of life. Progress means change which brings about more life for more people. Using this standard it is readily seen that in comparison with the Western nations, India is retarded. She has less life.

To begin with, India has less physical life than the West. (India's) "death rate in 1925 was twice that of England and Wales and nearly three times that of New Zealand, and her infantile mortality rate was nearly two and a half times that of England and Wales and nearly four and a half times that of New Zealand." There is more disease in India than in Western countries. In 1927, cholera claimed 138,000, small-pox 117,000, plague 196,000, fevers (largely malarial) 3,758,000, dysentery and

* An abridgement of the original article. All references and foot-notes have been omitted. (Editors)



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(1) It calls for 4 meals a day. True Indian custom, I have been assured, is two meals a day. Even in America, where people are much more concerned with not becoming too well nourished than with finding money for food, custom calls for only three meals a day. Why bring into our American managed Boarding Schools for Indian children the English custom of 4 meals a day? The early morning meal is very light, though the heaviest work of the school day comes in the morning hours.

(2) The diet calls for rice one meal a day. Why use rice? As McCarrison says, "It is a poor material on which to rely for the building up of the bodily house". In North West India at least, rice is not a popular food; it costs more than wheat, and children cannot eat so much of it. Moreover, rice wholly lacks in protein, in mineral, and in vitamin content. Are we not told about school diets, "Practically all were found to be deficient in protein"? Then why increase so markedly the non-protein food in the diet?

(3) At Delhi prices, the suggested diet would cost almost an anna per day, per child, for milk. Is it reasonable to spend one-fourth of the total food cost for milk? I cannot believe that it is, for a child of school age, especially when the milk must be boiled. I heard Dr. Carper, American Dentist, remind the parents at Woodstock School, that boiled milk had lost most of its vitamin value and also its mineral value. Granting this, why pay so much for a small amount of protein and fat and a large quantity of water? May it not be that ghee and meat would supply at a lower cost the growth materials needed?

With this in mind, it seems to me desirable to report on a diet which costs less than Rs. 3 per month per person and yet, in many ways, approaches the ideal of the Rs. 8 diet.

In our school, the children are given 3 meals a day. The first meal, at 7 in the morning, consists of 2 chapatis and ghee. The second meal at 12 o'clock consists of 3 chapatis and one of the various kinds of dhals, with one raw onion and fruit. Twice in a week, rice is substituted for chapatis in the mid-day meal. The evening meal at 6 o'clock is made up of 3 chapatis and meat and vegetables. On Fridays and Sundays, meat is not available, so the amount of vegetable is increased.

An itemised account of the food for the week for 84 girls is given in the table. Briefly we spend

Rs. 78-0-0 for 26 mds. of atta
 „ 12-8-0 for 3½ mds. of dhals
 „ 12-8-0 for 2½ mds. of rice
 „ 10-0-0 for 8 srs. ghee
 „ 7-8-0 for 20 srs. Mustard oil
 „ 26-4-0 for 2 mds. 25 srs. meat
 „ 15-0-0 for fruits
 „ 5-0-0 for spices and salt
 „ 5-0-0 for milk, sooji and so forth, for the sick; and
 „ 26-1-0 for 10 mds. and 30½ srs. vegetables.

A total of Rs. 197-13-0 for food for 84 girls, an average per girl of just under Rs. 2-8-0. This is an actual food account for a month in the rainy season. In the cold weather, the cost is the same, though more gur is used and onions are omitted. In the cold weather, a hot drink containing milk and gur is given with the morning chapatis. Raw vegetables are used in place of raw fruits (cabbage, etc.). Liver is used in place of meat, once a week.

The girls increased in weight in August on this diet; the total gain for the 84 girls was 37 lbs. When our school was examined by the Health Visitor in April of this year, 6 girls were found to be in the 'poor' group, 20 per cent or more under weight. Of these 6, three had only just entered the Boarding. Two of these three new girls are now in the "good" group and the other in the "fair". Of the three, who had been a year here in the Boarding, 2 are now in the "fair" group and only one remains in the "poor" group. This one has shown a gain of 7 lbs. during the past 12 months.

This study has been profitable for me personally, for it has made me realise that a small proportion of our Boarding School expense is actually for food. I am also made confident that the food expense in 1931 need not be over Rs. 3 per month per child, in order to have healthy, growing children.

TABLE
School Diet for One Week and for Whole Month

Day	Atta Flour	Dhal	Rice	Oil	Meat	Veg.	Fruit, etc.
Sunday	8 seer 15 "	4 seer	12½ seer	3 ch. ghi 1½ " "	...	15 seer gwarki phali	Amrud Rs. 0-8-0
Monday	8 seer 16 "	4 seer	"	3 ch. ghi 1½ " "	5 seer Cost 1-4-0	15 seer lanki Cost Rs. 0-13-0 raw onion	Nimbo Rs. 0-8-0
Tuesday	8 seer 15 "	4 seer	"	3 ch. ghi 1½ " "	5 seer Rs. 1-4-0	15 seer bangan raw onion	Amrud Rs. 0-8-0
Wednesday	8 seer 16 "	4 seer	"	3 ch. ghi 1½ " "	5 seer Rs. 1-4-0	Tinda 15 seer Rs. 0-10-8	Hlri Mirch Rs. 0-1-5
Thursday	8 seer 15 "	4 seer	"	3 ch. ghi 1½ " "	5 seer Rs. 1-4-0	Alu 15 seer Rs. 1-1-0 raw onion	Nashpat Rs. 0-13-0
Friday	8 seer 15 "	4 seer	"	3 ch. ghi 1½ " "	...	Turai 15 seer Rs. 0-10-3 raw onion	Nimbo Rs. 0-7-0
Saturday	8 seer 15 "	4 seer	"	3 ch. ghi 1½ " "	5 seer Rs. 1-4-0	10 seer arbi Rs. 0-10-0 raw onion	7 seer milk Rs. 0-10-6
Totals for month	26 md. Rs. 78-0-0	3½ md. Rs. 12-8-0	2½ md. Rs. 12-8-0	Ghi 8 seer Rs. 10-0-0 Oil 20 seer Rs. 7-8-0	2 md. 2½ seer Rs. 26-4-0	10 md. 30½ seer Rs. 26-1-0 includes 2 md. onions.	Rs. 15-0-0

II

Miss N. M. WEST, M.A., Budaon, U. P.

Very often hostel managers express the wish that they could vary the boarding food a bit; and so make it more appetizing. I have read and re-read McCarrison's Food, (Macmillan & Co. Twelve annas) and have tried to put into practice his suggestions. I found the boarding diet absolutely lacking in Vitamin 'C.'

A second source of inspiration, and one which has proved very fruitful, is the food which parents bring to the girls when they come for a visit.

The chhoti consists of ghike roti, or gram or wheat either boiled or roasted.

Breakfast—dal with rice or roti.

Tiffin—ghur, sugarcane, ghi, or those sugar bubbles with one of the following: roasted wheat, popped rice or corn, singara either boiled or raw, boiled or roasted corn, sweet potato, ghur-ramba, or roti.

Then, for either breakfast or tiffin we have one of these: lemon pickle, rochell/pickle, onion, orange, tomato, carrot, cabbage, guava, radish, mango, or turnip. All of these given raw.

The evening meal does not vary so much. There is any one of twenty five vegetables throughout the year, meat or liver, and roti, I give liver three times a month for animal fats and vitamins. The girls who go home for last Saturday always get food that they don't get in the boarding; and it is only fair that the girls who must stay get palau. I find some kind of an occasion about twice a month to give galabis for the ghi in them.

AN EXPERIMENT IN HOSTEL SELF-GOVERNMENT

R. WILDER, Esq., M.A., Ahmednagar

Some measure of self-government in boarding school hostels is highly desirable, not only because of the opportunity it provides for character training but also because it helps to prepare for citizenship in the Church and the State. In India, there has for centuries been very little of democratic self-government, and training for such is greatly needed.

With these aims in mind, a measure of self-government has been introduced in the A.-V. School hostel of the American Mission at Ahmednagar. The hostel has about 70 students, of which about a dozen are in the middle school and the rest in the high school standards. It is a large two-story structure with a room for each of the high school standards, one for the middle school boys, a study hall, and a dining room. Most of the boys are from rural districts of the same or neighbouring missions. There is no boarding master, but a boarding matron is in charge of the kitchen. The absence of a boarding master makes student responsibility for dormitory order a real thing and also compels close contacts with the missionary in charge.

In brief, the constitution, which has been duly written out by the older boys, provides for a monitor and assistant monitor for each standard elected by the boys themselves at the beginning of each term from among their number—except that for the middle school boys a monitor is chosen by the Principal from the VIth standard. It has been found that much happier selections are made in this way than when made by the boys, as was tried at first. These monitors and assistant monitors meet with the VIIth standard once in five weeks (four times a term) to choose the Executive Committee, which consists of a chairman and two executives, chosen from the VIIth standard or the monitors. The Executive and the monitors form the Junior council, while the VIIth standard forms the Senior council. Hostel activities and betterment programs are planned by the Senior Council in conference with the Principal, but the Junior Council is the administrative body and High Court of Justice, the Executive Committee being the lower court. The chief work of standard monitors, outside of the councils, is to see that every boy does his part of the work of the hostel, and to check up on sick or absent boys. The roll calls and meals are in charge of the Executive Committee as are the execution of punishments. The Seventh standard boys serve weekly turns as study hour monitors.

Some of the principles embodied in the above are (1) rotation in office to prevent the growth of favouritism and "graft"—also to give an opportunity to most of the older boys to experience the problems and responsibilities of those in authority; (2) division of functions, the Senior Council being more advisory

and the Junior Council more administrative; and (3) elective choice of officers except for the younger boys. But the Principal retains emergency powers, much as does the Viceroy of India; to step in when the student government breaks down. Also, the boys tend to become lax in enforcing dormitory rules, especially when friends are involved—which is not so different from Provincial Government! So close and painstaking supervision is needed. This supervision requires nearly an hour a day of the Principal's time, though on some days supervision can be entirely neglected.

Without close and sympathetic supervision and wise counsel, the students would not make a success of it, but with it the life of the dormitory has greatly improved and the VIIth standard boys instead of being leaders in trouble making, have become the mainstay of law and order.

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

THE EDITORS,

'CHRISTIAN EDUCATION'

DEAR SIRS,

In your third issue for this year, you have reprinted a letter of Dr. Macfie's on the use of the Old Testament in our Mission schools. Since Dr. Macfie has alluded, though anonymously, to an article of mine in the *International Review of Missions*, may I be permitted to make the following observations.

While agreeing with the writer, of course, on the vital necessity of faithfully presenting our Saviour to the children in our schools, I feel that it is necessary to raise objection to some of his statements. For, as he says, the issue is one of vast importance. I have no brief to reply on behalf of my friend the Rev. A. C. Clayton, who is well able to defend himself, but there are points that go beyond the method adopted by Mr. Clayton.

In facing the question of the use of the Old Testament, we have to realise that the Old Testament has fallen on evil days. From what was, perhaps, an over-emphasis on it in Christian teaching, the pendulum has swung so far that in many quarters

there is an attitude of suspicion towards it, which issues in no small measure of neglect and ignorance. To this, I can testify from a wide experience of Scripture examinations and teachers. After all, it is to be remembered that our Lord spoke His words to a people saturated with the Old Testament, and that "Christ carved where Moses had hewn." And those opening words of the epistle of the Hebrews are still significant: "God, having of old time spoken unto the fathers in the prophets . . . hath at the end of the days spoken unto us in His Son."

The Old Testament may not be of *equal* value with the New so far as developed Christian doctrine is concerned—I do not suppose anyone would attempt to maintain that; but it occupies an altogether unique place in religious literature in relation to the New Testament. And it seems to me very undesirable to make the sharp distinctions that your writer makes in contrasting the two Testaments. The progressive revelation of God that the Old Testament contains, as God made clearer and still clearer to men His mind and will, steadily leads into the teaching of the New Testament. The New Testament is rightly termed Christo-centric, but the whole Bible is theocentric in the fullest acceptance of the term, with its crown of final revelation in the New Testament.

I do not wish to bring into the area of discussion, however, the whole subject of the Old Testament, but to speak to the matter of the use of the Old Testament in religious education and especially in relation to the teaching of non-Christian children. There are two important aspects of the subject on which I want to say a little—the goals before us and the material available for reaching those goals. While it is of course, a truism to say that our teaching is to lead to Christ and to an experience of His saving power, it does not at all necessarily follow, that we are to confine our teaching to the Gospels, or even to the New Testament. I am glad that in your note, you mention the necessity of maintaining before us as a goal the creation of Christian character in our scholars and the values of the Old Testament in that connection. But there is something still deeper. Our *goal* is to bring every child into such a relationship to God our Father, through the redeeming work of Christ, that they will be plainly sons and daughters of the Lord God Almighty. To do this, we must

take the child as he is, and reach him through those avenues of approach that the Divine Wisdom has prepared. And it is here that much of our religious education fails. We are hammering at doors in the child's mind and heart that are not yet opened.

This is not the place to attempt a dissertation on the principles of Religious Education, but there are two or three facts that must be recognised. During the stage of early childhood, say up to about eight years of age, attitudes are to be formed towards God and Christ, towards life and towards sinning that will be the substructure of future religious development. These early attitudes prove to be very permanent in their nature. In the next stage, that of eight to twelve years old, we are in the ideal-forming period when ideals are to be created that will be of incalculable value in the religious life of later days. The child has to be got to fall in love with those major ideals of true life, truth, honour, obedience, sacrifice, courage, chivalry, industry, reverence, and so forth, but all related definitely to God and to Christ. Then come the years of early youth when life decisions crystallise, and when there is urgent necessity of bringing to a focus the work of the earlier years and the securing of the personalising of religion in definite acceptance of Christ. This is not merely, of course, my own personal view, but the widespread conviction arising from reverent and earnest investigation in all parts of the world, during the last few decades. And it is accepted, with minor differences perhaps, by Christian educationalists everywhere.

Turning to the *material* available for the attainment of these high results in the hearts of the young, we find ourselves possessing a Book that is wonderfully suited for the purpose. Of course the teaching we impart from it must be in the concrete, as far as that is possible. For the appeal of the abstract, however perfect its teaching may be, is small to the pre-adolescent child, and that of the concrete is great. That point need not be laboured. Now, in my article to which reference is made by Dr. Macfie, I said that there are roughly about a hundred stories in the Bible, contained in both Testaments, that are on the mental level of the little child under eight, a point that Dr. Macfie does not make quite clear. Then, there are from a hundred to a hundred and fifty stories

in the Bible that are eminently suitable for teaching purposes for children of eight to twelve. Psychologists everywhere agree upon this. So we have material that has a ready attraction, and, it may be added, an attraction that all too often was missing in the religious education we received in our younger days. But further, this material is peculiarly suitable for the arousal of the attitudes that are essential to a fully-rounded Christian life, and for the awakening of those ideals that lead up to an adequate appreciation of our Lord and of His glorious gospel message. Increasing knowledge of the child's mind and heart and of his responsiveness to religious teaching has made us more than ever aware of the values of the Bible stories as materials for our teaching. I do not imply by what I have said that the New Testament should come only at the end of other teaching. It should come every year, of course; but each time with added meaning and comprehensibility because of the wider education that is progressively being given to the heart. The New Testament stories which suit the child's needs at any given period give completion and what I may call redemptive fulness to the conceptions already gained.

For Dr. Macfie to assert that "it is sheer nonsense" to say that there is not adequate material in the Gospels for the teaching of little children in religion merely places him in opposition to the judgment of religious educationalists the world over. He quotes a syllabus prepared by a missionary in which, apparently, the Old Testament was left out of account. Yes, and one great trouble in the past has been that so often syllabuses were prepared by ministers, who while they may have been intensely in earnest and truly desirous of advancing the cause of their Master, were not equally in touch with the child's mind and his peculiar methods of responsiveness to religion. From a very wide experience of religious teaching as it is given in our schools over India, I must acknowledge concerning many of the syllabuses that have been used and concerning the results attained through them, that the less said the better.

Let anyone make a list of the greater things that have to be taught to children concerning our holy faith, and then let that person seek, as some of us have had to do, passages of Holy

Scripture that are sufficiently concrete for the child mind to appreciate them, and there will be no question raised concerning the need for the use of the Old Testament. A single illustration may be added. Two days ago in my own home, there seemed to be much difficulty experienced in getting a very youthful mind to appreciate the desirability and beauty of forgiveness, and even the meaning of it, until the story of Joseph and his brothers was brought to the rescue.

To suggest that missionaries confuse the minds of their pupils with stories drawn from the lives of the heroes and the leaders of Israel is, to say the least, unfortunate. Errors of method there have been, and will be, errors that may come into any system; but to rule out for our keen-minded little non-Christian scholars the magnificent stories of the Old Testament, well, it is unthinkable! Conceptions of God and of true life are gained from these vivid and convincing stories that make the *appreciation* of our Saviour and His salvation much more possible. Facts concerning Him may, of course, be taught without stories, but facts alone never yet saved a soul. "The devils believe and tremble"! Those depths within must be reached and ideals created, attitudes must be formed that make the presentation of Christ potent and even essential. If you cannot interest you cannot save.

Yours very sincerely,

E. A. ANNETT.

Field Notes

HEALTH INSTITUTE

WHO has not heard of Tilaunia? It has earned a well deserved fame because of its splendid Tuberculosis Sanatorium and Preventorium. But, perhaps, it is less well known that Tilaunia is head-quarters for a very busy little lady, Miss Agnes Dunn, who is an itinerating Health Nurse in schools, a work very much needed in India.

The 4th Annual Health Workers' Institute was held in Tilaunia from October 3rd to 8th. It was attended by teachers, school nurses, matrons, nurses and missionaries. Registration began on Friday, October 2nd. Total registration 27. Saturday was a day of enjoyment for all, in a trip to Ajmer and a day of sight-seeing in that most interesting city. Sunday was a day of rest and worship and preparation for the work of the week to follow. A trip through the Sanatorium was full of interest and also very instructive.

The real work of the Institute began on Monday and continued through Thursday. Each day was begun with an half hour of worship, led by Dr. Oliver the first two days and by Dr. M. Nilkanth the last two days. The deep spiritual experience that was ours during that morning hour was a fitting beginning for the day's work.

There was no hour of the day that was not filled with something helpful and much needed. Miss Dunn was the leading spirit of the Institute; and her talks on Health Nursing in schools, Annual Health Examinations, and the Teacher's part in Health propaganda were full to the brim of helpful instruction. The same can be said of all the other speakers; Dr. Oliver in her sane talks on Social Hygiene was listened to with absorbing interest; Miss P. Phillips, on Child Psychology and Teaching the Modern Health Crusade; Dr. L. Huffmann, on Teaching Hygiene in Lower Classes and on Tuberculosis, its Prevention and its Arrest; and Miss M. Bobb, on Ideal Diet. All held our undivided attention and gave us new and helpful instruction on the maintenance of health and the prevention of disease. Each day's lectures were closed by a lecture from Miss Florence Salzer (Physical Instructor, Isabella Thoburn College) on Corrective

Exercise and Games. These were exceedingly interesting and helpful. The lectures were followed by a period of games and exercises, full of pep and fun.

A fitting close for the four days' programme was the two dramas, "Killing Johnny Germ" by the children of the Sanatorium Baby Fold and some scenes from "Socrates in an Indian Village," by some of the members of the Sanatorium staff.

That the Institute was a great success was felt by all who attended. This was due, not only to the excellencies of the Lectures and Demonstrations on the programme but to the careful preparation and forethought that was given every detail of arrangements for the Institute. The principles of diet, rest, play and work as laid down by the various lecturers were faithfully carried out by those who attend to the matter of our physical needs. India should be a happier, healthier place in which to live because of this Institute; and my only regret is that every teacher, nurse and matron in all India could not attend just such an Institute.

They have here at Tilaunia a very adequate library on all subjects of Health. It contains books on teaching of hygiene, maintenance of health, prevention of disease, and similar subjects, as well as devices, apparatus, pamphlets and posters, as helps in teaching these subjects. These books, devices, helps and pamphlets are for loan and many are for sale. They have been sent all over India and a Teachers' Training School of one of the Native States uses books from this library, and its Principal is very enthusiastic about them, and the benefit his school has derived from their use. Other schools who wish to make use of these facilities may do so.

LITA MAY BROWN.

I have been trying this year to reach, first of all, those parts of our School system in Northern India with which I have not, heretofore, been able to get into contact. In March and April, a considerable amount of time was spent in the schools in the hills section of North India Conference, Almora, Pithoragarh, Dwarahat, Ranikhet. Pauri will be visited later.

In May, it was my privilege to co-operate in a Charterhouse Institute for Burmese teachers at Rangoon. The presence of Burmese and American representatives of the Baptist Mission in

this Institute was a delightful feature. The Burmese Schools are facing a major issue in the development of their programme of Religious Education. Shall we follow such a programme as will adequately recognize our responsibility for the religious training of the Christian young people in our charge, or shall we, because of the presence of the large numbers of Buddhists in our Schools, so adjust our programmes as to give no cause for alarm to Buddhists though the Christian minority may fail to meet the full Christian challenge in consequence? This problem is easier stated than solved. Our Schools are earnestly seeking a solution which will secure the just claims upon them of both Christian and Buddhist groups. One School is planning a more meaningful and worshipful chapel service; and hopes soon to have its own Chapel Service Book with specially prepared Responsive Readings.

The holiday was spent in Maymyo, where the opportunity of quiet was in part employed in completing the text of the Church History for use in Secondary Schools. This is now in Press. After about six weeks in Maymyo, our schools at Kalaw, and in Rangoon and vicinity were visited, before returning to India.

The Prize of Rupees twenty-five, offered by Bishop Robinson, for the teacher or staff presenting the best set of twelve or more stories from Indian child life, illustrating traits suggested for practice in the Charterhouse Program, has been divided between the only Schools submitting stories, namely, the Girls' School, Arrah; and the Girls' School, Aligarh. This money is to be used for the purchase of books for the School Libraries.

Gujarat Conference seems to believe in team-work, and doing things thoroughly. It was this Secretary's privilege to co-operate with Mr. King in three Charterhouse Institutes there in August, one being held in each of their stations. Nadiad brought together the village workers, primarily; Godhra, the students in the Normal College; and Baroda, preachers and teachers in the High Schools. Arrangements have been made for issuing the entire Charterhouse Program in Gujarati as soon as the local people can take care of its translation.

M. F. C.

Light on Books

Methodist Publishing House, Madras

Adventures with Christ in Mystic India.—Royal D. Bisbee, M.A., S.T.B., D.D. Cloth, Illustrated, pp. 323. Rs. 4-8

This interesting volume brings to its readers the mature experience and confirmed faith of a busy missionary, who after 20 years of successful toil in Gujarat, knows of no more potent message for every class of Indian people, than the "Old, Old, Story of Jesus and His Love".

Dr. Bisbee writes whereof he knows of changed lives, an ever deepening experience and of consecration to the service of the Master of those who have been led into the experience of Salvation and Christ's power to save to the uttermost; as contrasted with the quest for peace by means of pilgrimages, austerity and morbid meditation, so often disappointingly practised and endured, by devotees of other faiths.

Knowing the occasion and the attendant circumstances narrated in the chapter, "Adventures in Christian Experience", one is glad that the author has given it publicity, since it demonstrates the simple faith of Indian Christians that God can achieve the seeming impossible, a stimulating and salutary lesson for West and East, alike.

This book is an ample answer to the question, "Does India need and want Jesus Christ?" Its wide perusal in America and other lands ought to produce a spiritual invigoration of trust and belief in the Gospel Commission, as the primary need of humanity; rather than philosophic discussions as to the kind of Christ, which India is prepared to accept.

GLENORA G. HILL

Oxford University Press, Bombay

Composition Without Trouble. Book I and II. F. G. French. Paper covers Re. 1 and 1-6 respectively.

The author is the Head-master of the Government High School, Rangoon; and out of his rich experience writes to help his fellow teachers. His ideas are neither ordinary nor formal; indeed, quite original. He has the courage to criticise the Direct Method and actually has use for translation when found necessary. Opportunity is given for drill in sentence construction and in the acquisition of a Vocabulary. Strongly recommended to Teachers, really in earnest to produce progressive results in English Teaching.

Domestic Science for High Schools in India. Part II. Ann G. Strong, B.Sc. (Columbia). Board, pp. 434, Illustrated, Index. Rs. 2-8.

We are glad to notice that Mrs. Strong, with whose valuable work at Baroda we were personally acquainted, has maintained her interest in India, though, at present, a member of the faculty of Home Science, University of Otago, New Zealand. This volume is a companion to Part I, by Miss M. A. Needham, Baroda, which it supplements. The avowed purpose "is to stimulate interest in healthful living and the art of home-making".

It is a most encouraging sign of the times to remember that several books on Domestic Science, particularly written for Indian girls, have appeared this year. Mrs. Strong's contribution is written in simple language, profusely illustrated and in addition to its chapters on physiology, discusses the care of infants and young children; home nursing, food and food materials; methods of cookery, while the appendix has many useful Indian recipes.

The book is well worth the price and ought to be found in all Girls' High Schools.

GLENORA G. HILL.

Association Press, 5, Russell Street, Calcutta
The Little Boy of Nazareth. Edna Madison Bonser. Cloth, pp. 269. Illustrated—6 Shillings.

Published by the Student Christian Movement Press, London. This is the British edition of a book which has been well received in America. The book very successfully seeks to portray the early social, economic and religious surroundings of the Child Jesus. This is done in a vivid, realistic way, removing from the imagination of youthful readers, that halo of idealism with which the human environment of Christ during his early years has been too frequently invested. The boy Jesus is made to appeal to youth of to-day in all the fascinating charm and ingenuousness of a natural boy, who "grew in wisdom and in stature and in favour with God and man".

Morning Prayers and Readings for School and Family. Arranged by Mrs. Guy Rogers. Cloth 3 shillings; paper 2 shillings.

This suggestive and devotional compilation of Prayers and Readings is arranged for the four seasons of the year, along with appropriate references to special days. We commend it to all, whether Anglicans or Free Churchmen.

The Task of Happiness. C.A. Abington, D.D. Cloth, pp. 144. 3-6d.

This is essentially a volume for parents written by the Head-master of Eton College; and emphasises the virile power of Christian living in the upbringing of a family and its influence in creating a Christian home.

Stories Told to the Scamps. Rev. C. S. Woodward. Cloth. 72 pp. Paper Board 2-6d. Illustrated.

A collection of 9 arresting stories regarding the chief events in the life of Christ, told originally at a Children's Service in a London Church; but now given a wider publicity.

The type is ideal for children able to read; and the simple but compelling vocabulary make it just the kind of book for children, too young to read but who love to listen to a story.

Christian Education in the Villages of India. Alice B. Van Doren, M.A. Cloth Re. 2, Paper R. 1-4 pp. 109. Illustrated.

Fully conversant with the methods and aims of modern religious education based on the experience of the child, the writer seeks to adapt these to the life and surroundings of the Village Child in India. Unlike her previous contributions "Fourteen Experiments in Rural Education", and "Projects in Indian Education", this book contains very little of description of what is actually being done in the practical demonstration of these ideas; but, on the other hand, it is a good compilation of suggestions of what can be attempted.

The Social Settlement as an Education Factor in India. Clifford Manshard, Ph.D. Cloth Re. 1-8, Paper Re. 1. Illustrated.

The Nagpada Neighbourhood House, Bombay, under the direction of the author has deservedly attracted a great deal of attention from all persons interested in betterment of social conditions among the people of a cosmopolitan city, through what is known as the Settlement Movement.

As a direct phase of Missionary Service this undoubtedly has been an ideal type of undertaking; yet it has fallen to but few missionaries to make the adventure.

Dr. Manshardt, out of his rich personal experiences, has given to us, not the theory of Settlement work but the practical application of this type of service in the populous city of Bombay, demonstrating that it has real educational values for all classes and types of people.

C. B. H.

Helping People Grow.—Dr. Daniel Johnson Fleming, Association Press, 1931, \$2.50.

This is one of the books of the year that should be on the minimum reading list of every one, whose purpose is the developing of Christian character.

Engrossingly easy to read, it is nevertheless the latest word in dynamic psychology applied through a wealth of illustrations to the specific task of growing character and leadership. It is written "for those who get their meanings best by concrete episodes" with especially in mind "missionaries,

nationals and educators," whether engaged in educational or specifically evangelistic effort.

Dr. Fleming's key-note in this book is his dynamic stress of the concept of "growth as distinguished from performance." He explains "a main function of the Christian movement throughout the world is to produce in people actual changes, transformations, adjustments, adaptations,—largely psychological rather than biological,—leading toward a fuller, more meaningful, more satisfying life." Hence the goal of the Christian teacher would be "not what he has taught his people to know, not what he has trained them to do, but what kind of people he has helped them to become". Not conduct but character is the goal." The needed change seemed so great to Jesus that nothing less than being born again seemed adequate to describe it."

For example; "Lessons covered by the pupil and delivered to the teacher are not growth. They are the material out of which growth may come.....The pertinent question is in what way the teaching of the Ten Commandments has made a difference in the life of those concerned." "A great deal of explanatory material may without any great loss fade right out of memory and yet leave a new disposition to minister."

Permanent growth, on the other hand, is produced by actual doing,—with satisfaction,—and with individual initiative. "An enthusiastic suggestion, even from the most immature, is a precious thing with which to work."—"Wonders can be accomplished through the liberal use of encouragement and praise. It takes much more skill successfully to use scolding and criticism." "It is foolish for foreigners to continue carrying all responsibilities until an adequately trained local leader is found, for it is only through exercising responsibility and forming judgments and thinking independently that the leaders can be developed." "If as much attention were given to helping people to judge for themselves as is now given to making up their minds for them, growth on their part would be much more assured."

Among other topics discussed are;—Under what circumstances is coercion permissible? What is the place of mistakes in growth? The value of graded obstacles in the stimulation of growth. It will be seen from the above quotations, that the language is simple and direct enough to be interesting to High school teachers, while the stimulating thoughts as well as the wealth of practical problems discussed will doubtless make Dr. Fleming's book a popular study in leadership groups and institutes.

GEORGE B. GARDEN.

Macmillan & Co., Ltd., London

The Writing of Prose and Verse in School. C. T. Brown. Cloth, pp. 135. 2/6d.

The author was formerly professor of English at the Lucknow University, but has in mind children in the schools of England, rather than those struggling with a foreign language, as in India. The aim is to get children

to express their imaginative ideas in composition and verse, for which literary models are presented, characteristic of the finest and best in English.

The Posthumous Papers of the Pickwick Club. Charles Dickens, abridged and edited by Christian F. Knot. Cloth, pp. 255. 2 shillings.

Matius, the Epicurean. Paper, abridged and edited by E. Adams Parker, M.A., B. Litt. Cloth, pp. 147. 1/9d.

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The Lake of Palms. R. C. Dutt. Abridged by P. V. Kulkarni. Board, pp. 122. 14 as.

A story dealing with village life in Bengal, when the re-marriage of widows aroused stubborn opposition among educated as well as among illiterate Hindus. A very revealing story of Hindu domestic life.

The League of Nations and the Pact of Peace. E. Marsden. Paper, 4 as.

A valuable booklet for schools, illustrating as it does the character, composition and ideals of the League of Nations.

English History Part I, James H. Gense. S. J. Board, illustrated, pp. 290. Rs. 1/12.

The author, a professor in St. Xavier's High School, Bombay, deals in this volume with the history of England, from the earliest times to the Tudor Period. He has the happy faculty of bringing out the salient features of importance in terse but vigorous language.

Johnston's New Picture Geographies. Books II, C. Midgley. Cloth, illustrated, maps, pp. 121, Rs. 1-0-6.

In this volume, the children make an imaginary tour round the world, picturing the countries visited as to climate, vegetation, clothes and food. Life rather than definitions and facts is made the arresting factor of the child's attention.

A Gallant Prince. Frank R. Sell, M.A., Board, illustrated, pp. 133, Re. 1.

Mr. Sell, Professor of English, University of Mysore, has admirably succeeded in abridging the Rajputana classic "Bhim Singh"; in simplified English. A tale of heroism and of chivalry when the Rajputs defied the Moghuls under Aurungzebe.

Twentieth-Century Addresses. Dickinson and Sharma. Cloth, pp. 220, Notes.

An anthology of addresses delivered by outstanding men of our own times, among whom, we are glad to notice, Sir J. C. Bose, Rabindranath Tagore, Sir Asutosh Mookerjee and Mr. Srinivasa Sastri find a place.

Physiology, Public Health and Psychology. C. Banks. Cloth, pp. 355, Index, Rs. 2/8.

The combination of these three subjects in one volume can only be accounted for by the fact that they were selected as a course of study by the Allahabad University for the Intermediate Examination. Considering the nature of his task, the author's claim to have written in an intelligent and simple manner, is justified.

Christian Literature Society, Madras

A History of India, E. W. Thompson, M.A. Cloth, illustrated, pp. 476. Rs. 2/4.

The twelfth edition of this popular History of India brings us to 1930, telling of the Simon Commission and the resurgence of Mr. Gandhi to the political control of the National Congress, and the adumbration of Dominion Status as India's next step in the long journey of 5,000 years, from the Golden age of Vedic times to India's experiment with democracy.

The table of contents finds very satisfactory amplification in the narrative chapters, while the printing is all that can be desired. The book deserves to be read by every student of Indian History and ought to be in every Indian's library.

C. B. H.

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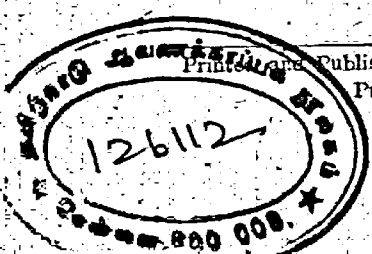
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diarrhoea 256,000. These diseases have been quite largely stamped out in the West. There is in India less food per person. Large sections of the population are habitually undernourished. Even larger sections suffer from malnutrition or the effect of wrong proportion of foods. Tens of millions never obtain the right amount of fats and sugars in their food. Scores of millions live on a diet consisting of two or three staples day in and day out, year after year. In India there is less shelter and clothing. Though the rigours of the climate do not demand much, still protection from the insect and animal pests, not known in western countries, does demand a higher degree of shelter and clothing for abundant living. There is less material comfort, more hard grinding labour, more pain, more inconvenience. More work is done by hand and less by machinery.

In the second place, India has less intellectual life than the countries of the West. Books, newspapers and magazines are meaningless to ninety-two per cent of the population. Only eight per cent can write a letter, or keep an account. India has far fewer schools, trained teachers, a smaller number of books and magazines published year by year, less creativity in the arts and sciences than the West. India has less intellectual life.

Again India has less social life. There is less travel, less mobility. There is the ever present fact of caste, which greatly restricts any genuine social life between the innumerable social groups. There is the fact of *purdah* and the custom preventing men and women visiting together, which further divides society into more or less exclusive groups. There is less avocation and constructive recreation, less music, less beauty and appreciation of beauty. Caste again militates against industrial and economic freedom. Most action is more or less bound by rules and standards of an ancient vintage. There is less social life.

In the last place, there is less religious life. This may arouse incredulous comment on the part of those who are accustomed to hear of the "spiritual" East and the "materialistic" West, and to read of the intense spiritual hunger of the masses of India. Such undefined terms are easy to use and are in proportion meaningless twaddle. If by spirituality we mean that the people of India are convinced that the material world is evil and essentially unreal, that the only reality is the *Atma*, the

Impersonal Essence which resides within man and animates the thing which knows, feels, and acts, and that, in consequence, renunciation of the world is the only worthwhile thing to do, then *educated India* is pre-eminently spiritual, for *that* is her philosophy of life. If by spiritual we mean a tendency to adopt an animistic view of life to see the threshold, the courtyard, the trees and the animals, the rocks and the fields as purposive actors on the stage of life and in consequence to live life constantly worshipping and propitiating these "spirits", then *uneducated India* is pre-eminently spiritual. If by spiritual, we mean that the forces of tradition and custom require worship not only of the spirits but also of the innumerable gods and of the Brahmins at appointed times and occasions and in appointed rituals, then all Hindu India is unquestionably ahead of the rest of the world in spirituality. But, if by spirituality one means a belief in the value of personality with accompanying beliefs in religious liberty, the equal worth of all men and women, if one means a passionate search for truth, a freedom from superstition, abundant unselfish service of one's fellow men, continual progress and adaptation in religious beliefs, then India is retarded in religion also, and has less spiritual life than does the West. One wonders, whether those who laud the spiritual advance of the East would themselves be willing to advance in the direction of those practices which make the East distinctively religious—animism, polytheism, a binding ritualism, ancestor worship, or a thorough-going pantheistic monism. The critical question is, are religion and spirituality to be equated with occultism, traditionalism, superstition and the Vedantic philosophy; or are they to be defined in terms of an ever changing world outlook, which keeps abreast of all that science has to tell of the universe and which has for its supreme values the brotherhood of man and the fatherhood of God. By the latter criterion, India has less religious life.

That India has less life on the physical, mental, social and religious side would seem, then, to be well established. This constitutes a great gap between the two cultures. That this gap exists casts no aspersions. There is here no implication that the people of India are in any way inferior, or that they cannot advance to the same position as the peoples of the West.

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Indeed, there is nothing to prevent their surpassing the people of the West in the quest of the maximum of life. They now have more life than did Europe in the tenth century. They are just as capable of progress. Further, they have before them the mistakes of the pioneering West from which to profit.

Indeed, a small percentage of the population of India at the present time ranks well ahead of the average man of the West in abundance of life. There is then no lack of ability in India. The problem is one of closing the gap between the Western and Eastern cultures, the gap that causes the great difference in abundance of life which we have observed. It must be closed for the ninety-nine per cent as well as for the one per cent. The assumption, however, that the way to secure more life is to follow the lead of the West is sharply challenged by many Indian leaders, amongst them Mr. Gandhi. They manifest not a desire to change Indian culture in the direction of Western culture but a desire completely to reject the "machine-made materialistic West." "Back," they cry, "to Indian customs, economic and social systems, back to Indian religion, medicine, and civilization." We cannot leave this subject without serious consideration of their position. Its strength lies in its insistence on self-respect and on the preservation of a vital contact with the past. Its fatal weakness lies in its unreality. It is largely a compensatory movement. Quite likely with the gaining of political liberty the reactionary movement will tend to subside. It is not the way to progress.

Modernization, industrialization, democratization and a following of the scientific method are inevitable. They offer more life to more people. Machines release from body breaking toil. Industrialization promotes the ready manufacture of the important tools of civilization and multiplies the power of human beings by tens and by hundreds. Democratization releases those who by caste or custom are kept in "their places" and reprieves those condemned to an inferior life. It allows an achieved greater life to be shared by a greater number. Following the scientific method will bring the light and freedom of truth to the masses of India, now steeped in the darkness and chains of ignorance. These advances are inevitable not only because they bring more life but because they are the practice of the rest of the world. India cannot maintain an agricultural

civilization when the rest of the world is industrial. She cannot reject the machine. She cannot stem the tide of democracy. Democracy advances on India from all sides. The only cure for self-government is more self-government. The Untouchables having once tasted ruling power will not be content long to remain depressed. Nor will the power be able to be taken away from them short of the most ruthless measures. When the spirit of the times is scientific, India cannot remain unscientific. She must progress along these lines.

And that raises the question, "which lines." Specifically of what does this vital difference in cultures consist. Obviously, it is a difference in material possessions, machines, transportation, factories, cities, natural resources and land. Some thinkers, among them many economists, maintain that it is *solely* this difference.

Other thinkers maintain the position that machinery and allied forces are *partly* responsible for the progress of the West and therefore must be used by the East if the gap is to be closed. Machinery forces changes in civilization. Darling maintains that whenever man finds himself entirely in the grip of nature he becomes fatalistic and gives up trying to change. This fatalism is common in the unimproved parts of the Punjab, but when the peasant in the canal colonies of the Punjab "sees nature partially subdued to his purposes and yielding her increase not simply 'as God wills' but as man labours, we find the beginning of a new outlook which is vividly expressed in the peasant's remark: 'Manure is a second God'." On the same subject Lyall comments, "We are changing the whole atmosphere in which fantastic superstitions grow and flourish." Gertrude Emerson observes, "The village school curriculum should include lessons in elementary hygiene and physical training. An attitude of mind receptive to ideas which will bring prosperity to rural India above all must be inculcated."

The thesis of this paper is that the gap in cultures will be truly closed only when the beliefs underlying the present social order in Hindu India have been brought into harmony with or replaced by the beliefs which underlie Western civilization. Machinery, agricultural progress, industrialization and the like are significant in themselves. They bring more abundant life. But they alone are not complete. They must be accompanied

by or preceded by a change in the basic outlook of the people. Indeed, there must be a partial change in outlook before modern civilization can, except by the use of compulsion, begin to be established. McKee using the word religion to mean what we have implied by outlook or philosophy, trenchantly observes, "It cannot be stressed too strongly that religion is a supreme fact in Indian life and no progress in any phase of life will be possible without taking it into consideration." Education should "recognize those elements in the religions of India which make for retrogression and decay and which should therefore be abolished or transformed, and those elements which because of their fineness and spirituality deserve to be used and developed."

The close control exercised by religion or actual philosophy on society may be viewed from several angles. It prevents change. The inertia of India is largely due to her splendid system of interlocking and mutually reinforcing medieval beliefs. Progress will come but slowly till these are changed. Yet, as they are changed a new generation comes on the scene for which the old sanctions have no authority and by which no new sanctions have been built up. The control of conduct becomes an acute problem. The task is not therefore mere destruction of old beliefs, nor yet merely permitting circumstances to destroy them, but rather a rational constructive effort to substitute for or graft on to the old, a new philosophy or religion, a new system of undergirding beliefs.

It is not maintained that before the East can progress to the place of the West, the religions of India must be replaced by Christianity. Were they to be completely replaced by Christianity, India would far outstrip the West in progress, for Western civilization is only partially Christian at best. But it is maintained, that one of three things must happen: Hinduism must itself become thoroughly liberal and modern, and advocate the outlook of the new culture; or Hinduism must give way to Christianity; or Hinduism must be replaced by some secular religion such as Communism or modern American secularism. Needless to say these are not exclusive possibilities. What will undoubtedly happen is, that all three developments will continue simultaneously.

Regardless of specific religions then, education should search out the ideas underlying Hindu and Mohammedan society in

India, test them to see if they can produce abundant life, compare them with the ideas which have produced abundant life in the West and set up education aimed to produce the needed changes in basic beliefs. Such a procedure should be much easier in a Hindu country than in any other, for Hinduism proclaims itself tolerant and ready to be guided by circumstances.

The remainder of this article will be devoted to the attempt to follow a procedure similar to that outlined above. For the sake of simplicity, however, only Hindu India will be treated.

What then are the beliefs which undergird present Hindu Society? The question is a large one. India is a land of many races. Hinduism is a religion of innumerable castes and philosophical or religious sects. Generalizations are therefore difficult to make and no generalization, no matter how carefully made, will fit all the facts. The relatively rapid transition of beliefs among the thinking classes, too, makes any conclusion uncertain. Leaders can be found who through legislative action raise the age of marriage for girls to 14, truly a notable advance. Their action, however, was bitterly contested by a majority of the orthodox community. Had there been anything like an enfranchisement in India of all adult males the measure would never have been passed. Which then represents India? In making our analysis of underlying tendencies we have considered the group as a whole and have tried to use the position of the middle fifty per cent, the great majority of the population, as our criterion. Exhaustive analysis is not claimed. If only this article leads to the stimulation of further honest effort to determine what change in basal beliefs India urgently requires, it will have served its purpose.

The following thirteen beliefs then are presented as those actually potent in Hindu India, to-day. Among these thirteen, the first is the belief, that the individual is to be subordinated to the social group.

Second, the belief that material things are illusory, evil; that machinery is not a valid means of progress, is a common one in India.

Third, the belief that men are of several different species, each with a distinct nature and function and training is very fundamental in Hindu Society.

Fourth, another corollary of caste which is important enough to be separately enumerated is the fact that *society* in Hindu India is the caste. There may be other social groupings for business, pleasure, education, or government. All such are to the Hindu distinctly secondary. The most significant society, one could almost say the *only* significant society, is the caste.

Fifth, among the great underlying beliefs is this: that it is wrong to kill. *Ahimsa paramo dharma*. Non-killing is the highest religion. That this is an undergirding belief no one doubts. It permeates society. It has been the backbone of the non-violent non-co-operation movement. It has been the spiritual force behind the choice of weapons for the struggle toward political independence. It is a perpetual handicap to agriculture. "The damage done to the crops (from rats) must be enormous. Yet twenty years ago, no Hindu would lift a finger against a rat. This was partly due to the law of *Ahimsa*" and partly to a local tradition.

The sixth belief is, that the old is better than the new. The most worthful truth is the traditional. "Ceremonial laws and regulations rule supreme."

The seventh belief concerns God. God is conceived as an impersonal neuter It. The impersonal Supreme Being exists in and may be known and worshipped equally well in any of the various forms in which ancestors have worshipped It,—namely, holy trees, animals, stones, rivers, images, persons, sectarian forms, or incarnations. These latter in turn, in as far as they are not local animistic deities, have a vast mythology of their own in which their deeds and misdeeds, their marriages and light loves, their joys and sorrows are portrayed.

Eighth, there is running throughout India the helpless note of fatalism. It has various causes, amongst them a genuine helplessness in the face of nature, overpopulation, and a lack of medical knowledge. The doctrine of *karma* that whatever happens to a man is exactly predetermined by that man's actions either in this or in a former life, and of rebirth, which declares that each soul is repeatedly born into material bodies, give very firm theological basis for fatalism, and provide an excellent reason for inertia, and indifferentism.

The ninth undergirding belief in Hindu India is, that manual labour is degrading, or is a function of the low caste.

The tenth belief is, that much of life is to be explained in terms of the whims, wills, or potencies of the spirits resident in things. Some call this superstition. It is more properly denominated animism.

The eleventh underlying belief is, that the cow is a deity. This seems at first sight a trivial belief to place in such a list as we are constructing. But when one remembers that India is an agricultural country, that most of the people depend on cattle, that cattle are a source of great wealth to India and directly or indirectly affect the life of almost all the people, the belief is seen to be worthy of a place among the fundamental beliefs of Hindu India.

The twelfth fundamental belief is, that there is no common standard of morality for all society.

The thirteenth belief is, that the world is growing steadily worse toward dissolution. There are four ages in the world's history. This is the fourth and the last. The Golden Age came first. Should times be bad, what can one expect in the *Kaliyug*, the fourth age?

In concluding this section let me state again, that there is nothing sacred or final about this group of beliefs. Several others, the ascetic ideal, the position of the Brahmans, the doctrine of salvation, the belief in personal government, the belief in private property (held by a family) and others might have been developed separately, instead of having been mentioned incidentally. A different grouping is quite possible. Items 3, 9, and 4 all refer to caste. Item three might be divided into two. However, the grouping was adopted because it seemed to be fair to India and enlightening to the reader.

We pass on to inquire, "What are the corresponding beliefs which undergird the relatively abundant life of the West? I do not anticipate that any of the statements will be challenged. If there is a challenge it will come on the ground, that these beliefs have nothing much to do with the rise and spread of modern industrial civilization. This paper does not attempt to go fully into that debate which is a large one by itself. We shall content ourselves by saying that modern industrial civilization has arisen only where these beliefs have obtained and that we believe *that* to be more than a mere coincidence.

The list of corresponding beliefs is as follows.

1. The individual is of supreme worth.
2. The material world is real and can be bent to man's will. Machinery is a valid way to progress. The more industrialization we have the better. Progress lies in part through mechanical potency.
3. Men are brothers. Women are spiritually the equals of men. All people have a right to equality of opportunity and education. All should have an equal voice in their own government.
4. The important social group is the state. First loyalty is to the state. A nation wide moral code results. There is a keen sense of loyalty to super-family or clan groupings. There is much conformity to the social whole.
5. The animal and vegetable worlds are held to be distinctly subordinate to the human and are to be used for its good. Animals, if good for food or hurtful to men, are to be killed.
6. The new is better than the old. Scientifically discovered truth is better than tradition.
7. God is conceived ethically and monotheistically, and commonly as revealed in Christ.
8. There is belief in freedom and initiative.
9. Manual labor is not considered degrading.
10. Animism, magic and superstition are replaced by science.
11. The cow is not held to be sacred.
12. The moral standard of Christ or some secularization of this standard is held to be applicable to all the people of the nation.
13. The world is held to be growing progressively better toward an ideal social order.

From the foregoing analysis of basic beliefs, the exact nature of the gap in cultures about which we have been talking becomes apparent. It is a difference in almost diametrically opposed ideals and values, beliefs and philosophies. Must then the fundamental beliefs of the East be replaced bodily by the fundamental beliefs of the West? In answer it is to be noted that the opposition is not really between Occident and Orient, but between modern and medieval.

With this introduction, we are prepared to affirm that the answer to our question must be in general in the affirmative. The fundamental Indian beliefs here described must be replaced by their modern counterparts.

Nor is this position any sudden discovery of the present writer. Not many have stated the position as frankly, but many have come to substantially the same conclusion about these beliefs. McKee mentions practically all of the beliefs which I have outlined, though his order is of necessity somewhat different. Sir Arthur Mayhew, for twenty years in the Indian Educational Service, has numerous statements such as: "The removal of almost all the difficulties (regarding female education) enumerated above depends on a complete change in the attitude of India as a whole toward women." "If the heart of Hinduism is to be changed the transformation must be effected through caste or caste must be smashed." "No force works more strongly against Western civilization than that of the uneducated women of India." "National characteristics and the social system encourage the presentation of traditional ideas rather than the concentration of energy on raising the material standard of living." Speaking from an educational point of view with reference to the effect of the belief on human nature W. H. Kilpatrick, the noted educator has declared, "The doctrine of *karma* is one of the most vicious beliefs of which I know. The people of India can do nothing which will speed up their progress and liberate their people more than to get rid of the belief in *karma*." With *karma* will fall many of the other fundamental beliefs. Nicol Macnicol, the well known Marathi scholar, in defining what it is that India will have to give up and what she may expect to keep says, "The main frame-work of the dominant Hindu philosophy must undoubtedly be shattered and its controlling doctrines rejected."

The Indian leaders themselves have for the most part made a great change in culture. They do not observe the minutiae of caste. Their women take part in public life. They prefer scientific truth to tradition. They are friendly to mechanization and industrialization. They do not believe in the subordination of the individual. They are working toward a reconstructed India. However, for several reasons their counsel on this point

is not very vigorous or clear. For example when they outlined their idea of a national education at the National Congress most of the stipulations had to do with politically significant activities. The section of the report referring to caste was pitifully weak—that the untouchables should not be excluded from national schools. Indian political leaders are for the most part members of the Brahmin caste which under the old beliefs enjoys every favour. They are subjected to almost unbelievable social inertia and communal pressure. They, being largely politicians, must avoid offending the religious susceptibilities of their constituencies. India is enjoying a fierce emotional reaction to the West and this both inclines the political leaders to caution in any program of radical change and influences their own thinking. The battle for political freedom is being waged. All sins and shortcomings are perhaps inevitably laid at the door of the foreign government. After self-government is achieved more attention will be able to be given to the constructive side of nation building.

Whether the political leaders of India seek to hasten the progress of India by direct attack on the outworn beliefs of a by-gone age and their replacement by the ideals of democracy and industry, the real leaders of India will undoubtedly have to do so. Friends of India seeking to preserve her "culture" and "spirit," romance and colour, peace and poise, do India a positive disservice if they gloss over the at present harmful and retarding heritage of the past. Radical change is inevitable. The frontier thinkers of Europe and America are proclaiming a cultural lag and stating that the basic philosophy of the West is lagging behind the times and must be modernized. If this be even partially true of America, how much more true it is of India. New ideas will harm India less than a new material civilization superimposed on a useless and antiquated philosophical foundation. The race in India is between rational adjustment and internal revolution, of class against class, the under privileged against his oppressor, the povertystricken against the wealthy. Mayhew writes, "Until the heart of India as a whole is touched and their attitude toward the question (of untouchability) changed . . . or until . . . these classes organizing the strength which their numbers and virility confer upon them, wrest by force for their class the rights that are withheld, there can be

no hope of educational progress for them outside the Christian fold." There it is, either let Hinduism consciously reform her belief about caste, or revolution will result, for the depressed castes are not going to be content to remain uneducated and subordinate. Caste cannot maintain itself in the modern world. Is India going to be far sighted enough to make the change to a brotherhood basis rationally or will the change necessitate revolt and rebellion, bloodshed and terror as the nation in a blind way shakes itself loose from the rusted shackles and gropes toward a better life?

We might pause to inquire what present day education is doing toward promoting change in underlying ideas. India has a widespread system of very well organized and supervised education. Most boys living in large towns have an opportunity for education. India has eleven Universities and her graduate students rank high in the academic halls of the world. Despite all this, however, the Indian educational system has not directly affected the Hindu scheme of values to any large extent. There are two principal reasons for this. First, the government educational system, like the government has had to be strictly neutral in regard to all matters which even by a stretch of the imagination could be called religious. Government education in India has steered clear of even the appearance of trying to change fundamental beliefs. Second, only a small proportion of the male population and a very small proportion of the female population, say ten and two per cent, has been educated. Thus the indirect effects of education, the contact with a larger world, an understanding of how things are done in other countries, have been felt by such a small percentage of the population that they have not done much to change religious beliefs. The sum total cultural effect of government education in India is disappointingly small.

We have seen wherein the gap in cultures consists and what must be done to close it. The difference is essentially between modern and mediaeval beliefs. To close the gap new beliefs must in the minds of the people take the place of the old beliefs.

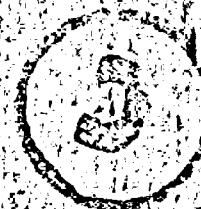
The possibility of disastrous break in cultures, looms large in the thinking of some and makes them timid about advocating needed changes. But for a state which is prepared to educate

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