

under

11/11/11

JL
T(Ob)ma
N32.12
126115

OCT 1932

Christian Education

Vol. XII. THIRD QUARTER, 1932. No. 3

TABLE OF CONTENTS

	PAGE
GUJARAT CONFERENCE SCHOOL SURVEY The Rev. L. G. Templin, M.A., Baroda	93
DISCIPLINE Mrs. Lila K. Engberg	101
HOW FAR SHOULD TEACHERS WORK FOR ADULTS? Mason Olcott, Ph.D.	108
DEPARTMENT OF KINDERGARTEN AND PRIMARY METHODS THE DOLL PROJECT Miss Minnie E. Newton, M.A., Godhra	111
ORGANISATION OF MANUAL TRAINING COURSES IN UPPER MIDDLE AND HIGH SCHOOLS Mason Vaugh, M.Sc., Allahabad Agriculture Institute	113
CHARTERHOUSE IN SAT TAL Catherine L. Justin, M.A.	123
"INSTITUTE TIME" T. C. Badley	125
FIELD NOTES	130
LIGHT ON BOOKS	134

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

Undenominational in Scope and Interests.

House Beautiful Score Cards.

Hostel supervisors will be interested to know that the "HOUSE BEAUTIFUL SCORE CARDS" are now available. These cards are 6" x 8", attractively printed on a good quality white card-board. They have, at the top, a reproduction in colour of one of the lovely, carved wood doorways of Dwarahat, Kumaon, made from a drawing by a student in our Boys' Anglo-Vernacular School, there. The card makes provision for recording score of attainment of the "House Beautiful" objectives for a period of two years. On the back of the cards are listed the points to be observed and scored. It is intended, that one of these cards shall be kept in each Hostel Room or Unit, for the record of a daily score. The best results have been attained when the satisfactory attainment of *all* the points has been the basis for record; and when the Room or Unit has been awarded some article for use in the room, when there has been a daily score of satisfactory attainment for a week, two weeks, a month, as the case may be. Such an aid in hostel supervision as this card may be has proved to make hostel supervision both an easier and happier task than is sometimes the case, when the supervisor's attention is given to breaches of regulations rather than to their successful accomplishment. These cards may be ordered from Miss M. F. Carpenter, 55 Rest Camp Road, Jubbulpore, and will be available at anna one each, in lots of eight or more.

CHRISTIAN EDUCATION

Published Quarterly on behalf of
THE COUNCIL OF CHRISTIAN EDUCATION
OF THE METHODIST EPISCOPAL CHURCH
IN SOUTHERN ASIA

21 OCT 1939

EDITORIAL BOARD

Editors { Rev. T. C. Badley, Managing Editor, ~~Battery~~
Lane, Delhi.
Rev. E. L. King, Landour, Mussoorie, U. P.
Miss M. F. Carpenter, 55 Rest Camp Road,
Jubbulpore.
Rev. C. B. Hill (on furlough)

Contributing Editors { Dr. Mason Olcott, Arcot Assembly,
Vellore. Department of Educational Psychology.
Miss M. L. Pierce, Pakaur, Kindergarten and Primary Methods.

This magazine is devoted to the cause of Christian Education throughout India and Burma. It is undenominational in scope and interests; and all Educationalists are invited to co-operate in making it the means of disseminating the results of successful educational method and experiment.

Annual Subscription Rs. 2. Price per copy As. 12.
Club rate for Indian teachers for three or more copies to one address, Re. 1 per copy.

America:—One Dollar. To be paid through Board of Foreign Missions, 150 Fifth Ave., New York City.

Missionaries proceeding on furlough are requested to send their home address to the Business Manager, to insure the direct mailing of the magazine.

Literary contributions, subscriptions and communications relating to advertisements should be sent to—

REV. T. C. BADLEY,
4, Battery Lane,
Delhi.

128115

108 ★

“Council of Christian Education”

Methodist Episcopal Church, India and Burma.

Bishop J. W. Robinson, D.D. (Chairman); Dr. C. D. Rockey;
Dr. E. Asirvatham; Miss Mildred Pierce; Miss S. Bose;
Rev. G. Sundaram; Rev. E. A. Seamands; Miss H. Fehr.

The Educational Secretaries (*ex officio*)

Corresponding Members.—The Chairmen of the Annual
Conference Boards of General and Religious Education.

Christian Education

Gujarat Conference School Survey

THE REV. L. G. TEMPLIN, M.A., *Baroda.*

THE last session of the Central Conference has asked the Conference Boards of Education to study the educational work in their areas to discover what the relative attention given to the education of boys and girls may be, since some have feared our boys were being neglected while our girls were being educated. Your Committee was appointed in November, 1931 and desire to present the following report.

In April, a questionnaire was sent through the District Superintendents to each circuitdar and to the heads of institutions. We desire to record our appreciation of the 100 per cent response made by the workers in all the districts. All questionnaires were filled in and returned so that, assuming the accuracy of figures given we have a correct picture of our educational work. We have 53 unregistered village schools, 111 registered village schools, 4 central Primary Schools, 2 Vernacular Middle Schools, 2 A.-V. Middle Schools, 2 High Schools, 1 Normal School and 1 Theological School. In all 176 institutions of learning and indeed a splendid record of work. A number of things stand out as very interesting discoveries from the survey.

(1) The total number of Christians studying in our schools together with Methodist children studying in other schools is 4,827. Of these 3,127 or 68.9 per cent are boys and 1,700 or 31.1 per cent are girls. In our central Primary schools, Vernacular Middle Schools, Normal School and Nurses Training School, the girls outnumber the boys while in Village Schools, A.-V. Middle Schools, High Schools, Theological Schools and Colleges the number of boys far exceeds the number of girls. Table No. I shows the distribution of Christian students from the village school through the college. The main figures show 2,610 Christian boys and girls in our village schools, 1,044 in our

central schools and 1,146 in government or private institutions. We have 48 girls training for teaching and not a single boy, while on the other hand we have 109 boys in High School as compared with 38 girls and fourteen boys studying in college but only two girls. These items will raise more serious difficulties in the future unless something is done to correct these defects in our educational program. The details for central schools and those in other schools may be found in Tables II and III.

So far as Gujarat Conference is concerned there is no ground for the complaint that our girls are receiving greater educational advantages. Quite the reverse is true.

(2) The survey reveals also the relative attention paid to Christians and non-Christians in our schools. In the central schools, as revealed by Table II, we have an enrolment of 229 non-Christians or 19 per cent. of the total of 1,228. (In this, the Theological School which has no non-Christians is not included). Table IV gives the Village School figures. 2,024 non-Christian boys and girls are found throughout the district making 44 per cent of the total enrolment of 4,634.

Combining figures for the two types of schools, we learn that the total enrolment in all our schools, except the Theological and Nurses Schools, which admit only Christians, is 5,862 of whom 2,253 or 38 per cent are non-Christians and 3,609 or 62 per cent are Christians. Comparing the boys and girls separately we find that 55 per cent of the boys and 75 per cent of the girls in our schools are Christian. It would not seem that we are neglecting our own youths to educate large groups of non-Christian children.

(3) One of the startling discoveries revealed by the survey is the appalling number of those enrolled in the village schools who are below the 1st standard. Although, not part of our required duty, the committee felt it might be useful to have these figures. The Village Schools enrol 4,634 children of whom 71 per cent, i.e. 3,277 are below the first standard. Here the girls fare worse than the boys; 66 per cent of boys and 83 per cent of girls are below the 1st standard. The percentage of totals by districts is, Ahmedabad, 71 per cent; Baroda, 53 per cent; Central, 85 per cent; Godhra 60 per cent; and Kathiawar, 77 per cent. A further study of this situation to discover causes

and remedies would doubtless bring great improvement in the percentage of children that go beyond the 1st standard, for now many never gain serious profit from our school work. See Table IV.

(4) The hostels connected with our central schools contain 837 boys and girls. It is here that the girls show an advantage over the boys in opportunity. There are 509 girls and 328 boys in hostels, 60 per cent as against 40. Of the total 501 are in primary and Vernacular Middle Schools while for A.-V., High, Normal and Theological School training, we have only 336 in hostels. Further details regarding hostel students may be found in Table No. V.

(5) It may be interesting to note the number of students in the different districts as indicated in Table No. VI. It must be remembered that the location of large central institutions, compulsory education in Baroda State and grants for village schools in Kaira District are factors that affect these figures. However, the total number of Christian pupils in each district is as follows:—Ahmedabad, 1,309; Baroda, 1,809; Central, 742; Godhra, 804; and Kathiawar, 143. A further study in each district to see the relation between these figures and the total number of Christian children of school age might be profitable.

Our educational work has progressed in the past, is in a healthy growing state and, we believe, is one of our large responsibilities to our growing church.

L. G. TEMPLIN,
Com. Chairman.

I Summary of Christian Students

	Boys	Total	Girls	Total	G. Total	Total
Village Primary Schools—						
(1) Unregistered						
(a) Mission ...	560		173		733	
(b) Others ...	180	740	38	211	218	951
(2) Registered						
(a) Mission ...	1,280		597		1,877	
(b) Others ...	563	1,843	294	891	857	2,734
Primary Schools—						
(a) Mission ...	324		329		55	
(b) Others ...	9	233	...	329	9	562
Vernacular Middle Schools—						
(a) Mission ...	...	22	...	85	...	107
A.-V. Middle Schools—						
(a) Mission ...	87		57		144	
(b) Others ...	25	112	...	57	25	169
High Schools—						
(a) Mission ...	109		38		147	
(b) Others ...	18	127	3	41	21	168
Normal Training Schools—						
(a) Mission ...	...	...	...	48	...	48
Theological Training School—						
(a) Mission ...	...	29	...	16	...	45
Nurses' Training Schools—						
(a) Mission ...	6		17		23	
(b) Others ...	1	7	3	20	4	27
College—						
(b) Others ...	...	14	...	2	...	16
Grand Totals	...	3,127	...	1,700	...	4,827
In Hostels	...	328	...	529	...	857

Percentage of Boys and Girls

	Boys	Girls
Village Schools ...	70	30
Primary Schools ...	41	59
Ver. Middle Schools ...	20	80
A.-V. Middle Schools ...	66	34
High Schools ...	75	25
Normal Schools ...	...	100
Theological Schools ...	62	38
Nurses' Training School ...	26	74
College ...	87.5	12.5
Total	68.9	31.1

II Central Schools *Christian Students*

	Boys	Girls	Total	Percentage	
				Boys	Girls
Primary ...	224	329	553	40	60
Vernacular Middle ...	22	85	107	20	80
A.-V. Middle ...	87	57	144	60	40
High ...	109	38	147	74	26
Normal ...	...	48	48	...	100
Theological ...	29	16	45	64	36
Total	471	573	1,044	45	55

Proportion of Non-Christian Students

	Chris- tian	Total	Non- Ch.	Total	Grand Total	Total	Percentage	
							Ch.	Non- Ch.
Primary School—								
(a) Boys ...	224		30		254		88	12
(b) Girls ...	329		28		357		92	8
		553		58		611	90	10
Vernacular Middle School—								
(a) Boys ...	22		2		24		91	9
(b) Girls ...	85		16		91		93	7
		107		8		115	93	7
A.-V. Middle School—								
(a) Boys ...	87		57		144		60	40
(b) Girls ...	57		...		57		100	...
		144		57		201	71	29
High School—								
(a) Boys ...	109		99		208		52	48
(b) Girls ...	38		4		42		90	10
		147		103		250	59	41
Normal School—								
(b) Girls ...	...	48	...	3	3	51	94	6
Total School—								
(a) Boys ...	442		188		630		70	30
(b) Girls ...	557		41		598		93	7
		999		229		1,228	81	19

III Methodist Students in Non-Conference School

—	Boys	Girls	Total	Percentage	
				Boys	Girls
Village Schools—					
(1) Unregistered ...	180	38	218	82	18
(2) Registered ...	563	294	857	65	35
Primary Schools ...	9	...	9	100	...
Anglo-Vernacular Middle Schools ...	25	...	25	100	...
High Schools ...	18	3	21	85	15
College ...	14	2	16	87.5	12.5
Total ...	809	337	1,146	70	30

IV Village Schools in Whole Conference

	School Total	Below 1st Standard	Per cent of Total
Registered Schools, 111—			
Christian Boys ...	1,871	841	66
Christian Girls ...	564	496	83
Total Christians ...	1,877	1,337	71
Non-Christian Boys ...	1,324	793	64
Non-Christian Girls ...	342	310	90
Total Non-Christians ...	1,566	1,103	70
Total Boys ...	3,195	1,634	65
Total Girls ...	901	806	85
Total Scholars ...	3,196	2,440	70
Unregistered Schools, 53—			
Christian Boys ...	569	385	68
Christian Girls ...	179	125	78
Total Christians ...	748	520	70
Non-Christian Boys ...	179	277	68
Non-Christian Girls ...	52	40	77
Total Non-Christians ...	458	317	69
Total Boys ...	996	662	68
Total Girls ...	225	175	77
Total Scholar ...	1,191	837	70
All Schools, 164			
Christian Boys ...	1,840	1,226	66
Christian Girls ...	770	631	82
Total Christians ...	2,610	1,857	71
Non-Christian Boys ...	1,630	1,070	65
Non-Christian Girls ...	341	350	88
Total Non-Christians ...	1,971	1,420	70
Total Boys ...	3,410	2,296	68
Total Girls ...	1,191	981	83
Total Scholars ...	4,601	3,277	71

Of Total 56 per cent are Christian and 44 per cent Non-Christian
Of Total 75 per cent are boys and 25 per cent Girls.

V Hostels

—	Boys	Girls	Total	Percentage	
				Boys	Girls
Primary ...	132	369	501	25	75
A.-V. Middle ...	73	48	121	61	39
High ...	94	30	129	76	24
Normal ...	...	46	46	...	100
Theological ...	29	16	45	64	36
Total ...	328	509	837	40	60

VI Christian Students by Districts

	Ahmedabad	Baroda	Central	Godhra	Kathia-war
A. BOYS					
Village Schools—					
Unregistered					
(a) Mission ...	54	314	31	117	44
(b) Others ...	...	87	...	93	...
Registered					
(a) Mission ...	505	224	428	67	56
(b) Others ...	207	293	15	48	...
Primary Schools—					
(a) Mission ...	84	9	...	131	...
(b) Others ...	4	5	...	...	...
Vernacular Middle Schools—					
(a) Mission ...	22	...	...	...	...
A.-V. Middle Schools—					
(a) Mission ...	...	87	...	...	...
(b) Others ...	12	1	...	12	...
High Schools—					
(a) Mission ...	...	109	...	...	...
(b) Others ...	10	...	...	8	...
Theological Schools ...	...	29	...	...	...
Carried over ...	898	1,158	474	476	100

VI—(contd.)

Christian Students by Districts—(contd.)

—			Ahmeda- bad	Baroda	Central	Godhra	Kathia- war
Brought forward ...			998	1,158	474	476	100
B. GIRLS							
Village Schools—							
Unregistered							
(a) Mission	...	...	29	68	15	43	18
(b) Others	...	...	...	35	...	3	...
Registered							
(a) Mission	...	...	...	83	248	16	25
(b) Others	...	...	116	157	5	16	...
Primary Schools—							
(a) Mission	...	...	32	180	...	117	...
Vernacular Middle Schools—							
(a) Mission	...	...	3	...	...	82	...
A.-V. Middle Schools—							
(a) Mission	...	...	...	57	...	...	...
High Schools—							
(a) Mission	...	...	...	38	...	...	...
(b) Others	...	...	...	...	...	3	...
Normal Schools—							
(a) Mission	...	...	...	...	...	1	...
Theological Schools—							
(a) Mission	...	...	...	16	...	...	...
Nurses' Training Schools—							
(a) Mission	...	...	6	17	...	...	...
			1,309	1,809	742	804	

Discipline

IN THE HOME AND IN THE SCHOOL

IN the past the maxim for effective discipline was "Spare the rod and spoil the child". The home and the school were small autocracies with the parents or teachers at the head and the children as unwilling subjects.

Today, we aim to prevent punishment situations from arising. The home and school are social groups where all the members, both adult and children, are working together for a common aim.

In the past, the parent or teacher had a police attitude toward the child; being on duty to catch the culprit and see that rules were obeyed. Discipline was penal, reformatory, or retributive. Today, discipline is corrective and constructive. We try to provide situations in which proper conduct becomes natural and easy. The trained parent or an experienced, good teacher has no question of discipline. They prevent trouble by training the child.

The general morale or tone of the home or school determines the attitude of the children towards those in authority, and also towards each other. Good conduct will grow out of mutual respect for each other. In order to develop a proper atmosphere or morale one must expect good behaviour. The leader, either the parent or the teacher, must be firm in her expectations. An order must be given in a tone not of nagging nor of faultfinding but with firmness and as if she expected it to be fulfilled. She is *expecting* obedience and good behaviour.

Plenty of hard play, good order, a working system, organization of the playground or playroom, and a good regime of motivated work are excellent measures of constructive discipline and have a strong tonic effect. A busy happy child is not

From an informal discussion of the subject introduced by Mrs. Lila K. Engberg, Principal of Queen's Hill School, Darjeeling at the Mount Hermon P. T. A. Meeting on Tuesday, May 10, 1932.

a naughty child. Schools are sometimes criticised for having too much "line work". I was recently asked by a visitor at the school who was watching the children pass to dinner in a line if our "children also thought in a line". I was rather indignant and replied that 'order and system are necessary for efficiency in either the home or the school, and our children do not think in lines. Each is an individual and is treated as such!' All this discussion these days about self-expression and development does not in its best meaning mean development without guidance.

In the past, too much emphasis has been placed upon discipline as such. Discipline is not an end nor an aim in the home or the school. It is simply a means to an end and should be treated as such. Discipline as a means to an end should be such as to secure the most favourable conditions for the work to be done. In the school the principal work is learning. "Discipline is the oil which prevents or reduces friction and makes the machinery of the home and school run smoothly." Here in the school we have various types of disciplinary problems arising from various causes:—first, harsh or unsympathetic treatment at home or in other schools, which results in a callousness to right or wrong; second, indulgence at home (spoiled children are always a problem); third, poor teaching, lack of preparation, or irritability of teachers; fourth, lack of understanding of the child, by the one in authority.

As I said before, the school or home is a social group in which all the members are working together with a common aim. The aim should be to fit the children for the place we wish them to occupy in society. In all questions of discipline, the child must feel that his offence is against the social group and not against the parent or teacher. This is really very difficult because of our traditional relationship between teachers and pupils, or between parents and children. The parents and teachers find arbitrary, self-centred discipline easier and it has become habitual. Today, even in India, the emphasis is changing in the school from teacher-centre to pupil-centre. Most parents and teachers, however, like to assert their authority, so the children and even the teachers and parents must be educated to a democratic spirit in this changing regime. Many children come here "cowed". They are accustomed to autocratic rule by the rod

in their homes or in their schools. I have heard of schools out here where there is a master who does no teaching but who does all the caning. We had a boy come here who was "cowed". He got into trouble in a class or on the playground and was sent to me. By talking with him, I found that he was expecting a caning. In the school he had come from, "every boy got a caning once a week at least". We talked over his trouble, I tried to win his confidence by having a friendly, kindly, sympathetic attitude toward him, but not a sanctimonious, holier than thou attitude. That boy was not caned, and he has not been reported to me again. His attitude is changing. My idea is that punishment should be a surprise. No child should ever know that such a misdemeanor brings this punishment, we should be original. But what we expect in discipline must be perfectly clear. We must make an effort to understand the children, and must realize that they are good at heart. They do not mean to be naughty. Failure to understand the child and his motives is probably the most common cause for punishment situations. This morning as I was writing this talk, eight little children were brought to me for being late for choti hazri. Upon inquiry, I found that they were down the hill making birds'-nests. They did not realize their responsibility to the group. This is their first year in boarding and it is a time of readjustment. This was not a time for punishment but for suggestion. It is often difficult for us adults to readjust ourselves to school order and discipline, we must realize that it is often harder for these children.

In the home, often a child's efforts at being helpful are re-proved. The little girl wants to help mother at tea, she spills the milk, or drops a glass and her hands are slapped. When the child shows a desire to help, the mother should allow it. The child can carry the utensils and learn to set the table, she can pass the sweets, and do numerous little helpful jobs around the home. The wise mother prevents a punishment situation by giving the child something definite to do, by making positive suggestions instead of always saying "don't". She must encourage the child to help and respect his rights.

In Chicago, I had for a neighbour, when my little girl was just a baby, a lady who had a little boy just a few months older than Mildred. In her apartment the gas range was barricaded

with chairs, the telephone was on top of the china closet, all breakable objects were on the plate rail, the radiators were protected by chairs, ironing board, etc. so the child would not get burned, and the mother was a nervous wreck. The child would throw himself about and kick and scream. Often I have been asked what would I do with such a child. My answer is that I should prevent such a situation from arising. The parent's task of discipline is much easier than that of the teacher. I am both a parent and a teacher and I know from experience. The parent has the shaping of the child's life from birth, and training must begin at birth. Do not blame your errors on to the child's nature. You make your child's nature what it is. But teachers must take the errors of the parents, and in a boarding school at least we are expected to make a new and lovely child. Often parents tell me they are sending their children to boarding because they "can't handle them any longer". This is because they do not understand these little lives and are not willing to make the effort. All children are eager, curious, they want to explore, to examine, to investigate, and often destroy to 'find out'. These instincts must be guided, or punishment situations will result. It is the duty of parents and teachers to co-operate, to be friendly, helpful and polite with children; not to nag and order but to be firm, kindly, polite and sympathetic. We insist upon politeness from the children, are we polite to them? But training must begin at birth if we would avert punishment situations. Parents' and teachers' blunders lead to punishment situations and then the question of discipline becomes a question of punishments.

But even in spite of the best efforts to secure effective control by prevention or by indirect methods, corrective measures are sometimes necessary. When is a punishment fair and effective? First, the punishment must fit the offence; it should really grow out of the offence. Second, it must be a deterrent, it must prevent the same offence from happening again. Third, it must fit the child; that is, it should be selected with consideration of the circumstances connected with the act, the motive, and the qualities of the child. Fourth, it must follow the offence as soon as possible.

There are no rules for proper punishment for certain offences. Wilful disobedience, insolence, insult, and bullying

call for severe punishment. There seem to be some boys to whom corporal punishment alone seems to appeal. In dealing with children, we must remember that a child considers a parent or teacher weak who does not act swiftly, unerringly, and certainly in a case demanding punishment.

We shall now discuss certain methods of punishment that are most common, but first a rule to apply to all methods: Never punish a child in anger. Cool off and let the child cool off; then treat the offence sanely.

1. Corporal punishment: This is the easiest method there is of punishing. It requires no brains, and certainly acts as a deterrent, at least temporarily. Have you ever seen a big father or mother standing over a poor little child and bragging: "I gave him a good beating"? The only time corporal punishment is really useful is when it grows out of or particularly fits the offence. A little boy and his sister were brought in both weeping copiously. The boy had thrown a stone and hit his sister. The fact that his sister was put to bed because he had hurt her, hurt him worse than the caning he got. Another couple of boys were reported because one had snapped a rubber on the other's nose. I asked if he thought it had hurt his friend. He answered very disdainfully as if the other were a baby to cry over such a thing, so I snapped the rubber on his nose. It seems to have been fair and effective.

2. Threats: This is a very common mode of punishment. We should take for granted that all wrong doing will meet its sure reward and should never announce in advance the exact form of punishment to follow a misdemeanor. Some child may be sport enough to take a chance and call the bluff. If this happens you have to carry out your threat or you will lose the respect of the child, and sometimes the punishment threatened does not fit and is not fair under the circumstances. A weak parent or teacher threatens in haste and repents at leisure; a wise one trusts his ability to meet each situation adequately as it arises.

3. Detention, or staying after school is sometimes appropriate for the performance of reasonable tasks which have been neglected, or for tardiness. However, its effectiveness is doubtful because it is usually used indiscriminately. It is then neither corrective nor constructive. To set up an incentive for

regular and punctual work would be more effective than any penalty yet devised. Prevent unpunctuality or neglect by making the child come earlier and seeing to it that he gets his work done before time. This takes time but is helping the child to form right habits.

4. The use of sarcasm or ridicule is never good. It makes against a feeling of confidence which is essential to the proper relation between the adult and the child. It is inflicting pain in a manner against which a child has no redress and therefore results in resentment. Instead of ridicule or sarcasm, use humour, it is a saving virtue and often makes the child see how silly he is. Laugh with him about his non-sense, and he will feel ridiculous without resenting your manner.

5. A forced apology is almost never effective. The child must be made to feel the justice of the punishment, and if an apology is necessary, the suggestion should come from him. However, if the offence has been committed before a group, the punishment must be before the same group or the others will feel that he has got away with it.

6. Assignment of extra tasks is a very common mode of punishment in English schools. It is a very poor method because it seldom has any connection with the offence. When I first came to India I was shocked to hear of a teacher giving a pupil 1,000 lines to write. Usually this punishment is given in anger and without thought. It arouses the resentment of the child and reveals a surprising lack of originality or good common sense on the part of the teacher in devising constructive methods of punishment.

7. Depriving a child of grades or cutting his marks or denial of credit for work already done is unfair in principle and ineffective in practice. The relation between deportment and quality of school work done is more than casual and grades should not be cut except for dishonesty, cheating or the like. It is the teacher's business to have order in her class, and a child's mark should not be cut if she cannot keep him interested and busy.

8. Then there is the merit and demerit system. This reduces discipline to a book-keeping system and is at variance with the true spirit of discipline. It is ineffective because it has no relation to the offence. In some schools and even in some homes,

there is a complicated system of merits and demerits. So many demerits can be worked off by good deeds, and at the end of the week or month, there is a grand reckoning. Children must see the fairness of punishment, and must associate the offence with the punishment.

9. A good home and a good school aim to develop ability and habits of self-control. In good discipline, opportunities of self-direction are substituted for external restrictions. These opportunities for self-direction are privileges; and a most effective method of punishment is to take these privileges away and to again substitute external restrictions, when the child fails to meet certain reasonable requirements.

In conclusion, I shall briefly summarize discipline in the home and in the school. Effective discipline should be built upon recognition of the rights and responsibilities of the home or school as a social group. Its aim should be to secure the most favourable conditions for work, and to develop social ideals, right attitudes and self-control. An effective scheme of discipline emphasizes the positive rather than corrective methods by seeking to provide situations in which proper conduct becomes natural and easy, and to employ corrective measures only when absolutely necessary. We must be consistent in our expectations of discipline, and when punishments are necessary they should be (1) associated in the child's mind with the offence; (2) must prevent a repetition of the act; (3) they must be selected with consideration of the circumstances, motive and nature of the child; (4) it must follow the offence as quickly as possible.

I do not claim that these ideas are original. They have been culled from my studies in Child Psychology, The Organization and Administration of the High School, Supervising the Teaching Staff, and other studies on Child Training. I pass them on because some parents and educationalist at Mount Hermon requested that I should do so.

How far should Teachers Work for Adults?

MASON OLCOTT, PH.D., *Vellore.*

BETTER adult education in village India is essential to the better education of children because their schooling now greatly suffers from the illiteracy, ignorance and superstition of their parents. Boys and girls have little incentive to learn their letters, practical principles and scientific facts if their parents are indifferent or opposed to these pursuits. Recent educational advances have been largely confined to children from the literate classes who know from experience the value of schooling. In such homes, young minds get a good start. On the other hand, only a small proportion of the offspring of illiterate parents have been made literate, for they have weak incentives toward laboriously gaining and retaining knowledge. Since the education of adults is a means to fuller and more permanent child education, the teacher has a real duty to help men and women increase their mental equipment.

The teacher should labour not merely for the people's cultural advance but also for their growth in progressive ways of life and in ability to help themselves and others, because child education is now seriously retarded by the lack of such progress. Adult education is the basic method in that rebuilding and enriching of all parts of village life, which is termed rural reconstruction. The economic, hygienic and social conditions in most villages are so backward as to work against any forward movement for village improvement and child education. Isolated efforts for one or two phases of life are doomed to failure. Concerted action by all agencies is essential, both to more abundant village life and also to the full-orbed education of children. One of the professional obligations of the teacher is to help remove obstacles militating against the best schooling of the pupils committed to his charge.

The teacher's main service to the village is to instruct the boys and girls of school-going age, both in ordinary school subjects and in those activities that reach out into the home and the life of the village. This indirect community service that

makes children intelligent citizens of the new day, should not be hindered by the teacher's direct service of adults. Children's activities in school may help to educate not only themselves but also their parents. For these reasons, the teacher should give his time first to meeting children's urgent need of education, and then to community improvement. The hours of session in village schools are often short enough to allow time for the teacher to talk with adults and help them solve their problems. If any welfare agencies already exist, he should co-operate with them rather than start new work by himself.

The rural teacher has civic duties as a member of the village community in addition to his professional duties as an educator. As a resident, he suffers with other villagers' sufferings and may rejoice in their joys. If awake to his power for usefulness as the best educated man in the neighbourhood, he will see every local need as an opportunity to help his brothers and sisters. Since they are intensely conservative from their small acquaintance with outside affairs, he can share with them his somewhat wider experience. When they are bound by antiquated customs, he can open their eyes to present realities. If they are content with what is mediocre and mean, he can show them a better way. When they are oppressed with economic burdens, he can lead to greater production and less waste and extravagance. If they are decimated by an epidemic or dragged down by endemic malaria, it is the teacher's privilege to show them how to master disease and make sanitation their servant. In all these ways a resident teacher can do far more than an occasional visitor, whose sermons on duties will soon slip from memory. Persistent adult education, on the other hand, will produce substantial progress in the village. To succeed in this, the teacher must know the facts of life rather than mere bookish theories, and must demonstrate and dramatize them rather than give mere verbal instruction.

The teacher has a further civic responsibility, to educate his fellow villagers in the use of their new political power. The Reforms of 1919 increased the provincial electorates from less than half a million to 7 millions, and now the Indian Franchise Committee has recommended a further increase to 36 millions. The present voters and those to be enfranchised require literacy, but even more they need discernment so as to judge the merits

of candidates and issues. If the rural teacher will not help them in this, no one will. Circumstances call him to spread a sound knowledge of current events and the ability to interpret them from the viewpoint of the people's welfare.

What methods may the teacher rightly use to perform these duties that are his?

1. *The stimulation of villagers to start new agencies and to revive those dormant activities* making for their social progress, culture, health, recreation and livelihood. These activities will supplement what the school is doing for children and will foster their welfare. After other agencies have been effectively started, the teacher may either work through them or turn his attention to more needy fields.

2. *The spreading of information and the putting of adults in touch with official and private agencies that can further their culture, health and livelihood.* This is educational work and, in most villages, must be done by the teacher or not at all. He may read aloud from newspapers, books and Government bulletins, and may arrange the visits of persons who will advise villagers on overcoming their multifarious difficulties.

3. *The making of the school into a centre for such community welfare work as is not being done and cannot be better done by other agencies,* like village panchayats or co-operative societies. The school building would be used for villagers to meet and discuss their common interests and political responsibilities, but such meetings should not interfere with what the school does for children. *Village Education in India* (pages 80-85) gives numerous suggestions as to how the school activities can lead the rural community into better conditions of life and livelihood, and how the teacher can help the people co-operate.

4. *Efforts for the cultural and economic development of adults and adolescents who have left school,* provided that such work can be well carried on by the existing staff without detriment to the educational welfare of school pupils.

Department of Kindergarten and Primary Methods.

THE DOLL PROJECT

MISS MINNIE E. NEWTON, M.A., *Godhra.*

FOR several years we have been experimenting with a Doll Project in the Practising School attached to our Normal School. In speaking of the Project, some one said, "We like that, it teaches the girls to learn to 'play' with their dolls." So, at her request I am giving below some of the ways we have introduced dolls into the life of the school.

The Doll Project has been used primarily in the First Standard and largely as a sewing project. Each girl is given a doll when she enters the class and it is a vital part of the life of the class during the first three Standards. When a girl finishes the Third Standard, Dolly graduates from school and is taken home. There is also a class doll which is larger in size and the dressing of this doll forms a part of the sewing work of the class. She is the Mamma doll of the family and like the individual dolls is properly named. In making the mattresses for Dolly's bed the girls learn to handle a needle and take the first long stitches. Then follows the pillow cases and other sewing for the beds. These are done in a simple running stitch with coloured thread and are therefore suitable for beginning work in sewing. In the Second Standard the girls make their own dolls from cast off stockings and other waste material.

In the Handwork period interesting beds are made from old slate frames with empty reels for legs. They are often painted with colourwash made from bazaar colours. Strings and strips of cloth are used for taping the beds. Cooking utensils are modelled in clay for Dolly's use. Flower pots are modelled and filled with flowers. Sometimes tables and chairs of cardboards are added. Dolly likes pets, so cats, dogs and rabbits are sketched in the Drawing period and modelled in the Handwork period.

In the First Standard Lullabys and songs are sung to her and about her and throughout the whole three years' 'Experience with Dolly' adds interest to the Oral and Written Composition work. Families are formed, imaginary journeys are made and visits between different cities take place. Sometimes Dolly gives a monologue telling of her life and travels.

The Project has motivated a good deal of Health work as cleanliness of Dolly's clothes and home, her food, her care when she is sick, etc. I visited a Second Standard Class one day and found the girls dramatizing a Hygiene Lesson. Dolly was sick; she had refused to take her medicine and the fever was very high as indicated by her red cheeks. One little girl played the part of the doctor and gave excellent instructions for the care of the sick baby. To distinguish her from the other girls of the class she wore spectacle frames made of rice straw.

The Health work culminates in the Third Standard when a Sanitary Village is modelled on the Sand Table to give Dolly a beautiful place in which to live. Through this work the requirements for the Hygiene Code with considerable additions are covered.

By the end of the three years Dolly has a real place in their lives, they have learned to 'play with a doll' and to get real enjoyment from owning one. When the girl took her doll home for vacation Dolly returned with a new suit of clothes made from scraps of cloth the little girl had picked up in her Village home.

It is a happy day when Dolly graduates from school and the little girl is allowed to take her home. One girl who failed in the Third Standard cried when Dolly was not allowed to go with her; but she was told that as she had failed, so Dolly had failed also and must therefore have another year in the Third Standard.

How dear to the heart of every girl is her 'Doll' when she has learned how to enjoy it.

Organisation of Manual Training Courses in Upper Middle and High Schools.

MASON VAUGH, M.Sc., *Allahabad Agriculture Institute*

IN the first article of this series, we discussed the principles which should guide us in introducing manual training activities into our schools and differentiated between cultural, prevocational and technical training. We discussed at some length the organisation of the technical school. In this we propose to discuss more in detail, the organisation of suitable courses in middle and high schools, the main objective being cultural with only casual attention to vocational guidance.

It should be recognised that we are in a changing age in which new machines, new processes and even new ideas and ways of thinking are coming into use. The boy or girl growing up at this time needs to become acquainted with these things but cannot do so in the home in most cases because the mother and father know nothing of them and cannot teach them. It therefore devolves on the school as never before to teach this new knowledge. We all recognise that it is necessary to teach the students in our schools how to live, even more than it is necessary to teach them how to earn a living. We have all been conscious that the ordinary school curriculum has done this very imperfectly and we have tried many methods of improving the curriculum. Many of these efforts have centered round the introduction of some sort of handwork or manual training. The project method of teaching, usually involving some sort of handwork, has made a great improvement in the teaching in the primary and lower middle sections of our schools but has failed largely to have the same effect in the Higher Middle and High Schools.

The introduction of Manual Training and Home Economics in our schools has not been the success we had hoped they would be. These subjects have not been popular nor have they

given the results we had hoped they would give. This indicates that the courses do not meet the needs existing. Possibly a review of the aims and objectives of manual training may help us to understand why there has been failure and to plan something which will be useful.

The function of our schools and high schools is to give the students such a degree of literacy that they can enjoy the literature produced in the past and being produced; that they may be able to go on adding to their knowledge after leaving school and so grow in the capacity to enjoy and utilise the opportunities life may bring them; that their intellects may be so developed that they will be able to grasp the fundamentals and learn the practical details of whatever profession or trade they may later choose to follow; and to give them such an assortment of skills that they may be reasonably versatile and able to meet ordinary home emergencies as they arise. In other words, their aim is cultural rather than vocational.

It has generally been assumed that ordinary reading, writing and arithmetic were the fundamentals and that manual training was not cultural but merely practical. Therefore, we should make it very practical; therefore, we should make it so practical that a boy could learn enough to materially help him toward earning a living. A knowledge of mathematics is extremely useful to everyone; similar reasoning would be that we should give enough mathematics to make the student a rival of Einstein.

A knowledge of drawing is certainly desirable. The ability to make a simple freehand sketch of something we want made or that we want to buy will be of value to practically everyone. Therefore, it is a legitimate thing to teach in school. The ability to make a more or less elaborate mechanical drawing of a machine part or of a house plan will be of value to but few who may become draftsmen and they can learn this better in a drafting office or trade school. Therefore, the teaching of an elaborate course in mechanical drawing is not a legitimate thing to teach the average school boy. The ability to use a few simple tools on simple work will be of value to every householder. Simple repairs are often needed and nearly as often left undone where it is necessary to call a *mistri* to do them. Simple tools may be had cheaply and a small investment in tools

will give a relatively large return in the comforts and conveniences they may make possible and in the "stitch in time which saves nine". The average woodworking course is designed to give a boy a wide acquaintance with a large number of tools which, unless he becomes a carpenter, he can never hope to possess, and with a large number of processes and methods for which, unless he becomes a cabinet maker, he will have use for, possibly, three or four times in his life.

Tools are only extensions of our hands. They carry a fascination which is powerful and which affects most boys, rich and poor, profoundly. Occasionally a boy may be found for whom they have no attraction but that boy is unusual. Boys like to make things which they can use or which are useful in their homes. Few of them will show sustained interest in a series of exercises which when finished are of no use in themselves. Like all of us, they wish to see the results as quickly as possible. Something which takes a month or more to finish up may be completed, once it is started in class where beginning something else is forbidden until the first is finished and where a regular time is set aside for doing the work. Rarely will a boy's interest be sufficient to induce him to make an elaborate piece of furniture in his home. Still less is the mature householder with other duties and interests likely to make these things. If the manual training is to be of the greatest value, it must teach the boy things which he can and will use in later life. If it does not do this, it takes up time and effort in the all-too-short school life of the boy which should be devoted to something which he can and will use. The "ability to use his hands" can be developed in learning things he can use.

Once upon a time, wood was the only material largely used in the home. That is no longer true. Metals have invaded even the most remote villages and are transforming the life of the people. The householder today may profitably know something of the nature of metals and their uses and of how he can most profitably utilise them. A manual training course which utilises only wood does not touch on the materials probably most important in the life of a modern man, and gives its whole attention to a material of lessening importance.

Having laid down these principles, how can we reorganise our classes to take advantage of them? What list of equipment

must we have? What will it cost? How much space will we need and how can it be provided? What exercises shall we prescribe, if any? What selection of mediums shall we use? These questions immediately occur along with others, to every school man who reads articles on manual training.

It must be recognised in the beginning that such a course in manual training as contemplated above and to be outlined below more fully is not at present recognised by the Government educational authorities nor is it likely to be until it is tried out by several different institutions and proved good. At the same time, I am sure that the authorities will be favorable to the idea behind the experiment and will be prepared to watch it sympathetically and give such aid as they can. It must also be recognised that the greatest problem in connection with such a course will be that of a suitable teacher. In the beginning, its introduction will depend on finding a man, Indian or missionary, who is really interested in the idea, convinced that it can be worked, and willing to go to some considerable trouble to learn how to do things he does not already find himself skilled in doing. The first qualities are likely to be enthusiasm, love of boys and a reasonable degree of versatility and some aptitude with tools. The exact skills in the different operations may be acquired by such a man as he goes along, provided he is willing to give time and put forth effort.

As a first principle, I would re-emphasize the principle laid down in the first article in this series: *The atmosphere in which education of this sort is carried on must approximate as closely as possible the conditions in which the training secured will be utilised.* If it is accepted that we are training boys for living, not for earning a living, then we must recognise that probably not one in 200 of them will ever have a well equipped workshop of his own. *Therefore we must not give him too well equipped a workshop in which to learn!!!!!!* If after being trained, he may not hope to have access to an engine lathe, why give him an engine lathe to learn on? So, let the shop and shop equipment be of the simplest. For most mission schools and even high school where the work will in the beginning at least have to be extra-curricular, I would recommend as probably the ideal workshop a fine old *nim* or *desi* mango tree!

This, of course, will need to be supplemented by a store-room in which to keep tools and supplies. This store may be a small room in the school building or it may be even a small *kutchcha* house erected—if necessary by the boys themselves in some cases. It should be dry and have a window for light. It should be kept neat and clean. The size and shape are unimportant details. A class room should be available into which the class may retreat on the possibly half a dozen rainy periods which will occur during the year. These periods may be utilised by the resourceful teacher for lectures, drawing of simple objects and discussion periods. It will be readily admitted that this arrangement does not offer all the conveniences which a well equipped shop, having a work bench and a full set of tools for each boy, would offer. Still, every boy can find the shade of a tree while a well equipped work bench offers more difficulty. If the class is larger, two *nim* trees may be indicated. A nice shady verandah offers advantages and as a later development, an open shed or one enclosed with fence wire may be planned but I would consider it inadvisable that it ever be sufficient to care for all the boys at one time. The *nim* tree should be a permanent part of the equipment!! I think it highly unlikely that any of our schools will be unable to command at least this much space.

The question of what to teach and the tools and equipment are inseparable. I should oppose any systematised set of exercises which every boy *must* make. I should in so far as possible allow each boy to choose for himself, possibly giving the teacher veto powers to be exercised discreetly to discourage the boy from attempting things obviously beyond his ability or the facilities of the shop. However, it is the thing in which the boy is interested and which is difficult under the circumstances from which the boy will learn most. The boy should be encouraged to think up new things to make, especially things which he can use in his own home. A very helpful thing, if used, would be an exhibit of things made by the boys. This might be a permanent museum, it might be an annual event or especially good articles might be borrowed for a year or for a definite period. Pictures framed by the class might well be used to show the variety of things to be made, or better, that had been made in the particular shop.

In no case, not even in the beginning, should any shop of this sort confine itself to one medium, as wood work. Sheet

metal, tin, brass, copper and even aluminium have possibilities. Scrap material, discarded tins, degchies and similar things can furnish all the material necessary and the tools may be exceedingly simple. Thin strips such as are used for binding boxes and bales of cloth have interesting possibilities. A certain amount of forging, done under simple conditions, offers possibilities and should by all means find a place. Quite a bit can be done with a forge made of mud and a few short bits of iron rods combined to make an ordinary *chula* such as is used in most missionary kitchens where coke or coal is used for cooking. The blast may be furnished by an ordinary hand *punka* where extreme simplicity and low cost are necessary. With nothing more than this, a small pair of tongs, a hammer and a bit of railroad rail or other heavy bit of iron, small chisels, punches and other small tools may be made. For these, bits of heavy spring which can often be secured from the bazaar, furnish acceptable material. Of course, the addition of a blower of goat skin will help. The simple *chula*, however, used with charcoal is an excellent means of heating soldering irons and should be used occasionally for forging just to show that it can be done. There are many other ways of rigging up forges which may be observed in the bazaars but the teacher and manager must sternly resist the temptation to become *hikmatwalas*. We must keep firmly in mind that we are teaching the boys things they can do in their own homes where they will not usually be justified in elaborate rigging up for occasional jobs. Wire with a pair of pliers offers interesting possibilities as shown by articles on sale in the bazaars.

I would try to confine the list of things to be made to simple household utensils and bits of furniture that do not require a long time or elaborate tools, the making of simple tools such as chisels, punches, knives, choppers or other things not requiring a high degree of skill and the simple repairs to doors, *chaukhats* and *charpais*. Any thing which can be done with arrangements improvised in the workshop, such as turning with a *desi* strap lathe, is good. In my objectives, I would emphasize the development of initiative and ingenuity. Whatever the boy makes should be made as well as possible, but I would not lay the emphasis on learning a large number of operations, the utility of which might be doubtful. One thing I would try to provide is a certain number of bicycles to be overhauled in the course of the

year. The proper repair of a puncture, the strengthening of a tire beginning to give way and the day to day oiling and cleaning of the cycle may be stressed as typical of the care machinery needs. It will usually be possible to use cycles belonging to members of the class for this work.

Reference has been made to woodwork, sheet metal work, simple forging, and cycle overhauling as possible types of exercises. Other things may be added in some cases where caste prejudice does not enter. Some simple leather work, both that of the ornamental type such as tooling simple designs and simple repairs such as shoe repairs may be undertaken. In some cases, it may be highly desirable to introduce some simple tailoring, especially the simple mending of clothing. This can well be done in connection with hostels but with more difficulty probably in the case of day scholars. The alert teacher with his eyes open to local industries will see a multitude of things for the boys to do in addition to those mentioned. A small amount of time may be given to such things as spinning, weaving, pottery and similar occupations but the cultural value of these things can be largely realized from the other things mentioned above more easily and the practical value, as things to be done occasionally in the home, is small. They may have value as cottage industries but such a course as outlined is not designed to teach cottage industries in the ordinary sense.

Gardening may well be included as a part of such a course. A little careful thought will make it possible to do something in practically every school. In city schools, catering to city boys, it may be necessary to largely confine attention to pot culture. A wide variety of plants can be grown in pots or even in tins which the boys themselves can get from various sources. A few pots of ornamental plants, flowers and shrubs will tremendously improve the attractiveness of most schools. The preparation of the place and the setting out of one or more trees can be an annual event. Most of the larger compounds offer excellent opportunities for tree planting and the harvesting of the mature trees. There are many ornamental shrubs, vines and even flowers which can be cultivated with very little water. Some of the vegetables may be grown the same way. This is especially important in the case of hostels for Christian boys. Few families realize the possibilities of a few plants of tomato,

egg plant, bhindi, papita, some of the cucurbits and beans as a source of green vegetables even where the space is limited to the ordinary *angan* and the water available is limited to the bath and kitchen water of the household. Again, the accomplishment from this sort of work will depend on the interest and enthusiasm of the teacher. One who sees only the difficulties in the way, without a vision of the possibilities in overcoming them, had better not start.

The above remarks assume that this manual training or cultural handwork will be continued over a period of several years from the upper middle through the high school. How much can be accomplished will depend on the time per week and the number of years through which it runs. It is possible to divide the work up so that one phase of it will be taught each year, but in my opinion it is much better to mix it all up so that every year each boy gets a variety of work. An exception may be made in making gardening largely a separate year but even there many problems will arise in which tools need sharpening, a trellis is to be made, supports for vines to climb on must be provided, and other things in which it will be natural to turn to the workshop. The above discussion has been in terms of boys' schools but the principles pointed out will hold equally well for girls' schools. Of course, the training should be in home-making and house-keeping and the things to be taught will have to be quite different but the work can be organised along the same lines.

Two major questions remain: How much will it cost? The cost will vary of course. The major cost will be the salary of the teacher. He must be a capable man, enthusiastic, willing, industrious, preferably a trained teacher—that is with training in pedagogic method and preferably with mechanical training. I do not consider the man trained to teach the ordinary type of manual training course suitable as in most cases he will not be able to get away from his training for enough to work a scheme like this. If there were demand for it, doubtless short courses of intensive training could be arranged. I think that once it is started, the question of men will be met. Initiating it will be the difficult stage. In some cases, men who have taken Government carpentry school courses or technical school courses may

be able to do the thing under a capable school manager's direction. Eventually, of course it means men trained for the purpose.

The question of time certainly presents difficulties. Until the educational authorities see the success of it, such a course will have to be extra-curricular and this is frowned on generally. However, the recreational value of such a course and even the health building value and the teamwork content of it may easily be equal to athletics as ordinarily conducted. An hour, two or three times a week can, in my opinion, be arranged without detriment to either the boy's health or to his other studies. In many hostels, a certain amount of practical work is required of every boy and in at least one hostel of which I know, something of this sort is now actually being done very successfully. It may be that the place most favorable for early trial of the idea is in connection with hostels where practical work is stressed. If the thing is considered valuable, time will be found for it.

To summarise:

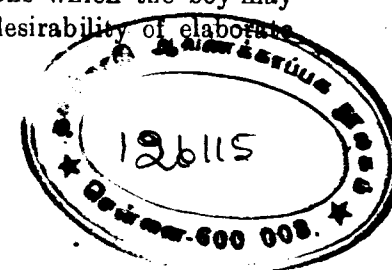
The ordinary middle and high school should train a boy to live rather than training him to earn his living in a particular trade. He should be given such a basis of experience that he can appreciate good literature. That he can progress in his profession by further study alone and so that he can grasp the fundamentals of a trade or profession.

The ordinary high and middle schools in the past have not trained boys and girls to live because the teaching has touched only a part of life and where there has been the effort to touch life more fully, objectives have not been clearly worked out or they have been unsuitable.

Courses in manual training have largely failed to meet the need because they have been planned to develop trade skills rather than to prepare the boy to live.

Because life requires us to use various materials training should not be confined to one material as wood work. Familiarity with metals also is desirable.

The association of the training with the purpose for which it is to be used should be done by the school. Therefore, training should be with tools and under conditions which the boy may hope to command. This precludes the desirability of elaborate shops or tools.



dramatization carried out in some of Mr. King's classes, and the work of dressing bottle dolls to illustrate a Bible story, in a class of Miss Carpenter's.

The Institute meetings were held out under the trees, or in and around the buildings near the church. Meals were under the charge of Mr. Badley for Indian food, and Miss Boddy for European food. The groups in the two places were changeable, for there existed a fine spirit of unity and comradeship. Several times all ate together out under the trees. One evening there was a picnic down by the lake, and as always the food was all that could be desired. In the matter of recreation a wide choice was possible. Some preferred to go down to the lake for swimming in the early morning, others in the late afternoon. Some enjoyed the delight of learning to row, while others became more skilled in the fine art of badminton. Some spare moments went to evolving stunts for the camp-fire night, while a large number were faithful in learning the parts assigned to them for the Pageant which completed the Institute. It left with us a sense of having taken part in a service of worship, and the beauty of the whole made a picture not soon forgotten. All felt that we owed a debt of gratitude to those whose efforts had made possible the success of the Institute, particularly to Miss Carpenter and to Mr. King.

Tribute also must be paid to the natural beauty of the setting of the Institute. Sat Tal combines in an ideal fashion hills, woody paths, and lakes, and in addition this year we were fortunate in being able to share in the twilight worship service of the Ashram, down by the lake. Out of the experience there the following poem grew:—

CHRIST IS ALL

"Thou art the lake, by which I lie and rest,
Thou art my tree of life, my mountains round;
Thou art my light, my life, my Friend most blest,
Thou art my God, in whom all life is found."

"Institute Time"

THROUGHOUT India, particularly on the plains, October, November and December are ideal months for student camps and Institutes.

A consideration of the Institute as an integral part of a full-orbed program of religious education in India, therefore, is in order and may be helpful in stimulating interest and action in this field of vast resources.

SPIRITUAL DEVELOPMENT

A well-founded criticism of our educational method in India is that it is preponderantly an attempted "pouring in" process, with the minimum of active participation on the part of the pupil in expressional activities. Successful Institute planning is based on the principle of "learning by doing" and the programs are framed with a view to affording the largest possible scope to self-expression in the religious, intellectual, and social activities provided. The situations into which the young people are brought in an Institute environment, differ so radically from the normal conditions obtaining in the local church, Epworth League or school that entirely new responses are required in place of the stereotyped response which "passed muster" at home. The changed environment itself, especially if it be a striking change, as from a busy city to a rural spot of tranquil beauty, is conducive to a receptive mind. Add to these favourable external conditions, the favourable "mind-set" and attitude of expectancy, with which young people ordinarily go to Institutes, and one can readily see that the soil on which the seed is to fall is well prepared to bring forth a rich harvest.

The Institute not only makes provision for valuable expressional activities, but contributes an equally valuable factor in the deepening of the spiritual life, by providing opportunities for stimulating contacts with the strong personalities of very carefully selected leaders. Concurrent with these influences is the direct appeal of stimulating courses of Bible study on themes of special interest to youth, and discussion groups which afford ideal opportunities for getting light on problems which have been stumbling-blocks in personal Christian experience.

The Institute is supplemental to the religious instruction of the school, Epworth League and Sunday School, but having the foundation which has been laid by these organizations, it enriches and embellishes the Christian life and broadens its horizons in a manner and to an extent not possible in a local situation. This is the verdict of Lake Geneva, Silver Bay, Northfield and a score of other Institute centers.

CHARACTER-BUILDING

It is true that character is built rather than moulded, and for that reason, the personality that is being developed must be given ample opportunity for exercising those traits that are needed for the formation of right character. The Institute is indeed a training-field for Christian character. In a well-conducted Institute virtually all the responsibilities for the routine activities of the camp devolve upon the students. These responsibilities, naturally, are heavier and more varied than those ordinarily borne in the School or Church and form an important part in the total character-development of the students.

Character is built in the midst of the social activities which call for the exercise of such virtues, as unselfishness, self-control and self-sacrifice. The Institute provides ample opportunities for the exercise of these and similar virtues and furnishes valuable training in learning to live with others.

An important aspect of character-building for which very inadequate provision is made in our school system, which several of the Epworth League Institutes, already held in India, have met, is the training which comes from the social intercourse of young men and young women. In the Institutes held at Asansol in Bengal, Arrah in Bihar and Ghaziabad in the United Provinces, the young men and young women of our schools and congregations were in attendance, on a fine footing of equality; sitting in the same classes, joining in the same projects, and participating jointly in games and social functions. For many years it has been reiterated that such social intercourse could not be countenanced in India, with her prevailing social ideas and customs. These Institutes have clearly shown, however, that with careful supervision these privileges may be extended to the young people in India with much profit and pleasure to them, and as a demonstration of deep significance, not only to

the non-Christian communities, but to the Christian Church in relation to the development of its social life and the formation of its future policies.

Other character-building aspects of the Institutes are found in the special provision made in the curriculum for the study and practice of such subjects as Temperance, Social Service, Physiology with special reference to moral hygiene, physical training, including instruction in swimming, nature study and hobbies. Under the direction of skilful leaders these courses are made so attractive and vital that they play an important part in the character-development of those fortunate enough to be enrolled.

Character-building is an essential feature of the "Institute Idea" and the activities and curricula of all Institutes make ample provision for this fundamental need.

LIFE SERVICE

Vast gatherings of young people, where, under the impulse of great emotion, many temporary responses were made to the Life Service Call, have given place to the less spectacular but more effective method of securing such decisions as the outcome of a systematic and prayerful study of the stewardship of life. The inspirational aspects of the Institute are among its chief contributions. "Institute time is vision time", not that visions do not come at other times, but they are not so apt to come, and if they do come in the humdrum of ordinary duties and conditions, they are not so clearly seen nor make so deep an impression as when realized in the favourable atmosphere of an Institute week.

Inspirations and visions are usually the conscious formulation of deep-seated desires never before clearly stated or recognized. They take form under a stimulus that arouses the deepest emotions. The climax of the Institute program is the accumulative appeal of its creative and instructional elements to all that is highest and best in human personality, culminating in a deep spiritual challenge which must be faced by all. This spiritual appeal accomplished by a clear recognition of the need of lives consecrated to Christian service, often results in surrendered lives as the annals of many Institute centers in America and other countries will reveal.

SAT TAL AS AN INSTITUTE CENTRE

Sat Tal, twelve miles from Kathgodam the terminus of the Rohilkhand and Kumaon Railway, and about the same distance from Naini Tal, is the home of the Christian Ashram established by Dr. E. Stanley Jones, and has become the permanent centre for summer camps and institutes for students and teachers.

During the past summer two very successful camps were held on a special section of the estate reserved for this purpose called "Koh-i-Nur". The first held during the first half of May was conducted by the Lucknow Christian College for High School and College students and the second during the following fortnight, was for Middle School boys, in which several Christian schools were represented.

The expenses for food and general arrangements for both camps were kept within twelve annas per day per student. The railway fare from Bareilly (III Class) is Re. 1-8 and the lorry fare from Kathgodam to Bhowali is from Re. 1 to Rs. 2 including luggage.

The availability of Sat Tal, together with its fascinating lakes, picturesque scenery and many facilities, makes it an ideal place for such gatherings, and it is hoped that in the near future, these student camps will be representative of all Christian Colleges and Schools in the United Provinces bringing together the "honour" students from each who will have the inspiration and help which comes from association on intimate terms and under ideal circumstances with leaders selected from the whole of India for their special fitness to be leaders of the coming leaders of Christian India.

In addition to the student camps held at Sat Tal during the past summer the Charterhouse Institute for the training of Christian teachers was conducted during the latter half of May, an account of which will be found elsewhere in this number. These activities together with Dr. Jones' Ashram brought approximately two hundred persons to Sat Tal during the summer. It speaks well for the climate and general arrangements to record that there was no case of serious illness and all who came for even a short stay felt greatly refreshed physically, mentally and spiritually.



The devotional hour : " Vesper-hill "



The Koh-i-Nur dining hall

The Christian Student Association of the United Provinces are planning to have their Annual meeting at Sat Tal during the coming Dasara holidays when they expect one hundred and twenty delegates about equally divided as to young men and young women.

The St. John's School, Agra, Scouts are contemplating returning to Sat Tal for their annual camp during the coming Dewali holidays.

Information regarding the use of the estate for camps and institutes will gladly be furnished by the Rev. T. C. Badley, 4, Battery Lane, Delhi.

Special attention is invited to Mr. Mason Vaugh's article in this number on the "Organization of Manual Training Courses in Upper Middle and High Schools". Mr. Vaugh is prepared to provide an intensive short course lasting a week or ten days and consisting of a series of lectures and demonstrations with some practice in the course in 'Ingenuity' as applied to shop work, where it has to be carried on with the minimum of equipment. This course could be given at the Allahabad Agricultural Institute at the end of May or beginning of June. It might also be arranged so as to include the Dasara holidays. If the demand were sufficient it might be given in Landour at the end of May or beginning of June. The choice of the place would depend largely on the desire of the majority of candidates for the course. The charges beyond those for food and travel would be extremely moderate. An enrolment of ten to fifteen would be necessary to ensure the giving of the course.

Mr. Vaugh would be glad to correspond with any persons interested in this very practical course in 'Ingenuity'.

For variety it is suggested that some of the drama may be developed on the sand-table or by puppets made by the children themselves. Directions are given in the introduction.

Each lesson contains material for a devotional period. The Oxworth Costume Sheets show pictures of costumes that may be used for the characters in the dramas.

M. L. P.

**Into all the World by Helen E. Fehr and E. L. King,
Oxworth Book Service, Landour, Mussoorie. Price,
Rs. 2-4-0.**

Who wouldn't like to go?

There is no more interesting or fascinating way to travel with children than to go into all the world with them in the Fifth year of our Charterhouse Course.

The very first page makes you shiver with the little Eskimo boy, laugh with joyous glee with the Japanese kiddies, tired with trying to climb the Sphinx, reverent as you enter the mosques and cathedrals. A circle of pictures just leads your imagination on and on and you sit down and read the whole book at one sitting! There are 33 illustrations that make the book live.

The Authors say this book might be called "A Book of Acts around the World." It is the purpose of the Course to follow the disciples of Christ and see where their obedience to the command, "Go ye into all the world" has led them and those who followed them.

That's just what it does. You live in Jerusalem for some time; then you go to Italy with St. Francis of Assisi; you live thrilling days in Africa with Livingstone and Apolo of Mboga; you see what Africa has done in America in that beautiful life of Booker T. Washington; you go with Jimmy Yen as a modern knight to fight Ignorance in China; you go with Miss Macdonald to a Japanese prison and listen to that wonderful story of the conversion of Tokichi Ishii from his own lips; you finally come back to India and live with the early Christian saints. Then comes the opportune time to challenge the youth of your class to follow in the footsteps of these older brother and sister travellers—to follow in the footsteps of Him who has lived in the hearts and lives of these brave men and women.

The book is full of helps and hints and suggestions and plans and even the dullest teacher should be inspired to put forth her best efforts.

Won't you take your children "Into all the World"?

GERTRUDE BECKER.

Printed and Published for the Editors by W. W. Bell, at the Methodist Publishing House, Mount Road, Madras.

The Christian Mutual Insurance Company, Ltd.

Established 1847. LAHORE. Registered 1909.

A Mutual Company for Christians only.

All policies are with Profits.

Assets over Rs. 800,000. **Security**

Deposit with Government Rs. 200,000.

It offers the **Best** forms of **Insurance, Pension, Children's Scholarships, Old Age and Retirement Annuity** Policies, to provide for old age, to protect your family in case of early death and to help you to educate your children.

It offers the best form of a Provident Fund for the employees of Mission Schools, Colleges and Christian Institutions.

Ask for full particulars from the Secretary,

Christian Mutual Buildings, Lahore.

Physical Exercises and Games for Girls

Florence Salzer,

Isabella Thoburn College, Lucknow.

Graded exercises for standards I to X. Illustrated by pen sketches.

Fortysix games fully described and accompanied by charts when needed. Playground, Verandah and Social games.

Scientific—Interesting—Snappy

Paper, Re. 1-4 Cloth, Re. 1-12

Lucknow Publishing House

or

Isabella Thoburn College, Lucknow.

The exercises should in so far as possible be selected by the boy, guided by the teacher. They should not be a fixed and rigid set of exercises. They should be varied in nature and in the materials used. They should be directly related to the home life of the boy.

Local material, usually supplied by the boy should be used. Especial attention may well be paid to the utilisation of scrap or semi-waste material.

The addition of gardening may be desirable even in city schools. Where land is not available, pot culture of decorative plants and flowers may be practiced. Vines, shrubs and trees may be planted and cared for on the school grounds. Vegetables should be grown in connection with every hostel.

The cost will largely be the cost of a teacher. A large investment in tools and material under this scheme will largely defeat the purpose of it.

The initiation of such a course will have to be undertaken as an extra-curricular activity in most cases. It may be and is being done in connection with hostels instead of as a course for the whole school. When it has proved its worth or when the question has been agitated, the Educational authorities may be induced to make it part of the curriculum and provide time for it.



Pageant Characters: Qismat, Karma and representatives of the religions of the Orient



Pageant Characters: "Motherland", "The Child of Bethlehem", "Buddha" and others.

Charterhouse in Sat Tal

CATHERINE L. JUSTIN, M.A.,

Butler Memorial Girls' School, Delhi.

THOSE who attended the first Charterhouse Institute in Sat Tal in 1930 remember it as rather dominated by missionaries. There were no Junior Teachers present, and not many Indian Principals of schools and Senior Teachers. All of the work then was in English. This year out of 55 persons in regular attendance only 14 were missionaries, and the majority of the rest were Junior Teachers. The lectures, though given in English, were translated into Hindustani. Of the 21 Methodist schools represented, 7 were boys' schools. We had also one representative from a Hospital, one visitor from the Fiji Islands, a pastor of a large city church, and a S. S. Secretary, Mr. Koshy of Konoor, in addition to our Secretaries of Religious Education, Miss M. F. Carpenter and Mr. E. L. King.

The aim of the Institute was to present as clearly as possible to some of the people most concerned, the teachers, the unified program of our church for religious education. In general we may say that this program is planned for Boarding Schools, where five periods a week may be given for graded Bible study, or other religious instruction, with a worship period on Sunday. It is hoped that the Sunday worship period may be adapted to the needs of the children, and out of this adaptation have already grown a number of Junior Churches. A two years' course for use in these Junior Churches is already available, and during the Institute we had the opportunity of observing a demonstration of worship in a Junior church setting.

During the 12 days of the Institute there was ample time for demonstrations of method in using the Charterhouse Program. This was kept in mind from the time of the first Morning Watch until the closing Pageant. Perhaps of most value to us was the opportunity to see the Program in actual operation through complete Units, at different age levels. Memorable was the

"Life-Service" is included as a regular course of study in the Institute curriculum, the following four aspects of Life Service being recognized:—1. Stewardship of life. 2. Part-time service for local Church. 3. Full-time service, vocation undetermined. 4. Full-time service, vocation determined.

In connection with this course the suggestion has been made that each Institute provide for a Life-work Counsellor, who should arrange for interviews and otherwise guide decisions.

LEADERSHIP

All sound statesmanship emphasizes the strategic importance of developing indigenous leadership. This policy has been largely responsible for the establishment of our Colleges and Theological Seminaries, and the Church naturally looks to its educational institutions for its future leaders. One of the most significant functions of the Institute is to discover, and help in the training of indigenous leaders for the various needs of the Church. Experience indicates that the Institute is an effective agency for discovering and developing true leadership. Very often nothing less than the stimulus of breaking away from the local customs and conditions and being brought into competitive contact with the brightest minds, and strongest personalities of other institutions, is sufficient to awaken dormant talent and reveal hidden potentialities.

SPECIALIZED INSTITUTES

An important function of the specialized Institute is that through it is afforded the opportunity of introducing and demonstrating improved methods of instruction. Without strong Christian Teacher-training Colleges in India, Christian schools are greatly handicapped with respect to securing the introduction and adoption of modern methods of education which have proved effective in other countries. A well-organized Annual Teachers' Institute, with a constructive program, can do a great deal to overcome this handicap. To teach special courses in such Institutes, it is often possible to secure men and women from the educational field, who, because of their special training and their enthusiastic demonstration of the new and more effective methods, are able to carry conviction which could not be otherwise secured. In this way the Project Method, as applied to Religious Education, has been successfully introduced in certain

sections; the teaching of ideals has been successfully demonstrated; keen interest has been aroused in the use of Mental Tests and more efficient methods of measuring mental capacity and growth.

The Institute planned to meet the specific requirements of a professional group of Christian workers already in service, has been most successfully used in connection with our educational work; many such Institutes having been held throughout India. Along the same lines, Institutes have been conducted for pastor-teachers, hostel managers, matrons and nurses. The "Refresher Courses" inaugurated in the North India and North-West India Annual Conferences have carried the "Institute Idea" into the evangelistic field, doing for the preacher what has been done for the other groups through the Institute. The experience gained from these Institutes for professional groups is most encouraging, and proves the value of the plan for introducing more successful methods into our work and bringing help to those engaged in Christian service, along the lines of their professional needs.

One of the most deplorable losses in connection with the work of our mission field, is due to the lack of suitable "clearing-houses" where the successes and failures of one Church, Epworth League Chapter or School can be shared by others, interested in identical problems and confronted by similar conditions. The Institute makes provision for this need through its "Round Table Discussion Groups," which draw out the salient problems on which are turned the searchlight of experience and experiment gathered from the various centres represented; the net results being carefully conserved for future needs.

Valuable help and information in connection with organizing and conducting institutes may be secured from the Rev. E. L. King, Mussoorie, who through the Institute Department of the Epworth League is prepared to render this service.

Wherever properly organized institutes have been held the unanimous verdict has been that the effort and expense have been amply justified and that the institute is the most effective way of meeting many vital needs in our program of religious education.

T. C. B.

Light on Books

The Good Fight—Studies in the Life of Paul by E. L. King, M.A. (Oxworth Book Service, Mussoorie, 1932).

Mr. King is to be congratulated on this latest addition to the Charterhouse Program. The book is prepared for children in Standard VIII and is admirably done. I congratulate the teacher who has this book to teach, and I congratulate the pupils who are to be taught. They can look forward to a year of intellectual and spiritual enrichment, with every lesson brim-full of interest and profit. I would love to teach the book myself. The mere reading of it has given me a new fillip in my teaching of the New Testament.

The major purposes of the course, which are ever kept in mind and are fully realized in the lessons which follow, are threefold:—

1. "To provide a general picture of the life of Paul, because of both his commanding influence on the whole course of Christian history, and his own striking personal character.

2. To show that problems now facing us, problems to which even fourteen-year-olds should not be oblivious, are not far different from those of his day, and that his experience can shed much light on how we should deal with them.

3. To continue the influence of Jesus, through stressing Paul's utter loyalty to, and dependence upon, Him."

Beginning with the invaluable reminders to teachers in the Introduction, right straight through the book, including the footnotes and supplementary suggestions, to the conclusion, where a review of the work of the year is planned, which is so varied in method that it will appeal to teacher and pupil, there is no lagging in the interest. There are lessons devoted to discussion, to dramatization, to practical application, to research by the students, to worship,—all so presented as to appeal to and develop the best in the fourteen-year-old. The questions will make the pupils think, and think to a purpose; they discourage answers of the 'pious' type, "meant to satisfy you by saying what they think you want said, or things which they think sound well, but do not, perhaps, mean more than just words." The facts connected with Paul's life are based on the findings of biblical scholars, though at times a commendable use is made of sanctified imagination based on

Byrne's novel *Brother Saul*. To me this is justifiable and will greatly enhance the interest and understanding of the story.

If a year with this book does not result in character-building, if it does not stab the mind and soul of the pupil awake again and again, if it does not cultivate the spirit of true worship of broadmindedness and of practical Christianity, if it does not make them hero-worshippers (Paul and Jesus being the heroes), if it does not link them up in a practical way with present-day problems, if it does not do this and much more, then don't blame the book, blame the teacher for not following the suggestions of the book and for not paying the price of adequate preparation.

I whole-heartedly commend the book not only to teachers, but to preachers, parents and adult Christians in general. Again, congratulations, Mr. King!

H. J. SHEETS.

The Rural Community and the School by G. S. Krishnayya, Calcutta, Association Press, 1932. Cloth, Rs. 2; Paper, Re. 1-4.

A most timely book, bringing to India the message of Negro and other American schools for India. It is based upon an even wider and more detailed study than it reports, and its applications to India are authoritative.

The Penn and Berry Schools are treated in much detail, with emphasis on the fact that they are less community schools than *communities at school*. A chapter on Extension Work among Negroes includes a discussion of this aspect of Tuskegee's contribution to the education of the South and the world in general.

Part II is an application to India, in terms of the rural school and of rural reconstruction. It deals with the curriculum, the displacement of the literary emphasis by the practical, the community center, the improvement of rural teachers, and extension work of various types.

Dr. Krishnayya is now Superintendent of Education in the British Administered Areas of Hyderabad State, and we hope that he may be able to demonstrate the applicability to India of many of these forward-looking plans and methods. It is striking, however, in these American schools, that success seems to have come not through any governmental agency, or any cut-and-dried program, but rather through a giving of self on the part of two or three individuals, who have been willing to settle down to years of hard and trying experiment and indefatigable hope. If Dr. Krishnayya's influence and this

book can produce several such people to do the same for India he and India will both be richly rewarded.

Mr. Brayne contributes a characteristic foreword, one sentence from which I cannot forbear quoting: "Surely the life-history of a fly or mosquito is of equal educational value and of ten times more practical value to a village boy than the life-history of Akbar or Napoleon!"

Altogether a book worthy of hearty commendation, of purchase, and of thorough study and practical application.

E. L. KING.

**Youth's Pattern—A Study in the Life of Jesus by
E. L. King, M.A. The Oxworth Book Service, Mussoorie.**

This volume, no less striking and attractive in its contents than in its brilliant cover of Swadeshi handstamped cloth, is The Charterhouse Program of Religious Education for years III and IV.

After a year of try-out in several schools this course was revised and issued in temporary form, which was further revised prior to appearing in the present volume.

The general purposes of the course are specified by the author as:

1. To provide a general picture of the Life of Jesus, chronologically in the main, both for values in itself and as a foundation for later work in religious education.
2. To reveal the applicability of His teachings to the life lived by Indian youth, and the value of His example under modern conditions.
3. To put this example to practical, everyday use, insisting on action in its terms, rather than mere memorization of its bare facts.

This book is a challenge to every earnest teacher of religious education. Lazy teachers of the "old school" who have been content to give extemporaneous sermonettes to their "Bible Classes" will probably not care to be disturbed from their easy-going traditional methods, and will try to ignore the challenge under one disguise or another, but the teacher with a true conception of his vocation and a realization of his responsibility for the formation of Christian character in his students, will recognize in the methods and material so clearly and practically presented in this volume, his most inspiring and helpful ally in the achievement of his purpose.

Throughout its 334 pages, the book bears evidence of scholarly research, sound pedagogy, and painstaking care. The general purposes of the course are ever present, and the emphasis throughout is on securing *action* based on conviction and experience. What conscientious teacher would not respond to such a challenge as: "Constantly encourage activity, self-expression, initiative, and experiment, and discourage phraseological piety, mere word-repetition. You are not crowding children through a course; you are helping them to live a life. You are not a taskmaster; you are a friend with larger experience, anxious to put that experience at their disposal." The book does all that a book could do to help the teacher to realize these ideals.

Mr. King has made a valuable contribution to the field of religious education in promulgating the Charterhouse Program and in publishing this attractive and important unit of that course.

The letter-press and physical aspects of the book are attractive, while a few illustrations give added interest to the text. A beautiful photogravure reproduction of the head of the boy Christ from Hoffman's "Christ and the Doctors" forms an appropriate frontispiece, while a reference table of chief events in the life of Christ together with Indices of Stories and of Traits form very helpful aspects of the book.

It would be a splendid investment for every Christian school in India to secure copies of this book, whether the Charterhouse Program has been adopted or not, for it blazes a new trail in the over-grown jungle of "Bible-teaching" and brings vision, inspiration and the possibility of effectiveness to all who are courageous and energetic enough to leave the old ruts and pay the price of presenting the Pattern so effectively that the youth of India will demonstrate to the world that they accept Jesus Christ as Youth's Perfect Pattern.

T. C. B.

"Friends from Palestine"—This is the attractive title of the Teacher's text-book written by Miss Helen Fehr, of the Johnson Girls' High School, Jubbulpore, C. P. for Year Two, of the Charterhouse Program, obtainable from the Oxworth Book Service, Landour, Mussoorie, price Re. 1-14. It is a book of 183 pp., cloth binding, in the uniform style of the Charterhouse Program text-books.

The plan of the book is in harmony with the objectives being stressed in the Charterhouse Program of Religious Education. It consists of twenty-two "Units" of work, in which it is sought to help children acquire a sufficiently vivid knowledge of conditions in Palestine, that their subsequent studies in the Life of Christ may be more meaningful, and at the same time to emphasize the character and conduct values of the things taught. The Units of work, contain not only stories and informational material, but detailed suggestions for appropriate dramatizations, hand-work, memory work, worship periods, etc. The book contains some illustrations, including an excellent photograph of "An Indian Shepherd". It has grown out of actual class-room experience under Miss Fehr's supervision, and the expression in conduct of the traits dealt with are in terms of Indian child life.

M. F. CARPENTER.

Physical Exercises and Games for Girls by Miss Florence Salzer of the Isabella Thoburn College, Lucknow. 192 pp. Illustrated. Lucknow Publishing House, Paper, Re. 1-4; Cloth, Re. 1-12.

This volume is a complete revision of the *Manual of Physical Education for Girls* (1923), and is enriched by the experience Miss Salzer has had during the intervening years as Director of Physical Education in the Isabella Thoburn College, including supervision of practice teaching classes in the training departments of the College.

A feature of distinct value which characterizes this revised manual is the clever line figures which illustrate many of the exercises, showing at a glance the positions desired and removing that ambiguity which is such an exasperating element in many books on physical education.

Eight graded lessons have been carefully worked out for each of the ten standards of a school and are scientifically adapted to the physical needs of girls at the various stages of development.

The forty-six games described in the book have been very carefully selected as to suitability and definite "play values" and are classified as Social, Verandah and Playground games. Where needed, sketches are included making it extremely easy to visualize the formations and mark out the courts. Alphabetical and classified indices complete this handy volume through which Miss Salzer has placed the schools—and that means the girlhood—of India under a lasting debt of gratitude to her.

Every teacher having any thing to do with physical education should take advantage of Miss Salzer's contribution to this fundamental department of education and own a copy of this valuable book.

T. C. B.

Pioneers of Life by E. L. King. 118 pages. Illustrated. Board. Oxworth Book Service, Landour, Mussoorie, U. P.

A study in vocational choice, intended for use in Indian Schools, consisting of 13 biographical sketches of eminent men, among whom Jansetji Nusserwanji Tata, Mahadev Govind Ranade and Mohandas Karamchand (Mahatma) Gandhi are included.

The *motif*, however, is not biographical narration. Mr. King's evident intention is to arouse practical convictions in his youthful readers, as to how they may invest their lives in contributions of service and usefulness to humanity. It is a strong plea for youth, through research and perseverance, to exercise initiative in exploring, hitherto, neglected avenues of service; rather than to thoughtlessly and tamely submit to the uninspiring routine of some hereditary vocation. Not the least value of the book lies in its emphasis upon making an analysis of the traits exhibited in the lives of the men dealt with; and, to that end, suggestive questions and a Rating Scale are included.

C. B. H.

The Marching Church. Oxworth Book Service, Landour, Mussoorie.

The Marching Church by E. L. King, one of the most recent publications of the Charterhouse Series, is a little book of "Studies preliminary to Church Membership." But how different these studies are to the ordinary meaning attached to the word 'studies'. By making use of the helps in dramatization, juniors for whom this book is written, may think of themselves as being Stephen, Paul, Crusaders, or "Messengers of Good Will" who have helped to make Christ known. They get the background of the story through material given by a reader. Then they plan the scenes of the drama, imagine what the characters would say if the words are not given, and live the stirring scenes in which these great leaders of the church took part. Juniors who have been studying the Charterhouse Course for several years will have no trouble in making original contributions. Those who have not used it may need more time to get the idea that they are to think of themselves as being Stephen or Paul.