

Christian Education

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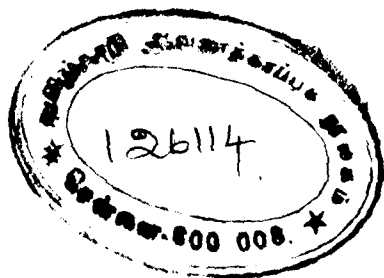
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Christian Education

“Rebuilding the Child—a Study in Malnutrition”

COMMENTS BY MISS AGNES DUNN, *Tilavunia*

IN carrying on Health work, in the schools we find many encouraging and some discouraging things.

One of the most encouraging, perhaps, is the interest that school principals and managers are taking in the matter of the quality and quantity of food given the children, to lack of gain in weight over a period of three or four months—or loss of weight—and the respect paid to Proper Weight.

School people find that such a policy pays, not only in training future citizens to be strong spiritually, mentally, morally and physically, thus enabling them to be of the highest service to God, to their fellow men and to their country, but also in saving money by not losing school days on account of sickness. Scholarship and efficiency are also improved.

Recently Dr. Richardson's book, “Rebuilding the Child, A Study in Malnutrition” (G. P. Putnam's Sons, N. Y., London, Knickerbocker Press), came to our notice and immediately we coveted a copy of it for every school, because it is so readable and to the point.

Would that we could do it justice in this short review, for then you would surely order it by the next post !

In this book malnutrition is called an old disease in a new garb. To call it a “Disease” is perhaps rather startling, but it is a real disease with a clear-cut history, symptoms and signs, a definite course, and a recognized method of treatment.

The malnourished child instead of being active, bright, alert, and good-tempered, interested in play and school work, is dull, listless, heavy, fretful and cross. He probably has frequent colds, and if he contracts a contagious disease does not have as speedy and uncomplicated a recovery as the average normal youngster.

We should ascertain the causes by finding out the child's habits and health history and by a thorough physical examination with the child undressed. His weight should be compared to that of average children of his own age and height, *i.e.*, what per cent underweight is he according to the Baldwin-Wood-Weight-Height-Age-Tables?

Malnutrition is not found, like some diseases, only or mostly among the poor, but also among the well-to-do because of 1. Faulty Health Habits. 2. Faulty Food Habits. 3. Family strain. 4. School strain. 5. Physical defects.

1. Faulty Health Habits:—

(Most of the things given under this head pertain to American life but a few obtain in India as well).

The constant urge for speed, both physical and emotional, are influences that threaten children today. These are the faulty health habits that we have had with us—insufficiency of fresh air when sleeping, too little exercise or too much as seen in the child of the over-active, never-still variety, who plays with every ounce of strength that he possesses, and actually exhausts himself by the very strenuousness of his endeavours. Such children are quite unwilling to take 5 or 10 minutes of rest and relaxation before meals,—a simple measure that would be priceless in diminishing the ill effects of their overstraining.

The physical value of homework is decidedly on the wrong side of the ledger and for many below-par children it must be forbidden.

2. Faulty Food Habits:—

In discussing the causes of malnutrition in children vicious food habits bulk so large in their overwhelming effect upon the welfare of the child that they deserve a whole book, rather than a chapter. Five rules are given for parents of such children but I'll quote but one—"Perhaps most important of all" says the text. Do not urge, or even ask, the child to eat this, that, or the other thing. Say nothing more to the child about his food than would be said to the casual guest at the table—If he eats little, it is quite alright; If he eats nothing, it is still perfectly alright. He may even leave the table with food untouched, after 20 minutes (another rule was that no food

be given between meals.) The effect of this rule is often surprisingly prompt.

Often a mid-morning and a mid-afternoon lunch as brown bread and milk, or Graham or Arrowroot biscuits with milk are allowed if it is possible to put them three hours before the next meal.

No added sugar in any form is given.

Especially is it well to remember that whatever else is deleted from the diet of a child, milk must always be included in it. None of the domestic animals can thrive if deprived of milk during their period of immaturity; and what is true of other animals, is certainly equally true of the highest of all. Milk is an indispensable article of man's dietary.

3. Family Strain:—

No matter how much is done to humanize the school, to improve the surrounding social influences, to correct faulty health habits and to remove physical defects, there always remains in the background that overwhelming mass of influences that together make up the determining trend of the youngster, namely, the home into which he is born.

Disagreements between his parents, especially as these are concerned with himself, are naturally most upsetting. Jealousy of a brother or sister who is unwisely preferred by parents, works harmfully against the child's emotional, and hence against his physical, well-being. Fears aroused through misguided remarks on the part of his elders, whether directed toward subduing insubordination on his part, or simply unwisely uttered in his presence, can be most potent in their evil results.

Depriving a child of a meal is a vicious form of punishment. Children need play space, swings, seesaws, swinging rings or trapezes,—but too many toys are only slightly less harmful than too few.

"Spoiling" must be mentioned, among the most glaring of parental faults. This, be it remembered, rarely comes from too much affection; but rather from an injudicious, unthinking display of affection. The spoiled child is frequently the under-par child.

4. School Strain or "Diseases".

One of the most brilliant of our modern educators has used the term "School Diseases" as including eye strain, spinal

curvature, flabby muscles, poor chest expansion, frequent colds, not to mention the results of emotional strain, worry, stress of competition, shame, over-eagerness for high marks, and the thousand and one things that make the beginning of school life a time of trial and tribulation. If these are not "diseases" then the doctor who deals with children hardly knows what to call them.

Some years ago, I began writing notes to the teachers and principals of under-nourished children who came for treatment, expressing the conviction that a full school day was more than they were able to stand, and asking that they be allowed to attend a half session only. This was done on the principle that a child's health is more important than his schooling. Both parents and teachers were told that it was a matter of secondary importance if children "lost their grade" by being "left back"; and they were urged to disregard, at least temporarily, this fear of retardation. In almost every instance the co-operation asked for, was accorded.

And then the absolutely unexpected happened! These children gained, of course; that was to be expected. For in addition to the shorter day and the lessened work and worry, they were ordered to take a daily nap, drink certified milk, and spend much time in the open air. What they did not do, to every one's great surprise, was to drop behind in their classes! Children who had before been dropping behind, began to make their grades. Those who had showed a lack of interest in their studies, began to manifest a degree of attention hitherto unknown on their part.

A schoolman of long experience says that private schools have long since given up the long day for the lower grades, realizing that the child's capacity for learning is exhausted after three hours of work, or even less.

5. Physical Defects. Making the child "free to gain".

First a complete physical examination—a crown-of-the-head-to-the-tip-of-the-toe examination must be given the child.

The obstructive adenoid mass that causes mouth breathing, dull, heavy expression, discharging nose, and frequent colds, had better be removed.

Tonsils that are so huge as to be mechanically obstructive, or so scarred or so succulent as to cause one to suspect them of being actual pus factories; or that present a history of repeated and frequent inflammation, either as follicular tonsilitis or as "quinsy sore throat" had better be done away with, even tho small. On the other hand, examination a year later of a throat that we felt should unquestionably be subjected to operation, so frequently shows an apparently healthy nasopharynx, that we are compelled in common honesty to be very careful how we urge removal in all cases as the only possible cure of conditions that Mother Nature so frequently seems to take care of for herself!

A certain amount of deafness may be caused by adenoids or hard wax in the ears.

Uncorrected eye strain, often undetected and usually even unsuspected, is far more frequently operative in malnutrition cases than is commonly recognized.

A recognized part of every nutrition effort should be the clearing up and prevention of caries in teeth.

Both syphilis and tuberculosis produce marked degrees of malnutrition, as do also cardiac disease and diabetes.

Mental retardation, tho not logically included under the head of "physical defects," is unquestionably a cause of malnutrition, sometimes to quite a marked degree. It is only fair to those children, however, in whom mental defect is suspected, to rule out both faulty eyesight and imperfect hearing, either of which may cause a mistaken diagnosis of retardation, which may work a great hardship to a child.

What about the removal of physical defects? Should we proceed to this at once? Or should they be attacked in the course of the rest of the treatment? My own practice used to be to try at once to get the children "free to gain", as the condition is called when all remedial defects have been corrected. Now, however, it is found wiser to proceed at once with the general regulation of habits, establishment of proper routine, elimination of faulty food and health habits and educational and emotional strain, etc. The correction of the defects is obtained as rapidly as these become possible, and as a knowl-

edge of the child and experience with him indicate. Each child and each physical defect must be judged by itself.

When all has been said and done, much of the problem of nutrition and the under-par child will be found to simmer down to a question of FATIGUE, pure and simple.

It is quite essential to draw a clear line between desirable fatigue, healthy tiredness, and *over-fatigue*, an exhaustion from which there is not the healthy, resilient come-back that is characteristic of buoyant youth.

It is the duty of the educator, of the physician, of the parent, to find out just as nearly as possible just what the child's optimum load is, and then see to it that all of this load, but no excess, is given the child to carry.

The child can draw no more out of Nature's bank than he has deposited therein. Nature's over-draughts have to be paid in full.

The appearance of the symptoms of malnutrition, constitutes a notice of over-draught of his physical, mental and emotional strain.

When the child has come perilously near to overdrawing his physical account two courses are open to him—he can either *increase* his assets by deposits in the form of food, fresh air, sleep, satisfactory and interesting work; or he can in some way or other *decrease* his checks against his balance. Just how this latter is to be done, constitutes the problem of living, for the child whose rebuilding is the subject of our discussion; and the problem of education and discipline, for the elders who have his life in their hands.

The remainder of the book deals with—giving chapter titles—The Nutritional Class Idea, its history and purpose; The Nutrition Class, its conduct; Home Treatment, the mother and the physician; Malnutrition and Measured Feeding, the 100-Calorie portion; Nutrition and the Overweight Child, how and when to reduce; Posture, simple corrective exercises; The Cure of Malnutrition, what constitutes a cure? What has been written about Malnutrition?; Bibliography; Appendix,

Department of Kindergarten and Primary Methods

INSTITUTES FOR PRIMARY SCHOOL TEACHERS AMONG THE SANTALS

MISS MILDRED L. PIERCE.

DURING the month of March two institutes for teachers of primary schools were held in the Santal Parganas. Some of the teachers who attended these institutes expressed so much appreciation for this opportunity to meet together to share and discuss their problems, that it seemed there might be some value in sharing some of these problems and the suggestions growing out of the discussions with the larger group of teachers represented in the readers of "Christian Education."

The first institute was held at Kaerabani under the direction of Rev. B. A. Helland, the principal of the Kaerabani Boys' Middle English and Elementary Training School. Between eighty and one hundred village school teachers gathered there for the three days' institute. Many of the teachers were employed in the primary village schools of the Santal Mission of the Northern Churches, but others were teachers in government schools.

At the beginning of the institute an attempt was made to obtain a survey of the qualifications of this group of teachers. Each teacher was given a questionnaire which asked how far he had read in school, what training he had had if any, what salary he received and what the sources of the salary were, whether from the mission, government or fees. The information from this questionnaire was not available for use in this institute, but will no doubt furnish valuable material in making plans how best to improve conditions in the village schools in the future.

The chief purpose of the Kaerabani Institute was to discover the teachers' real problems and to get suggestions from the teachers or the leaders of the discussions of how these problems

should be met. Some of the problems that seemed to be general were (1) How can a teacher provide work for the beginning class if they have no books and are not taught the alphabet at once? (2) How can a teacher teach three or four classes at once? (3) How can one help the child who is absent from school a great deal? (4) How can one give village school children sufficient practice in writing? (5) What can be done when there is no equipment provided for the school?

Some of the suggestions given for the solutions of these problems were as follows:—

1. How can a teacher provide work for the beginning class if they have no books and are not taught the alphabet at once?

(a) If the teacher is teaching reading by the story method he can tell the story the first day and then ask the children to model some object from the story in clay.

(b) If the children have slates or any other type of writing materials they may be asked to draw the story.

(c) It will be necessary for the teacher to spend the greater share of his time with the beginning class the first two weeks of school. After they have read a story from the board they may be given the books to read it for themselves. The schedule may be so arranged that the upper classes may do their seat-work first and then after the younger children have been excused, the teacher can give his time to the more advanced group.

2. How can a teacher teach three or four classes at once?

This was partly answered in connection with the first problem. It was decided that each teacher needed a schedule; that if he was to give each class due attention he must plan his program beforehand and be sure that each class had some worthwhile activity during the study periods. It was suggested that the Elementary Training School work out a schedule that would be usable in a lower primary school of four classes.

3. How can one help the child who is absent from school a great deal?

(a) Ask the child to come early or stay after the others have left that he may be given special help.

(b) If there are a number of children needing help and there are some bright children in the class who can be given the opportunity to lead occasionally, ask the bright children to give the backward children some help. It will help the bright child to review as well as give the backward child the help he needs. This might be done by playing games with flash cards, the bright child acting as the teacher.

(c) Try to make each school day so interesting that the children will not want to miss a day unless it is absolutely necessary.

4. How can one give village school children sufficient practice in writing?

It was reported that primary school children who come from village schools to the boarding school are usually very backward in writing. They write very slowly or even have great difficulty in forming or joining letters. It was suggested that practice in writing would help to take care of the seat work problem. The children could be asked to write letters for some definite purpose or if there were no better plan, could even copy from their reading books to get the practice they need.

5. What can be done when there is no equipment provided for the school?

This was one of the biggest problems the teachers had to face and yet they gave some of the best suggestions for the utilization of indigenous materials. In connection with the writing problem, it was stated that one of the chief difficulties was the lack of slates, papers or pencils. One suggestion made was that the verandah or courtyard of the school be limpoed smoothly and the children write on this surface with khardi marti or a type of white earth. Teachers recognized the value of flash cards for arithmetic and reading but asked where they were to get the paper to make them. Some suggested wrapping paper and one teacher mentioned using old post cards after pasting a thin paper over them to cover the writing. Sticks, stones, seeds, clay were all suggested as materials that could be used in teaching arithmetic.

The second institute was held at Jidato the last week in March. This institute was composed of a much smaller group of teachers about one-third of whom had had some training and

about one-third had had some high school work. This institute was also held for three days. The time was divided between classes in Religious Education, Reading and Arithmetic and observation of what was being taught in these subjects in the primary classes of the Jidato Middle English School. At the first session the teachers were asked to keep notes on the lectures and what they observed in classes. Prizes were offered for the best note-books in each subject.

Miss Fehr of Jubbulpore presented the material for the Charterhouse Course in Religious Education. She had a period in which to tell the teachers what she planned to do and then demonstrated with a group of children the principles about which she had been talking. In this way the teachers not only heard but observed how they might develop the devotional period through the telling of a story, the teaching of a hymn or the studying of a picture. They watched a group of children work out a dramatization of some scenes from the life of Daniel under Miss Fehr's guidance. They had an opportunity to see how the teacher can be a helper, a guide but how the children themselves can become the creators in the development of the dialogue and the carrying on of the drama. They listened in while an older group made a study of the trait of kindness and told of situations in which they might use this trait. Since this was a demonstration it naturally did not bring the response from the children that a class alone with the teacher would give, but it did give the teachers the idea of the purpose of the trait study and conduct assignment much more clearly than a mere lecture would have done.

Since the subject of Methods in Teaching Reading had been taken up in two previous institutes, this year we sought to reemphasize the principles laid down before. Observation in the village schools during the months between the institutes revealed that some teachers were seeking to teach by the story method and were succeeding fairly well. Others had not been able to understand how a child could learn to recognize a word until he knew the letters. In addition to the three days' observation in the Jidato primary classes, there was a demonstration with a group of little children just beginning to read. The story was told, the first page read from the board, words recognized

through games with flash cards and one new letter taught since the children were able to recognize its sound when compared with other words they had learned beginning with the same sound. This seemed to clear up some of the difficulties in the minds of the teachers as to when the letters should be introduced.

Santali is written in the Roman character. As there is very little literature in this language it is necessary for the children of this area to learn another vernacular, either Hindi or Bengali. This means the learning of another character. It was suggested to the village teachers that they seek to help their children acquire a vocabulary in the second language through songs, games, and counting the first year. Then after they have learned to read Santali fluently they can begin the second year to learn the character of the second language.

We recommended the use of manuscript writing for Santali children since they learn the Roman character first. It is very similar to printing and therefore the child does not have to learn the two forms of written and printed letters, he does not have to join the letters and as the manuscript forms are only made of curved and straight lines it serves as a preparation in learning to write the character for either Hindi or Bengali. The teachers were given copies of the forms of these letters to use. This method of writing has been used in the Jidato school for three years and has resulted in a decided improvement in legibility and rapidity in writing in especially the primary classes.

The classes in arithmetic taught by Miss Swan placed emphasis on materials for seat work. She demonstrated with a set of dominoes made of clay how the children could learn to recognize groups of numbers and how in playing the game they would use the combinations. Other suggestions for materials to be made of clay were marbles, beads to be dyed different colours and bricks 2" x 3" x 1" with which the children might build a model house or shop. The making of the beads, the marbles, the dominoes during the first few weeks of school would supply the children with a profitable activity at a time when it is difficult for the teacher to find something worth while to occupy their time. One child might be told to make nine marbles. Another child could make seven yellow beads and a third six blue ones. This would give the children a chance to follow

directions and to show whether they understood the meaning of nine, seven and six.

At the close of the third day most of the teachers had well-filled note-books. It was very difficult to decide just which books were the best. The final choice was made on the basis of the notes that would be of the most value to the teachers in their own class room work. It was interesting to note that two of the prizes were won by trained teachers while the third prize went to a young man who had had a year of high school work.

Since one of the big difficulties in making reading an interesting subject in the village school, is a lack of suitable reading material we tried to meet this need by making plans for a circulating library. Each teacher took away a set of books which might be sold to the children or exchanged for another set of books at the end of the month if returned in good condition. When the first month had passed several teachers brought the money for the books the children had purchased and asked for more. Two or three returned the books and took new books in exchange. Nearly every school had read the set of books during the month. We hope this will increase the interest in reading among Santali children as the institutes have seemed to increase the interest of the teacher in their problems and the means of solving them.

A New Approach to the Teaching of Science in High Schools

BISHOP BRENTON THOBURN BADLEY, M.A., LL.D.

IN the course of a voyage between Bombay and Suez, I had the privilege of getting acquainted with Prof. George C. Wood, Ph.D., chairman of the department of Biology and General Science in the James Monroe High School of New York City. That school has a total attendance of eight thousand six hundred boys and girls,—*just the one school*. Surprising as this is, it is still more so to learn that the teaching of General Science in this school requires more than one hundred distinct classes, each numbering, on the average, thirty-five pupils. A detailed list shows:—In Advanced Biology 47-50 classes; in General Science 46 classes; in Advanced Botany 4 classes; in Advanced Zoology 4 classes; in Elementary Biology 2 classes. In addition to these, there are to be organized shortly several classes in General Biology. More than half of the High Schools of New York City now teach General Science.

Today there are more pupils studying General Science in the High Schools of the United States, says Dr. Wood, than all the special sciences put together. It was at the Alexander Hamilton High School in Brooklyn that Dr. Wood, in 1915, took the lead in introducing the study of General Science. The rapid development of this line of teaching has fully justified the plan and method of Dr. Wood and those who have co-operated with him. The result is that there is now a really new approach to the teaching of first-year science, and "a new sequence of the sciences" during the high school years, throughout the State of New York. The old method was for each pupil to elect one or more of the special sciences, above the first year, although Elementary Biology was a required subject in that year, and change from one course to another as desired. In this way pupils might get a smattering of a few of the sciences, but their inter-relation was not recognized. "The need was," says Dr. Wood, "for a

first-year science that would link up some salient features of the special sciences, and would thus be a basis for an intelligent selection of these special sciences in the upper years, or would give a fair grounding in the science of the Environment to pupils who drop out in one year, the period of greatest school 'mortality.'" For the successful development of such a first-year science, some "string" to use Dr. Wood's words, "was needed, to string the various beads of the easily comprehended features of the special sciences into an acknowledged whole." This is what has now been accomplished by the introduction of General Science.

A pioneer in this realm was Prof. James M. Glass, who is now the general editor of the new series of text-books that have been produced. Another leader is Prof. Harry A. Carpenter, specialist in science in the Junior High and High Schools of Rochester, N. Y. These men of science have sought to find some "core" that would enable them to correlate parts of all the sciences. Prof. Wood's way of getting at this was to take matter as it surrounds us, and then show how energy works on this matter, and thus results in the world's work. This scheme of teaching takes our Environment as the central fact, and links up all the sciences in a study of it. In this way elementary phases of Physics, Chemistry, Biology, and the various sciences, are presented in a single treatment, and not separately or independently as Physics, Chemistry or Biology. The result is "General Science," and not a list of special sciences. In this way General Science has come to have its commanding place, as an introductory science, in the teaching of the special sciences in the High Schools of America. The sequence that is rapidly developing throughout the country is, states Dr. Wood, as follows:—Ninth year, General Science; Tenth year, General Biology; Eleventh year, Physics; Twelfth year, Chemistry.

In 1923 Dr. Wood was appointed chairman of a State Commission to write a three-year syllabus in General Science for the State of New York, and in 1925 this syllabus was issued. In 1927 a series of text-books appeared, based upon this three-year syllabus and suited to the needs of boys and girls in High Schools. Dr. Wood and Prof. Carpenter, under the general editorship of Prof. J. M. Glass, have produced a series of three text-books. I have been going through these books, and

feel impelled to pass on to our educators in India a brief description of them. Book I is named, "Our Environment: its Relation to Us." This takes up (1) Water, (2) Rocks and Soils, (3) Air, (4) Fire, (5) Trees. These are introduced by a fascinating chapter on "Knowing Nature," and is completed by a valuable Index. The book contains 276 pages, and sells for ninety cents.

Book II is entitled, "Our Environment: How We adapt Ourselves to It." This is introduced by a chapter on "Nature's Laboratory," and treats of—(1) The Heavens, (2) Weather, (3) Water, (4) Community Sanitation, (5) The Garden, (6) Conservation, i.e., of food and health. An Appendix and Index conclude the volume, making a total of 435 pages. It sells for one dollar and twenty cents.

Book III is named "Our Environment: How We Use and Control It." This deals with (1) Environment, Energy, Work; (2) The work of the factors of our Environment—i.e., Air, Fire, Living Things, Water, Heat, Light, Electricity; (3) The Importance of Industry, taking up Steam, Gas, Water-power, the Dynamo, Methods of Travel, and the Use of Electricity in Communication; (4) The Source of all Energy, the Sun and the Solar System, Solar Energy and our Weather; (5) The Storage and Use of Solar Energy by Living Things (dealing with Botany, Agriculture, etc.); (6) The Work and Care of the Human Body,—the Human Engine, its fuel, foods and control, etc.; (7) The Work of protecting the Human Body from dangers in its Environment; (8) The Work of improving Living Things, dealing with the Origin, Conservation and Improvement of Life,—most interestingly and tactfully treated. This book, with its excellent Appendix and Index, runs to 735 pages, and sells for one dollar and thirty-five cents.

These three volumes cover in their scope the elementary essentials of our modern sciences, and must impress the student with the underlying unity of all our sciences, and show how we are all concerned with them in our daily life. The pages are crowded with photographic illustrations, drawings, charts, figures and several excellent color-pictures. These make the books most attractive, but there are, in addition, special features, that make the volumes very useful as text-books. Some of these features are Introductory Chats, Practical Questions, Home and Field Problems, Key Words, Review Outlines, Summaries, Thought

Questions, Demonstrations, Suggested Experiments. The brief illustrated biographies of eminent scientists, set prominently into the text, are a most commendable feature of the books. Books I and II are intended for the Junior High School, while Book III is for the Senior High School, or may be used for the Third Year of the Junior High School. Important helps are furnished in the pupil Work-books, based upon each of these three texts, and the Teacher Guides covering both the texts and work-books. These Guides are pedagogical treatises, dealing with methods of teaching.

My chief object in writing this is to bring these books to the notice of school authorities, educators, librarians, and the large number of those in India who are interested in literature for young people. No more valuable or interesting books could be added to any school library. For general reading on the part of our teachers, preachers, as well as young people in schools, institutes and summer-schools, these volumes would prove most useful and stimulating. They would bring to any home a fund of information that would be very helpful, and would serve admirably as books for gifts and prizes. I plan to take several sets to India, and am hoping that they will meet a widespread need. Through the Boards of Education and Boards within the annual conferences and the Woman's Foreign Missionary Society, they could be adopted so as to serve the needs of our thousands of young people in the chief stations of educational effort. In America the popularity of these books has taken the total sales well over the half million mark. If any persons are interested in securing sets, I should be happy to get them at the lowest possible rates, and take them to India on our return after General Conference. Any who desire to secure copies in this way should send me word in care of the Board of Foreign Missions, 150 Fifth Avenue, New York City. Such word should reach New York before the latter part of June.

Utilization of Instincts in the Teaching of Nature Study

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THE student teacher is apt to regard a unit of work in practice teaching with some grave misgivings, especially with regard to interest and motive. It is upon these that she has learned that the success of the lessons greatly depends. At times it requires a great deal of effort to make the lessons interesting, to make the pupil "want" to know about something remote from the pupil's interest. How is the teacher going to gain and sustain attention so that her work may accomplish its purpose? The aid of pictures, models and anecdotes is sought often with advantage, but at times in vain.

It is with the same misgivings that I started out planning a series of eight lessons in Nature Study. These misgivings were heightened by the fact that the lessons were to be in the first year Normal Training Class. I was confident that I would have had no difficulty in dealing with young children, for "Nature is living", and makes a tremendous appeal to the child's instincts, among which those of manipulation, curiosity, exploration, physical and mental activity, and collecting are dominant. But it was not long before I realized that for adults, too, nature offered a vital source of interest, and that the above cited instincts are active in adults as well as children.

"Familiarity breeds contempt". So many objects in our immediate environment are either grossly overlooked or even scorned. But these very objects used in classroom investigation challenge attention and actively employ the instincts. Accordingly, the materials to be studied were chosen from those found in the immediate environment.

The first lesson was on leaves. The students brought to class various kinds of leaves that they had found on the compound. They had not realized before that such a variety

in shapes and sizes existed. They were also interested in comparing their collections of these leaves, the more so because they had made them themselves. The variety of shapes was noted; diagrams of typical shapes were made on the blackboard, and technical means were supplied. The students identified in turn each type in their collection. Their observation was also directed towards the margins of the leaves, the variety again causing a surprise. Making collections of these varieties was suggested by the teacher, and means of preserving leaves discussed. This aroused a great deal of interest and although it was optional, every student started a collection! The student's attention was then drawn to varieties of apices and venation, and they were asked to bring to the next class specimens of leaves showing variations in these features. An assignment was given in field work which provided for group activity. The varieties of leaves in various parts of the compound were to be observed and reported on at the next lessons. The students worked in pairs, and each pair chose a part of the campus to explore.

Interest and enthusiasm aroused may be explained by the fact that the instincts of curiosity, collecting, ownership, physical and mental activity, rivalry, and gregariousness had been called into play.

Most of the students had not made a study of flowers previously. To them the flowers signified an embodiment of beauty gracing gardens and fields. They had not realized the vital connection between the fruit and the flower, nor the similarity in the structure of all flowers, though they varied so much in color, size and shape. The joy of discovery of these facts was evident as the lesson proceeded, the teacher directing the observation by questions and suggestions, as the students picked the flower apart. Technical terms of the various parts were supplied by the teacher, and label diagrams made on the blackboard. The functions of the various parts were discussed the teacher getting as much information as possible from the students. Interest seemed to be at a high pitch when, on examining many varieties of flowers (the composite flowers had been omitted) the essential structures were common to all flowers, and that the chief function of the flower was not ornamentation, but that of producing fruit and seed, and hence,

providing for the propagation of the plant. As an assignment students were asked to observe the flowers of the papaya, and they found out how they differed from the flowers taken upon the lesson. This problem was successfully solved by most of the students who experienced a real thrill of discovery. It was common knowledge that all papaya trees did not bear fruit, and it had usually been explained by the "malis" as the "Will of God"; but now the real reason was disclosed; namely, that only some trees bear the female flowers.

The cockroach, butterfly and spider, being among the most frequent animal visitors at that time of the year, were chosen for observation and study of their structure and habits. Dealing with real specimens was almost a sure guarantee for interest. The cockroach was presented to each student in a wide test-tube. This familiar foe was immediately identified, bringing forth exclamations of mingled joy and repulsion. The students enumerated their experiences with cockroaches, which led to a discussion of their habits. The essential features of structure were observed with the aid of a magnifying lens, and the means of reproduction by cocoons (each of which has sixteen eggs) was explained. This seemed to evoke a resolution to destroy every cockroach! The means of destruction of this pest was then taken up.

The butterfly always proves a fascinating study. By observation of specimens it was found that there were certain essentials in structure which were similar to those of the cockroach, thus indicating a relationship which explained the fact that they were both insects. Eggs, cocoons, and chrysalises were kept in a vivarium and the different stages of development were observed daily. The students themselves noted the changes, and made sketches of the various stages. This provided for continued activity and investigation which aided in sustaining their interest.

In spite of the extreme familiarity, curiosity was aroused in studying the spider, the primary object being to find out whether or not it could be classified as an insect. Its structure was observed and its habits and life history were discussed. Observations were made outside of the classroom on the weaving the web and the devouring of prey.

To any beginner who shares with me the doubt as to the efficacy of utilizing the instincts in Nature Study, let me say in conclusion that this series of lessons not only dispelled my doubts, but far exceeded my expectations and proved to be an evergrowing and expanding field. It provided for genuine and self-initiated activity because the interest it aroused was deep-seated. An appeal was made to the instincts of curiosity, manipulation, collecting, mental and physical activity, gregariousness, and rivalry, leading to a closer knowledge of the environment and a deeper appreciation of nature.

Evangelism and Education

(Extracts from the Episcopal Address, General Conference, Methodist Episcopal Church, Atlantic City, May 3rd, 1932)

“THE word Evangelism is one of the richest words in the Christian vocabulary. It means “the proclamation of good news”. What is this good news? It is that God hath visited and redeemed His people. This He accomplishes by incarnating Himself in human life. . . . Evangelism is not something added to the Christian programme. The Christian religion is evangelism. . . .

Childhood is a marvelously rich field for the propagation of this good news. We are deeply thankful that Methodism has come to see the significance of Jesus’ action when He placed a little child in the midst. Our children must be made familiar with this good news of the Gospel. When its divine truths are firmly implanted in the garden of a child’s heart his nature will respond and quickly yield the fruits of the Spirit. At this point Christian evangelism and Christian education meet. We are discovering that it is possible to teach a child to love God and to wish to please Him even as it is to teach him to love and to wish to please his earthly parents. The home is the unit of society. No environment is comparable to that of a Christian home for the religious nurture of child life. A home without religion is like a rose without a perfume. It becomes, therefore, an important responsibility that the minister do all in his power to cultivate family religion.

There is deep significance in the question asked of candidates for full membership in Annual Conference--“Will you diligently instruct the children in every place?” If we could have a generation of pastors who would pursue this course with thorough-going evangelistic faithfulness the spiritual results would be incalculable. Whenever a pastor meets a child the occasion

should prove the child's opportunity, the pastor's opportunity, the church's opportunity, God's opportunity. It is likewise essential that the greatest possible care be exercised that teachers of intelligence and kindling Christian experience be selected for the church schools, and that these teachers be properly trained. Our churches should also support both morally and financially the work of week-day religious instruction.

We have been hearing much in recent years about the "revolt of youth." We believe the phrase overstates the fact. Nevertheless the subject calls for careful consideration. Wise, tactful methods are needed when dealing with this important group. These young people, having emerged from childhood into the stage of life which abounds in idealism, reveal three outstanding characteristics—the love of reality, the call to self-expression, and the urge to the heroic. To do its work with this generation the gospel message must meet these needs. Some would have us believe that the modern youth movement tends to reject approved standards of morality long held in high honor, especially those governing sex relationships and marriage. But the whole problem in its true significance is deeply religious and spiritual. Judged in the light of its fullest meaning, the Youth Movement, where hostile to Christianity, is sometimes only a protest against the inadequate interpretation of the Christian religion. We have heartening news that the statistical reports from the Conferences in the United States for 1931 show gratifying increases among the Church schools and Epworth Leagues in all vital facts. If we make religion consist in some outer form or profession, youth will have none of it. But if we succeed in teaching them that the mind of Christ is the real approach to the best that life has to offer the appeal will prove effective. With the spirit of the true Shepherd we can help them through the difficulties which they are almost certain to meet in their educational pursuits by enabling them to see the biological and psychological as well as the ethical reasons for the fundamental obligations of Christian morality, and we can clearly interpret to them the courage and beauty of the life of Christ, so appealing to their innate religious idealism. Let us ever hold before them the challenge of finding life by losing it for the sake of Christ's great Kingdom of love.

OUR EDUCATIONAL PROGRAM

Methodism dates its beginnings in Oxford University. The educational impulse which marked those days continues a positive force. The early circuit rider flashed upon the scene a character of heroic mold and adventurous spirit, his saddle bags filled with Bibles, hymnals, and other publications of The Methodist Book Concern. He rode forth, a Knight of the Cross, to lay the foundations of the New Republic in the teachings and spirit of Jesus. His work abides. In the United States evangelism and education have always been regarded as the handmaidens of progress in the program of the church. Here we have evangelism and education on horseback.

The Liberal Arts College is America's unique contribution to higher education. This type of institution has been well characterized by President Hoover as "the seedbed" of leadership. One half of the million college and university students in the United States are in the smaller colleges, which often possess meager equipment as compared with the larger institutions of learning.

There are credited to the Methodist Episcopal Church in the United States the following—

Universities	...	5	Graduate Schools of Theology	...	4
Colleges	...	38	Training Schools for Foreign-speaking Ministers	...	2
Affiliated Colleges	...	1	Graduate Schools of Theology	...	1
Junior Colleges	...	4	Medical School	...	1
Secondary Schools	...	23	Hospital and Nurse Training School	...	1
Training Schools	...	8			
Schools for Negroes:					
Colleges	...	9			
Junior Colleges	...	2			
Secondary Schools	...	1			

The student enrollment at our schools for 1930-31 was as follows:

Colleges and Universities	...	63,350
Junior Colleges	...	637
Secondary Schools	...	4,681
Theological Schools	...	852
Total	...	69,520

This list will show that Methodism has at the present time one school for every nineteen months of its entire history. As a Church, we are expending annually \$25,000,000 for Christian education. Probably no phase of our work has yielded more gratifying results than our efforts for education among our colored people. The Negro possesses traits which should be conserved for their high value in the determination of our ultimate national character. The educational policy of the church has this aim constantly in mind and eagerly seeks to discharge its responsibility.

The work of religious education in the Foreign Field carried on by the joint commission representing the Board of Foreign Missions and the Board of Education is most promising. It has attracted wide attention, and there is earnest appeal for its enlargement.

Education is everywhere held in high regard—the very atmosphere of our modern life—but the great *need* is for a stronger *Christian* emphasis in all its processes. “The problem of problems” once more is “to get the principles of Jesus put into practice.” If our own educational institutions do not carry this emphasis there is little excuse for their existence and no real appeal for their support.

Certain recent developments of our educational life clearly point the way. The study of the student personnel in Methodist institutions in the United States shows that those colleges which stand pre-eminently for the Christian spirit and ideals are attracting students from all parts of the country and the whole world. It is significant that the great educational foundations which at the beginning of their work objected to denominational oversight, more recently have learned deeper wisdom. They have come to see that a church affiliation which affords academic freedom is an asset of the greatest value.

The National Educational Association, at its meeting in 1928, declared, “The individual self, nature, society, and God—these four, and in particular the adjustments which the individual must make—constitute the objectives of education. No greater task rests upon the secondary school than to help its pupils find their God.” If this deliverance had been made by our Board of Education, it would have caused no surprise, but coming from the National Education Association, which is independent of all

denominational and even Christian affiliation, it is a most remarkable and encouraging utterance.

A preliminary paper on Religious Education at the Jerusalem Conference, by Drs. Luther A. Weigle and J. H. Oldham, states that “there are a good many signs that educators are coming more and more to recognize that education without religion is incomplete and that this truth has been too much forgotten in the past. It is not necessary to reconcile ourselves to the thought that the great historic achievements of Christian Education in non-Christian lands belong to the past. Christian education may only now be entering on its greatest opportunity. Its future may be even greater and more splendid than its past, if among Christians of this and coming generations there is a worthy response to the call of a great adventure. The Christian purpose in education is to inspire men with faith to fight life's battles, to fill their minds with hope and to enable them to meet the demands and problems of life with a song of victory in their hearts.” It is earnestly hoped that this noble and authoritative utterance upon the deepest meaning of Religious Education will so inspire the leaders in this field that mere pedagogic method shall ever be regarded as incidental to the fundamental spirit of true religious education.

The sum of it all is this: there is a new, urgent and widespread need for a stronger Christian emphasis in the training of the young.

The School as Community Center: Some Observations made in Scandinavia*

IRMA HIGHBAUGH, M.A.

I

PICTURESQUE Finland, Land of a Thousand Lakes, Land of Spruce-fir and birch (beautiful bride of the forest, as they say), and equally applicable to these things we had read, Land of solid Red-granite. To be actually in those little one-room farm homes, immaculately clean, and to see the high stove on the top of which mother and father slept in the cold winter; to see those black round-and-flat-as-a-plate hard loaves of bread being taken from the oven and strung on a pole through that hole in the middle, made us a little dizzy as though they couldn't be really happening but were still imagined. To experience one of those Finnish baths which may be had in the wee bath house in every Finnish yard and without which the Finnish athletes cannot compete at the Olympics—well, it was a brand new experience and the most exhilarating of that variety, in our life. The exceeding great cordiality of the people was a bit puzzling till it was made quite clear by people in various walks of life that Finland was in love with America and any citizen of America, came in as recipient of a practical expression of that affection.

Yes, the economic status of the country was low, and everyone had to pay twenty-five per cent taxes with another thirty-five added for all investments so that "those who had" were paying sixty per cent of all their income in taxes but it was done joyously that the country might grow—for had they not had their independence from Russia a bare ten years? Folk High Schools? Co-operatives? Farm Women's Clubs? Youth Movement? 4H Clubs? Oh, yes, they had them all, but since the government school system reached only through the fourth grade

* By courtesy of *Educational Review*, China.

THE SCHOOL AS COMMUNITY CENTER

with private schools filling all the gaps up to the government owned university, the educational status of the common people was low. And since the farmers were conservative, the co-operatives were just in the beginnings but were coming on nicely. To see something of all these movements, visit one of these farm schools or folk high schools was our problem. We visited Hogvalla, conveniently near to Helsingfors and also conveniently acting as headquarters for many of these movements.

Hogvalla, once the home of a feudal lord, embodied all the old ideals in situation and architecture and all the new ideals in brotherhood and service. Its aim was to train girls for service through the folk high schools, as teachers, as community leaders for the rural areas; through their short course to prepare intelligent and skillful maids; and through both courses to prepare farmers' wives. The enrollment was from all walks of life. A great country home it was with its farms, gardens, extensive kitchens, laundry to meet the needs of the students and teachers, and its barns with blooded hogs, chickens, cows and sheep. Theoretical knowledge combined with scientific experimentation and practical work were imbibed by diplomat's daughters and farmer girls alike for all the work of the whole farm was done by pupils and teachers.

"The 4H Clubs are the hope of the farmer," said the principal, herself a former daughter of the aristocracy. "The farmers are conservative and will not accept scientific agriculture, but when the children plant test seed in their own plot of the family farm, and grow better crops than their fathers, then they can see the results and they come to ask for good seed. So it is with the animals." And the sturdy vivacious young woman in charge of scientific agriculture and manager of the farms at Hogvalla, was director and adviser of the 4H Club in that section. The movement was new but already results were being seen. It was seen too, in the friendly open spirit with which the mothers and fathers greeted the foreign guest. A few years ago, we were told, they would have hidden away in fear if a stranger were seen approaching.

The local co-operative met once a month for business session at Hogvalla. The principal was the president of the co-operative for that year. She told how slow had been the growth of the idea. To put in all that you had of lands or buildings as security

for anyone borrowing money from the co-operative was a requirement for membership which had been hard for the distrustful farmers in the early days. But as the few venturesome souls had profited by this arrangement, others had joined and now most of the farmers in that section belonged. Mutual helpfulness in time of need, sickness of the family, loss of animals, the constant menace of early and late frosts, were some of the things which a farmer must meet. There was nowhere to borrow money, without good security and then only at exorbitant rates of interest, except through the co-operative. And more land, good implements, better buildings were benefits derived, as well as co-operative marketing and buying of articles not produced on the farm.

Even more thrilling to the writer and possibly a complement to the co-operatives were the Martha Clubs for women. That farm women from a backward rural citizenship could be so well organized and attain such growth was hopeful news for farm women of other lands. Their monthly meetings during busy tiring summer months were largely devoted to social and cultural ends. It was a pleasant surprise to find them studying an attractive book in Swedish on China. Winter time is given over to study classes designed to make better farmer wives and mothers of them. They arrange classes lasting from three days to a month on such subjects as bread making, pickling, preserving, beautifying the home, care of children, first aid and personality development. Learning, recreation, beauty for the whole community as well as the school were being successfully attained by Hogvalla.

II

Sweden, the home of culture, of great universities, the stronghold of classical education; Sweden, with broad fields, spacious houses and fat barns; Sweden, a "land flowing with milk and honey" or to be more exact, "a land flowing with milk and delicious pastries"; Sweden, the seat of democratic aristocracy; Sweden with its hinterland in iceclad Lapland and its face ever towards the sea—all these Swedens are fascinating studies; but it is to Sigtuna, the oldest town in Sweden with its folk high school that our thoughts turn. Sigtuna is near enough to Stockholm to be accessible to travelers but far enough away to retain its own personality and its vision. Sigtuna like

most folk high schools in Scandinavia, is owned and operated by the principal. Like many of them its principal and some teachers are men trained for the ministry. "But why a folk high school instead of the ministry?" we asked. Universally the reply came; "We are in the folk high school because we have more opportunity to touch young people here than in the church. After confirmation, the young folk are seen no more till their wedding day. Here we may live with them and help to mold their ideals."

A winter term of five months for men and a summer term for women provided the academic portion of their life. But nothing so small as a mere school was adequate as the aim of Sigtuna. Community center work and not only Sigtuna village but apparently the brotherhood of nations was their concept of a community.

The weekly neighborhood meeting aimed at providing education and recreation for the town which lacked movies, music and other such civic enterprises. Community singing, picture shows, dramatic productions by students or community, demonstrations of calisthenics, folk dancing for which Sweden is so justly famous, and festival days were among the items appearing throughout the year.

"We believe all labor troubles and all wars are due to misunderstandings", they said. And hence the conferences of varied groups to help them to understand. Labour leaders and church leaders come with the purpose of working together, labor leaders and factory owners and students, for mutual understanding; Boy Scouts or Girl Scouts for a few days' camp, sleeping on the floor and holding meetings under the great pine trees on the spacious grounds or off on excursions, and at the same time drinking in the ideals for which the school itself stood; educational leaders from all north Europe to consider their mutual problems; these and other gatherings were constantly being held while school was in session and seemed not to interfere but rather to be a part of what the school was for.

III

Everywhere one went to study Folk High Schools and the Farm School, one met this question; "Why come here? Denmark is the home of the Folk High School. If you would truly

learn of them go to Denmark." Of course our ears had been filled with the glories of Denmark for many years; and of course, that was where we would eventually go. But on reaching Denmark, we had the strongest history lessons of our lives. Seventy years ago—a small country without hope. The Navy gone to England, Schleswig gone to Germany. The population illiterate, uncultured, distrustful of everyone including all their neighbors, each family living for itself. The land, great waste places which would grow nothing but stunted heather-bogs. But now! As one rode third class on the immaculate trains and met courtesy and culture; as one walked down the street in villages as well as cities and saw people express through their gait and carriage the hope and vigor of the nation; as one saw the universally rotund figures and red cheeks of Danish people denoting a well-fed nation; as one visited small farm homes with their thatched roofs, cattle housed in one room under the same roof and apparently free from odor so clean it was, or visited the spick and span new small farm of sixteen acres with all the latest improvements, one could not but ask; "How did it come about?"

It was the Folk High School through which the dissemination of the value of the common man came about. The world-famous Niels Buk School of gymnastics with teams doing the most beautiful and perfect work in one country after another, is a Folk High School. Through the Folk High School the co-operative which is the foundation-stone of Danish economic life was fostered. The glorification of the common man in song and poetry also are learned and loved through the Folk High Schools.

"I sing behind the plough
And to the sound of mowing.
Hills and woods
Give back my song."

The Husmand School at Odense seemed more nearly to include a well rounded program of community activities than any other which we visited. Five months of the year were devoted to boys and five months to girls for school work while the whole year saw a constant stream of farmers and their wives visiting the school for suggestions and help. The men who taught boys during winter months were the farm demonstrators who with their staff of volunteer boys went out from earliest spring all

through the summer to give help on the farms. Farmers' Institutes were held in the winter while the experimental orchard and farm and the full blood poultry farm, the flower garden designed to encourage farmers to beautify the yard, all provided a practical side to the more purely cultural life of other folk schools visited. The school for girls was conducted in much the same way running through the summer months, leaving the women's staff free in the winter to supply the demand of the farmers' wives for classes in various phases of household life and child care. The very real part which the school plays in the lives of the students after leaving is a big piece of daily practical service. Folk school plants are used day and night about eleven months of every year by the community as well as by students and the staff feels a responsibility for the community which permeates all the students and lasts on through life.

Developing a Sense of Beauty in our Children*

L. WINIFRED BRYCE.

WHAT is beauty? The question startles us. Beauty has always been in the fabric of our lives, not one of us has been unfamiliar with it. Moonlight on the leaves, the contour of a child's cheek, the graceful shape of a household utensil, the song of a bird, the perfume of a flower, the sheen of silk we have let slip through our fingers,—by all our senses we have known something of beauty. It has been dear and familiar to us, but when we ask, "What is beauty?" we realise how little we know of it after all.

But beauty has its imperatives and the development of its appreciation should not be left to chance, but must be definitely cultivated in our own lives and also those of our children.

The Greek formula for beauty was order, symmetry and harmony. We find as we consider the application of these criteria that "It is rather the moral quality appertaining to these characteristics that determines them as beautiful; symmetry is beautiful because harmonious, and inducing order and self-restraint." Religion has been defined as a sense of the "wholeness" and therefore the holiness of life; life in all its parts, orderly, balanced, harmonious, with the spirit of the Divine permeating all. There is no beauty without the touch of the holy, the holy can never be anything but beautiful. This, then, I would put as my foremost reason why we should cultivate the beautiful, because only beauty will express the completeness and therefore the holiness of life.

The Japanese Christians have laid hold of this truth and expressed it in a very remarkable way. You all know the old idea of the triangle with which many of us grew up, the tripartite division of the nature of man into body, mind and

* An address given to the Parent-Teacher Association of Woodstock School, Mussoorie.

BRASS LAMP AND LOT A



spirit. Then came the ideal of the four-square life which has dominated work among young people in recent years, and which is based on Luke 2: 52, "Jesus increased in wisdom and stature and in favour with God and man." The development of the boy Jesus was physical, intellectual, social and religious. When the four-fold programme was taken to Japan by young people's workers, the Japanese after due consideration developed their five-fold programme, adding to those which had been considered sufficient, beauty. Their ideal life was physical, social, intellectual, religious, and *beautiful*.

Another reason for the cultivation of the beautiful is to provide a much-needed balance to the overwhelming emphasis on Science in our day. Not only have the scientists added a number of subjects to the curriculum of the average school, such as Botany, Biology, Physics, Chemistry, Physiography and many others, but they have influenced other realms so that we talk of the science of history, the science of salesmanship, the science of education, and the science of religion. Young people are growing up with the idea that if a thing cannot be demonstrated by the light of present-day science it is incredible. They say in earnest as Shakespeare said in fun, "the lunatic, the lover and the poet, are of one mixture all compounded." It is time to call a halt and to remind ourselves, and still more our children, that life cannot be reduced to formulae. Did you hear of the man who complained that nowadays all that people could talk about were problems and solutions? Another man yet more clever, and even a shade more ironical, suggested that what people want is not so much solution as a formula.

With due deference to our scientific friends I should say that science, so-called, is the world's latest superstition. I have but little hope that the rising generation will see that it is nothing more. But I have great hope that the following generation will perceive more clearly, and they will marvel that the schools of today so often leave the cultivation of beauty to extra-curricular activities. A valiant band of beauty-lovers is struggling hard in the scientific net and is keeping the soul of beauty alive, but the odds are heavily against it. The example of Darwin is, of course, well known; he devoted himself so sedulously to the pursuit of science that towards the end of his days he was bound to confess that music and art had but little meaning for him.

It has been my greatest discouragement as a teacher that with few exceptions my brightest students have gone into scientific courses and professions. A few years later I meet them and what do I find? Have they time for poetry? No, they never open a book of poems much less write a stanza. Where is that love of beauty of line which was once expressed with the cunning pencil? Now used only to make diagrams or graphs. Where is the delight in colour that made the glories of nature unfolding from season to season seem the handi-work of the Divine Artist? Gone, colour-blindness has set in. The tragedy is that not only has life lost so much of glory, it has sustained a yet deeper loss,—it no longer has a sense of mystery.

One of my class-mates grew up into a very beautiful girl, and just as this budding loveliness was in its exquisite spring-time, she had to cross the continent to keep house for her father. After a few years photographs of her came back to us. Lovely they were, but we were all disappointed yet could not express it in words until one youth, more discerning than the rest of us, said, "She has no mystery in her eyes." Can there be loveliness without a touch of mystery? Can you have that haunting loveliness of mystery when all life is expressed in formulae?

The third reason for the cultivation of beauty is that it is the surest way of winning what in this generation we recognise as the paramount need, viz. international and interracial understanding, sympathy, and goodwill. I venture to say that the spirituals becoming widely known have done more to endear the Negroes of America to the rest of the world than anything else that could have been done. When a foreigner looks at something we think lovely, and says, "How funny!" could anything be more damning? I wonder how often we have been guilty of such a crime. You all know the reply of Turner to the lady who told him that she never saw a sunset such as he painted, "Madam, don't you wish you could?" When we see other people enjoying something that seems beautiful to them, but merely grotesque to us, do we say very humbly, "I wish I could"? It may be a very incomplete form of beauty, it may imply a tradition which we have not inherited, but if it seems beautiful and uplifting to any one let us not be left in the outer darkness, if a little more humility and patient understanding will bring us into the glowing flame of appreciation and delight.

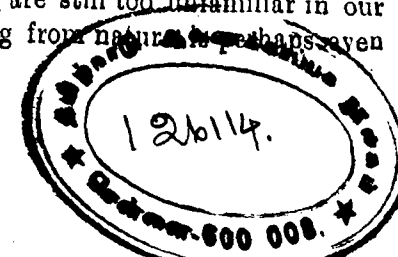
This applies with peculiar force to those of us who are living in a land of different cultures. There seems at times, indeed, for us and for our children a war of cultures. What they see in school or in the life about them may be entirely strange to the culture of the home. Sometimes, of course, the life around them breaks into their lives in astonishing and unexpected ways. It lies perhaps in the subconscious for years and then appears. Two things in the realm of music may illustrate this. One is drum music and the other is the use of the minor key. I believe that those things have a significance for a person who has known them as a child that they will never have for an adult who thinks of them as something interesting but exotic.

The magnificent sculptures of India are distasteful to many people because of their association with idolatry. Christians cannot but be uncompromising in their attitude towards idolatry, and yet we have a charter, "All things are yours," and the admonition to think of all that is lovely. We can detach our minds so definitely from all thought of idols that we can have an æsthetic and spiritual pleasure in the beautiful representation of form. All those marvellous white gods and goddesses which have come from Greece, and are now known as the Elgin marbles, were once simply idols. The grosser part has, as it were, been purged away and the thing of beauty has proved a joy forever. Let us enjoy some of the lovely representations of the human form that can be found in India. A little study of the symbols of posture and ornament will greatly increase our delight.

John Dewey in his suggestive book, "The School and Society", calls attention to the artistic value of children observing and taking part in the processes of all kinds of handicraft. In spite of the increased mechanisation of life in India, we are fortunate in that we still have about us many primitive forms of handicrafts which are suitable for the development of a child's appreciation of beauty and manual skill. Basketry, pottery, and the great variety of textiles, offer us an education in practical art which those who live in more industrially developed countries may well envy.

Examples of Indian painting are still too unfamiliar in our schools, but the idea of sketching from nature perhaps even

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more unfamiliar. Most classes do all their art work in the class-room often in the study of dull and meaningless forms, while outside the window a gol-mohur tree may be in the full glory of its blossom and not a single art student thinks of attempting to capture and record that loveliness. A class in composition was once asked to describe the landscape which could be seen from the windows of their class-rooms. When the compositions were handed in, so meagre were the descriptions that the teacher had to spend some time in showing the boys what lay before their eyes, before they could see it sufficiently clearly to write about it. On the other hand some students of a rather isolated High School during the last monsoon season made a series of delightful water-colour sketches of the country around them.

We all need to learn more of the beauty of our own country as well as that of other lands. Every year hundreds of tourists take the trouble to come and see some of the great architecture of India, and yet many of us who live within comparatively easy reach of the Moghul buildings of the North or the great temple cities of the South, have made no effort to go and see them.

Once again we may learn a lesson from Japan. A striking feature of the common life of that country is the excursions taken by the thousands of people to visit places of historic interests, or to enjoy the beauties of nature. Pilgrimages with a religious motive are found there too, but it is just as frequent for a party of townfolk to go out into the country to enjoy the beauty of flowers or foliage in their season, as to visit some famous shrine. School-children are regularly taken in parties by teachers, to visit noteworthy places, and for this purpose they often travel considerable distances, either by foot, or by reduced fares on the trains. The writing of poetry on subjects suggested by nature is not unusual but can be done by any Japanese with the slightest pretension to culture.

Last of all an appreciation of beauty is the surest defence we can give our children against materialism and a false emphasis on wealth and the possession of many objects. The day will come to each parent or teacher when the child we have loved and guarded and trained will go out into the wide world and form his own standard of values. Will he measure success

in terms of finance? Will he be envious of those who have more things than he has? Will he know how to live a life of colour, romance and beauty amid simple surroundings?

A little girl of thirteen left home and went across the sea in the company of friends. She spent a month in a home where she was surrounded with all the comfort and elegance that money could buy. As her parents read her letters from that place, they were anxious lest the change from their simple home should make her restless and discontented with a simple life. Then came a letter written on the last day of her visit in those luxurious surroundings. She spoke of the kindness she had received there and then she added, "This afternoon I took Corrie (the little dog) and went for a run to say good bye to the daffodils."

She had the secret of beauty in her soul.

"Teach me delight in simple things,
And mirth that bath no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun."

Non-Literary Education

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THE problem of what to teach the young has agitated the minds of educators since the dawn of civilization. Until comparatively recent times, we sent our children to school to learn reading, writing and arithmetic and if it were necessary to teach them a profession or a skill other than that connected with pushing a pen, they learned it either at home or under a journeyman worker to whom they were apprenticed in one form or another. It is only in comparatively recent times that the school has begun to assume the function of teaching other skills, arts and crafts.

It was comparatively early recognised that the professions, such as medicine, law and the ministry were subjects that could be definitely taught. The idea is still strong that such teaching in the professions must be preceded by a "liberal education", but the point is definitely conceded that to succeed professionally, one must have definite school training in these subjects. In agriculture and in engineering, there are schools teaching these subjects but their product is still largely absorbed in teaching, research, and propaganda work and still no large per cent of those practicing these occupations are school or college trained. As yet most English engineers get their engineering training in an apprenticeship rather than in a school or college.

All over the world and especially in America there has been an increasing interest in so-called technical or industrial education and an increasing number of experiments. These have been extremely varied in nature, aims and accomplishments. One phase of this has been the so-called manual training courses introduced into the schools. The large number of trade classes, conducted as night-schools for the most part, is another. The introduction of agriculture as a subject in schools of various grades has been extremely varied in its aims and results. Variations of this teaching have ranged from simple nature study to the definite effort to train farmers.

There has been much breath wasted over the subject in India. Along with an insistent demand for more practical education, we find technical schools, well equipped and staffed for the most part by very capable and conscientious teachers, languishing and able to get students only by offering stipends or definite hope of government jobs while the arts colleges and literary courses are swamped with students for whom there is little hope of any but the most humble clerkship or other minor job. Mission institutions have been notable for the number and variety of experiments they have tried, few of which have been notable successes.

With this diversity of thought and opinion, a study of the aims of such teaching, and an evaluation of results we may hope to accomplish, may be interesting. The further discussion in this paper is intended to apply particularly to India. The principles, if true, will doubtless have a wider application but the conditions cited are to be understood as definitely applying to India without attempt to make wider application.

In order to discuss this subject intelligently it will be necessary to define our use of certain terms, commonly used and often misused. The attempts to make education more useful and practical fall into three groups: cultural use of manual activities, prevocational training or vocational guidance, and technical or industrial education. I classify as cultural, that which tends to widen the outlook and increase the appreciation of the individual, all those manual activities such as nature study, school gardening, wood-working, basket making, weaving and other simple manual operations taught to students up to the middle school standard approximately. I regard as prevocational or vocational guidance those manual training courses designed to continue the training of hand and mind but planned to give the boy or girl skill in using the hands and a cursory knowledge of a considerable range of arts and skills but not the ability to earn a living at any one of them. I regard as technical education or vocational education only those courses which are definitely designed to teach the student the fundamental principles of a trade or vocation and to give him the skills necessary to earn a living at the trade in which he is skilled in competition with fellow students or those learning the trade otherwise.

I am sure this classification will not be acceptable to all my readers. I only ask that the remainder of the article be read as based on this division and definition.

I believe that each of these divisions has its own problems and that a student may successively and profitably study courses in each division. I believe that, while we may differ on methods and on the relative values, of different subject-matter, educators are generally agreed that something other than reading, writing and arithmetic is needed to develop the child's appreciation of the world around him. I personally believe that nature study, gardening on simple lines and some manipulative activity should be included in the early education of every child. I do not think it matters much which particular thing the child does from pasting cut-out pictures in a scrap book to carpentry so long as he learns to use his hands for himself on things he has thought out and as long as it is clearly understood by teacher and supervisor that the object of his activities at this stage is the cultural development of a personality and not the learning of a trade. I do not think that the student should be more than casually aware that his activities could be classified into trades. This stage should last until about the age of puberty. Up to this time, the question of what trade or profession he will follow should not bother the child.

About the age of puberty but still in connection with the ordinary middle and high schools, the training may well change. It should still have the object of training the pupil in the facile use of his hands in conjunction with his brain but the element of acquaintance with a large number of trades and professions may be introduced. Facile use of the hands may be acquired by practice in any of the common mediums of work such as wood, leather, printing, weaving, etc., provided it *holds the attention* and *arouses the enthusiasm* of the pupil. This question of the interest of the pupil is vital. For this reason I would unreservedly condemn, for courses where students give a limited amount of time to manual training any set of "exercises" where the things made are not in themselves useful. A little thought on the part of the teacher and educational authorities will make it possible to provide exercises which, when made, are good for something besides showing to our friends and eventually for starting a fire. At this stage and age, facile use of the hands

is much more important than the knowledge of how to make a long list of joints for which even the skilled cabinet-maker or joiner has infrequent use. The boy who is handy with his hands will quickly learn to make joints at a later age. Of course, if he makes a joint in the course of constructing some simple thing, he should make it well. For instruction at this stage which includes what should be given by our high schools and even for the last year or two of middle school, the shops should be simple, not too liberally equipped but having a wide variety of simple standard tools for various sorts of work. I consider it more important to acquaint the boys with simple operations in as many trades and professions as possible than to try at this stage to make him proficient in any one.

Proficiency of the order required for the successful prosecution of a trade is only acquired as the result of repeated practice with the tools of the trade over a considerable period. It is impossible to expect a boy to acquire this proficiency in three or four hours of shop work per week. The boys at this stage are maturing and beginning to realize that life is real and life is earnest and they are ready then to be confronted with the problem of choosing a trade. Part of this problem can be presented in the school workshop in the making of certain selected exercises. Part of it can be presented by a well selected set of lectures, preferably with slides on each of several professions in which the type of work, the ideals of the trade or profession and the satisfactions to be hoped for can be presented. These lectures can often be arranged to be given by local members of the professions and trades who will be glad to make this contribution to the school. In some cases the material can be presented by holiday field trips to various local industries.

In brief, the training that can be given to advantage in the upper middle and high schools should be directed to the cultural object of widening the horizons of knowledge and interest, to the continued training in the facile use of the hands in co-ordination with the brain, to acquainting the student with as large a number of trades and professions as possible and to confronting him with the necessity of choosing a trade in which he can hope to be successful. The idea of suitability for and interest in a trade or profession should be stressed rather than the ease with which a

particular trade can be entered. There is always room for a man who is really qualified and capable in even the most crowded profession or trade. Our Christian boys do not fail in their trades because the trade is overcrowded but because they are not qualified by interest or by training or by both to succeed. At this stage, all question of developing trade skill should be ruled out except as a most incidental result of the accomplishment of the other aims.

Up to now I have referred to what can and should be done in connection with the ordinary middle and high schools to strengthen them in generally fitting students for life. When we come to consider the definitely trade school, whether it teaches agriculture, carpentry, smithing, fitting, shoe-making or what not, certain definite questions arise. Among the most important are two: How shall the work be organised and who shall receive the training?

As the result of some ten years' observation and experience in the training of such students and in observing the results of the training imparted in other institutions, I have come to believe that for success, an industrial school in India must be organised more like a factory or workshop than like a school. In western countries we expect a boy, even an orphan boy to come to such an institution with some background of knowledge of tools and processes so that when given a table leg joint to make as an exercise he can see the application of this to making a table. When we find Indian boys entering technical schools without having even owned a pocket-knife, we realize that this sort of background is utterly lacking and that the school is faced with the necessity of building it up. Therefore, I should insist that every boy should be mainly occupied in the day time with working on exercises which consist of making things useful and saleable. Let them be ever so simple and cheap, in the beginning he should in the day time realize that he is producing and not simply going to school. I know of nothing that will make a boy grow more than having to stretch on tiptoe to reach his job. Many of us acquainted with farm experience wonder at the height of the mangers in the average village until we learn that the villager believes that his young bullock will grow taller if he has to reach up for his food. The boy with a job just a little too big for him will be on his toes where one with a simple, easy

job will not be even interested. The day may be shortened a bit but I do not think that half a day will serve the purpose. Doing a day's work must be the primary occupation. Some theoretical instruction can and should of course be given to help a boy understand what he is doing but most of this should be given either during short informal talks with individual boys in the workshop, or through simple printed instruction sheets or in night classes. The boy should be surrounded as far as possible with the atmosphere of the workshop rather than the atmosphere of a school and should be taught to seek to grow by study outside the school. Then when he finishes and goes into a workshop, he does not go from a school into an entirely new environment but from one workshop to another as when he changes his place of employment.

To make such a scheme succeed, the shop must command a wide variety of work in the particular trade being taught. A school must be prepared to sacrifice profit in favor of training if conditions demand it. Therefore such a school can be self-supporting only under extremely exceptional conditions and at the sacrifice of its essential character. I should say that the boys might in a well regulated shop favorably located and ably managed, be expected to earn their food during their period of training. The school authorities should expect no return on the capital invested and must expect to furnish instruction from other sources than the earnings of the boys being trained. They must sternly resist the temptation to employ a large number of journeymen workers in proportion to the number of boys, for this usually reduces the boy to fetching and carrying for the trained workman. Much better employ trained teachers who are able professionally and willing to take the boy's tool and easily demonstrate the correct method of using it and at the same time are able to resist the temptation to do the work while the boy stands by idly watching.

Few schools have been really organised on these lines. Either we have been forced to give undue attention to the profit side by lack of funds or we have given too much time to the school side and too little to the technical side. Rarely has a technical school been able to command the number or quality of staff necessary to make a success of it. The burden of management and instruction is too much for one man to carry with only

a few illiterate workmen to help and a preacher to carry on when he goes on furlough.

The question of whom to train is even more difficult. In the past, the boys available have been the orphans, especially the dull ones, the incorrigible, the indigent and the failures. None of these classifications bear a high factor of correlation with ability to absorb technical knowledge. From the orphans and the indigent there is the likelihood of getting a small percentage of really worthwhile boys. Those who fail in literary subjects may furnish a few who are brilliant in technical subjects, but the likelihood is that the boy who fails in literary subjects will do little better in a trade school. Technical schools, especially mission schools, have had little chance to make good, for they have been literally swamped with such poor material that the small percentage of good material has never had a chance. Happily, this seems to be changing and I have been encouraged by the increasing number of missionaries who write, "I am sending my best boy." Still far too many write "Here is a boy. I hope you can make something out of him."

We should recognise that with the limited facilities now available, we cannot hope to give technical training of any school grade to any thing like the whole number of Christian boys in the community. Any school that shows ability to get its boys into good jobs can have a waiting list to select from now. I feel that we should restrict institutional technical training to the comparatively small number of boys of really outstanding ability who will return a dividend on the cost of their training by rising to worthwhile positions. This does not mean that we should do nothing for the poorer boys who lack intelligence enough to be worth higher training.

It must be recognised that most of these must always be among the hewers of wood and drawers of water. In their earlier training, we should strive to give them the character which will carry them through difficulties and then we must help them face the fact that the higher positions are not for them. Most of them, if they get the opportunity to get a start, will after some years of experience as helpers make fair journeymen workers. I do not think we have by any means exhausted the possibilities of placing such boys in industry as

laborers. Even if we have to partially support them during the earlier stages of their apprenticeship, this may be cheaper and in the end more satisfactory than giving them an expensive technical training only to find that we have an ordinary workman for the effort that should have produced an overseer. Boys of this type will, I believe, learn just as fast under the conditions of industry as they will in a school and will be more nearly self-supporting while doing it. Several interesting experiments recently have tended to confirm this belief.

For the average boy, understanding intellectually what is to be done requires one-tenth of the time that the number of repetitions of doing it requires to be able to do it promptly and skillfully. This repetitive practice is what our average trade school boy lacks. In the time we allow for his training, we try to teach so much that he must pass on from one thing to another promptly. The result is that he passes out considerably better equipped theoretically than the bazaar workman but without the manual skill to compete. A few are quick enough to get both in the time allotted. If we fill our technical schools with only this grade of boys they will soon be in a position to help their less gifted brothers to jobs, in which they can get the long practice necessary to make them reasonably efficient.

While I insist that in my opinion, the main interest of the technical school must be technical training, at the same time I do not think that the cultural side of education need be entirely neglected. Boys of the age suitable for technical training can well stand and profit by a couple of hours of study and reading in the evening. Part of this should be devoted to technical study and to forming the habit of reading for professional advancement, but part of it should also be reserved for general reading and study of public questions, civics, politics and citizenship. In other words, we should try to build up during this period, the sort of life we would have the boys follow after he goes out into industry and he should be trained not only to go to church and Sunday school but to take part as well. This should be carried even to arranging for his own food, clothing, etc., so that in as far as possible, he lives in the school the life he will live afterward. This will mean a sympathetic housemaster who will guide and teach the boys how to care for themselves rather than caring for them. It also means masters

who are willing to give time to the boys outside of formal work hours.

To summarise :

We must recognise three phases of non-literary education, cultural, cultural combined with vocational guidance, and technical or trade training.

We should recognise that the division between the first two and the last is sharp and not expect the impossible of the first two which have sufficient reason for being without trying to pose as something they are not.

Industrial schools in India should be organised as producing shops or factories and conducted as such without attempting to make them self-supporting. The boys should spend their day under actual working conditions rather than in a school. The technical school should attempt to maintain the stage of literacy previously attained and should give such class instruction as may be necessary in night classes. Instruction in the shop and class room must be of a high order by trained teachers. The temptation to employ trained workmen for profit must be sternly resisted.

Those to be trained should be carefully selected. We should abandon filling our technical schools with the incorrigible, the failures and misfits, placing these in industry as early as possible after they leave school. It may be necessary to partly support them for a short period to enable them to get a foothold.

Only high grade boys capable of becoming high class mechanics and overseers should be selected for industrial or technical training.

The boys must be trained in the school not only under condition under which they will work afterward but they must be trained also to live under the conditions in which they will have to live after finishing. Their evenings are as important as their days.

In presenting the above, I wish to say that I believe that the material rewards and the personal satisfaction accruing to the technically trained boy will in the future be not less than the same boy could have attained in some other pursuit and in many cases they will be more. Industry, especially the mechanical side of it, offers possibly the widest

field of opportunity open to our boys today. They have less of caste restriction and competition to face there than in any other livelihood open to them. I firmly believe that the only possible hope for the improvement of the lot of the villager in India is to get a considerable percentage of them out of agriculture into industry. If we can train our boys and send them back to the village with something to do which will yield a decent livelihood, by all means let us do so, but if we have to choose between prosperity elsewhere and poverty in the village, the choice seems clear.

Field Notes

Religious Education Training Week, Sholapur.

THE Religious Education Training Week held at the Umedpur Settlement, Sholapur, from June 6-12 inclusive was a very great impetus to the following of the Charterhouse Programme in the day-schools and to the practical application of its principles to the life of the community. Seventy-nine people attended, only nine of these being missionaries.

Mr. and Mrs. Puffer, of the Union Training School, Ahmednagar, gave us most unselfishly and unstintedly of the benefit of their experience in training young teachers for this type of service. Mr. Puffer had an hour daily in which he spoke of applying in life situations the traits of character which are so continuously verbally set before the students. On the last day groups went out to adjoining communities to share some of the inspiration gleaned from the reading of some of the books from Mr. Puffer's well-stocked library. They came back with reports of very gratifying response on the part of the groups to whom they went.

Mrs. Puffer gave very practical and helpfully definite talks about the courses available for the Vernacular standards, some of which are already in Marathi and others will be very soon. Mr. Borde, of the U. T. S., gave six well-prepared demonstration classes, illustrating some of the points brought out by Mrs. Puffer in her talks. A class of settlement boys was taught.

Miss Estherbai Bandellu, of the Kindergarten Training School, gave two very good talks on the principles and methods of teaching Religious Education in the Infant Classes, using the course prepared by Mrs. Edwards (formerly Miss Wheeler) and followed these on Sunday with an excellent demonstration in the Kindergarten Training Sunday School when she conducted an hour's Worship Programme with the children.

Mr. C. B. Hill, of Belgaum, came for three days of the week and gave us, in 7 hours, very simply, graphically and powerfully, the workable method of presentation and practice of the Charterhouse Plan under the four equally important headings:—Worship,—Conduct,—Knowledge,—Ideals. Every hour was filled with real inspiration which took shape in our minds as practical suggestions

for our own schools. We can only repay in some small way our debt to Mr. Hill by putting into effect the Working Plan he gave us. "We must ourselves be what we would have our children become"—was his theme through all his lectures.

We covet for all our friends an opportunity to get just such inspiration as he and the others gave us at first hand. We hope this will be only the beginning of a series of such Training Courses in Centres from which more and more knowledge of the help which is available for use in these excellent courses planned by Mr. King may be disseminated.

Leadership so instructed and inspired will carry back to towns and villages methods of work which will mean the translation of the ideals of Jesus into every phase of daily living.

Write Mrs. F. Puffer, Ahmednagar, if you are interested in material immediately available in Marathi.

The beautiful mountain resort of Sat Tal, exceeded its record of past summers in respect to activities connected with Christian interests. In addition to the significant programme conducted by Dr. E. Stanley Jones at his Christian Ashram, which attracted from fifty to sixty persons from various parts of India, a camp was held at "Koh-i-Nur" for College students, which was followed by one for school students, while simultaneously a Charterhouse Institute for the training of teachers of Religious Education was conducted on another part of the estate. It is hoped to have an account of these activities and other summer camps and institutes reported in our next issue.

Light on Books

Macmillan and Co., Ltd., Bombay

English Readers for Secondary Schools (First, Second and Third years) by Benjamin Brady, B.A. Hons. (Lond.), price Re. 1-6-0, 1-6-0 and 1-9-0 respectively.

These Readers have been prepared with special reference to the needs of Secondary Schools in Egypt, having been approved by the Ministry of Education, and are suitable for schools of that grade in India. The selections, which cover a wide range of subjects of special interest to school students, have been carefully made and graded and contain a wealth of "general knowledge".

The print and general make-up of the books is up to the high standard maintained by Macmillan and Co., and these Readers deserve a place with the best of such text-books available for schools in India.

The Cabuliwallah and Other Stories with Notes and Exercises, by A. Bhattacharyya, B.A. (Oxon.) 214 pp. Board cover, price Re. 1-4-0.

The compiler who is Senior Lecturer, Hindu College, Delhi, has had in mind the needs of Matriculation Classes of Indian Universities, in issuing this volume. He has made a very interesting selection of nine stories, which he has treated in the orthodox manner by providing each with an introduction—doing the student's thinking for him—for, "It explains what the student is to look for in the story generally and points out incidents, scenes and characters that are noteworthy for one reason or another". This together with the "notes", questions and specimen exercises, gives us a book dear to the Indian student's heart, but, we believe, out of harmony with true pedagogical ideals.

Reading in English, Edited by R. K. Lagu, M.A. 200 pp. Board cover, price As. 15.

This is an Anthology of Poetry and Prose, attempting to present "nothing short of the very best which an author has written". When this undertaking includes twenty-four of the world's most worthy poets and ten prose writers of outstanding distinction, in the

modest limits of two hundred pages, the limitations of such an endeavour are very evident. The selections have been made with discrimination and are prefaced with carefully prepared notes and "explanations". This method of feeding students with this "pre-digested" literature will probably help them to pass their required examinations, but it robs them of the joy of discovering for themselves the beauty and wealth of the literary heritage of the ages.

Children's English Unseens by Rai Bahadur A. C. Mukerji, M.A., I.E.S. 121 pp. Paper cover, price As. 6.

A book compiled by a University Professor, "intended for the use of children whose acquaintance with English is only of two or three years' standing". The idea of such a book seems to have filtered down from the college lecture room practice and seems unsuited to the school age for which it has been prepared.

Harder English Unseens by Rai Bahadur A. C. Mukerji, M.A., I.E.S. 189 pp. Board cover, price As. 12.

This is the Fifth edition—revised, and contains typical selections illustrative of the workmanship of the best producers of English literature. The volume is the result of the compiler's "own experience of teaching "Unseens" to the B.A. and B.Sc. classes." It is distinctly a cog in the machinery of passing University examinations, and as such, it has been carefully compiled to meet those demands.

Lessons in Geometry by S. N. Chatterjee, M.Sc. 161 pp. Board cover, price Re. 1-8-0.

The following appraisal of this book given by Prof. J. A. Strang of the Lucknow University, may be taken as indicating its value as a text-book: "It is essentially a book for the student's own use. The language is simple and direct, almost conversational, as if the writer were at the student's elbow. The examples are almost without exception easy. Yet the book does not lend itself to memorization as so many text-books so unfortunately do. The facts are there, but the student has to grasp them for himself. He cannot easily evade the issue by parrot work."

The Five Pigs and other curly tales for young and old, by McEwan Lawson, Student Christian Movement Press; to be had from Association Press, 5 Russel Street, Calcutta. 105 pp. Board cover, price 2s. 6d.

A collection of delightfully told tales, "nearly all have been recurled", of the "human interest" type, wholesome and entertaining.

leaving a good taste in the mouth and imparting mental and spiritual nourishment. A good book for a present to boys and girls in their 'teens'.

Sermons Without Words and other talks to children, by J. C. Carlile, C.H., D.D. Christian Student Movement Press, Ltd., London, obtainable in India from The Association Press, 5 Russel Street, Calcutta. 94 pp. Cloth cover, price 2s. 6d.

A collection of nineteen short messages to boys and girls, each containing valuable lessons illustrative of fundamental Christian principles of life. The language is simple and direct and the illustrations interesting and effective. A wholesome book for the children's library.

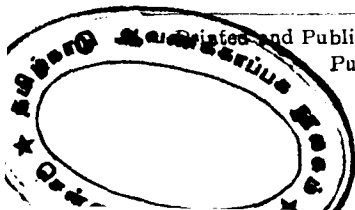
A Prayer Book for Boys and Girls Compiled by Margaret Cropper. 67 pp. Cloth cover, price 2s. 6d.

A series of very simple suggestions for developing and guiding the prayer-life of the child, treated under the following heads:—Learning to pray. The quiet time. Getting ready to pray. In the morning. In the evening. Worship and Thanksgiving. Prayers about special times and things. Praying for the coming of God's Kingdom. Prayers when we have done wrong. Litanies. Thinking prayers for quiet times.

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