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Christian Education

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initiative and moral character that we desire in our citizenship. But have we the means and the teachers and the public interest necessary to break away from the traditional type of school, and have we the assurance that new methods found successful elsewhere will prove valuable here in India? These are the questions that need to be faced as we consider the practical application of the newer ideals to our elementary and secondary schools and also to our universities.

The answer that I would give is the answer given by Professor William H. Kilpatrick when he toured India several years ago and lectured on educational reform. It is the same homely advice that he gives constantly to educators in America: "Begin where you are, and advance step by step as fast as you can." We cannot hope and should not desire to change a whole system in a day. Too rapid change is dangerous often and disastrous. But I do not think there is a single idea that has been proved valuable that we cannot at once begin to apply, not throughout a whole system, but in some one class or in some one subject of study. I would urge the heads of all schools and all teachers to begin at once a trial of some of the suggested reforms. Most of us are afraid to try experiments too near to the year of the public examinations. The old time-honoured system of spoon-feeding, of cramming students with answers to all probable examination questions does produce a certain percentage of passes in the public examinations. Educators trying some timid experiments have sometimes been frightened because a year lean in passes happened to follow their efforts and gave carping critics the opportunity to say, "I told you so". But in spite of those who say, "the old is better," I do not think that any school ought to be without its experiment or two along the lines I have been suggesting, in order that gradually our schools in India may cease to be merely "listening schools" and may become "laboratory schools", and the eyes of our teachers may not be so exclusively fixed on results in rigid examinations set by others, but rather on those things that the teachers alone can see and judge—on habits, attitudes, outlooks and appreciations, on character effects, personality effects, and emotional adjustments.

It is true that the higher ideal of education requires more funds than poorly equipped, under-staffed schools with overcrowded class-rooms. But there is no school that cannot, if it

has the determination, find the small that may be required for a small beginning along a better line. And as better results begin to be shown, I believe that public interest will provide the additional funds that will be needed. With regard to this matter of increased expenditure, we ought to be encouraged by the fact that in some of the finest attempts at reform that have been made, as for example those of Dr. Washburne in the Winnetka school system, the new plan cost little or nothing more than the old so far as teaching staff was concerned. The change required is in curriculum and in the aim of the teaching rather than in increased budgets. Problems of finance need not stand in the way of a first step in the right direction; even though we shall ultimately have to face the problem of increased staffs, better equipment, and smaller class groups.

Again, it is true that education cannot advance much faster than public interest and public support. A flourishing parent-teacher association is an important part of any school system, and we find it rather discouraging business here in India to try to cultivate interest in such associations. Most parents are interested only in getting their child through the successive classes and through the public examination as soon as possible, and they evince little interest in the character and personality effects which the process of securing such passes may have on their offspring. But here again it is for us to begin where we are and advance step by step as rapidly as we can, in the hope that increased public interest and support will come.

As to the objection that there is an essential difference between western teachers and students and our teachers and students in India, I am convinced that no essential difference exists which can stand in the way of our adapting to Indian conditions the ideas and practices which have been proved to be of permanent worth in the Western world. I shall give an example from my experience that will illustrate the grounds for this pedagogical faith of mine.

I recently visited a classroom in an Indian school in which the pupils were engaged in numerous activities. It was a first class. The thirty boys and girls were busy with many tasks. Several groups in one end of the room were engaged with several projects at two sand tables. Others were at work with great piles of blocks constructing many types of buildings. Here

were several individuals building words out of letter cards. Others were intent on crayon drawings. A solitary lad had chosen seed laying as his occupation and he was proud of the many patterns he had outlined. In one corner were the clay-modellers, and outside were the vegetable and flower gardens demanding the care of little gardeners. All were so intent on their work that the visitors were scarcely noticed except as children eagerly explained what they were trying to do. It was a busy laboratory school-room with children moving freely here and there. There was the sound of many busy workers, but no disorder. It seemed so natural to see these happy children engaged in all these interesting tasks. So natural did it seem that the teacher appeared hardly necessary.

But I knew something of the work of preparation that lay back of all this natural activity. First of all, the teacher had had to readjust his mental attitude toward his task. He had never seen such a school-room in India. His school days had been spent in the listening type of school. His observation had furnished little training for the creation of such an "activities room". In American schools he could have passed from classroom to classroom which would have furnished examples of the kind of activity he had vaguely begun to envisage. But he could not visit America and it was hard to learn such practical things from books. He visited several schools in India which sought to embody these ideals.

And then began a year of experiment. It was not an easy experiment. It was hard to leave the beaten path of strictly regulated discipline of the listening type and follow the pathway of the new discipline,—the less regular and less easily controlled but more productive discipline of the activity type of school-room. The children responded boisterously to the new freedom,—too boisterously and with little self-control and initiative and creative spirit. The teacher was unskilled in the new way of guidance and control. Most of the suggestions from Western books and journals needed a great deal of adapting before they could be used.

But pupils and teacher learned together as the days went by, and finally the result justified all the anxiety and labour. Here was not the listlessness and boredom that characterizes so

much of forced hand-work, but the sparkle and joy and spontaneity of children freely choosing, planning, and co-operating in creative activities. I have visited many schools in America where such an atmosphere of joyous, free, productive activity prevailed. I carry the memory of those schools as my ideal for our schools in India. I have visited many schools in India, but in very few have I seen anything but the uniform rows of passive listeners with the traditional recitation going on in the approved way. We hear the universal complaint that our education is remote from life interests, and that it tends to suppress initiative, independent thinking, and the creative spirit. But all too few have the determination to break away from traditional methods with experiments that shall demonstrate that we can preserve all that is good in the old while yet adding the vital life situations which will cultivate the thought and spirit we desire. And my purpose in writing these articles is to appeal for an increased number of such experiments.

I have read with great interest the stories of a number of efforts that are being made, and have had the privilege of observing a few of them, and I appreciate to the full the inspiration that they afford, I have no desire to be over-critical of our present curriculum or methods. I am gratefully conscious of the efforts that are being made to enrich and widen our curriculum. I am aware of the dangers that are involved in any loosening of the control which the standards set by rigid public examinations have over all of us. But at the same time I would raise my voice in protest against an attitude of apathetic complacency toward our present system. Progress must come through the loosening of that control. Only when we are freed from the false aims as to the objectives of our teaching and the false standards of appraisal as to our progress which that system fosters can our method be made free and our curriculum be enriched by a proper emphasis on character-building activities.

In the space which remains, I shall describe the types of experiment that I feel ought to be made in order that we may have development in the many types of schools and under the varying conditions of the various parts of India, the necessary adaptations of modern educational ideas. There are three types of educational method which, in my opinion, constitute the main lines along which we ought to seek to advance. These are the

Project Method, the Dalton Plan, and the Mastery Technique. Each of these names very inadequately represents a distinctive point of view and a profound insight in matters of education. Each has a distinctive book which develops the type of philosophy of education for which the name stands. Dr. Kilpatrick's "Foundations of Method" presents in his inimitable style the philosophy that undergirds the Project Method. Miss Helen Parkhurst's "Education on the Dalton Plan" describes the way in which her plan developed in her mind and how she is seeking to carry it out in her "Children's University School". Dr. Henry C. Morrison's "Practice of Teaching in the Secondary School" presents his philosophy of learning as mastery. These three types of educational theory represent three fundamental aspects of the learning process: learning as modified behaviour brought about through co-operation in socialized and life-like activities; learning as development of the powers of individual responsibility through individualized activities; learning as mastery of certain fundamental attitudes, abilities and skills.

Each of these three aspects is of prime importance; and sound educational experiment ought not to be one-sided, but should seek to develop schools which hold together in proper balance these three indispensable qualities of sound education. I shall describe these types of method and illustrate them by examples of educational experiments which have sought to embody them; and shall conclude with a description of a school which has to my mind given us the best guidance as to the way in which all three can be given due emphasis and held in proper balance.

First, the Project Method. This method is an embodiment of the pragmatic philosophy. This philosophy says that truths are things that work, that we learn by doing, that real thinking is never carried on in a vague, abstract realm apart from the puzzling, frustrating facts of life, but that it must be practical and objective, and closely related to concrete activities. The term project is taken from the realm of business and engineering and world affairs. It has broken through into the secluded quietness of our school-rooms like some shrill noise from the outside world. It tells us that our pupils' thinking, too, if it is to be real thinking, must be harnessed to projects,—to a series of projects

graduated in complexity and scope from the beginning classes through the University. The drowsy atmosphere of our schools has needed this stirring call from the outside world where big projects are being undertaken. Our school work needs to be more practical and objective, more purposeful and progressive.

Our curriculum and our methods have been gradually responding to this call for closer contact between our halls of learning and the world outside. It is not so many decades ago since the public schools of England taught only the Latin and Greek Classics, no geography or history or natural science or art or music, not even mathematics, but only the literary remains of an ancient people. These ancient relics of an ancient day were alone thought worthy to enter those sacred halls. We have gone a long way since then. Our curriculum has been enriched with many subjects of vital import in the daily lives of pupils. But still the demand comes that all this living subject-matter shall be taught through the creation of life-like situations.

Some teachers have shown a genius for this new kind of teaching. Collings' "An Experiment with a Project Curriculum" has demonstrated that the curriculum of a whole elementary school system can be so remodelled that all the traditional subject-matter can be taught,—and taught remarkably well, in the form of projects,—hand projects, play projects, story projects, and excursion projects. And the experiment proved that this method of projects was peculiarly adapted to the fostering of other learning products which are of infinite worth.

I once saw a remarkable teacher at work with the project method. She had taken charge of a group of eighth class pupils who has gotten beyond the control of two of her predecessors. They were an unruly lot at a difficult age, and they seemed to have little interest in life except to annoy their teachers. She studied the class carefully and found that their leading genius in mischief was also something of a genius in drawing. She secured the permission of her Principal to try, as the work for the year, the publishing of a school magazine. The leader in mischief became the magazine's art editor. Others became business managers, literary editors, science editors, and news editors. She was able to gather all the subject-matter usually taught in eighth class about the preparation of material and the printing and circulation of that magazine. Problems of discipline were

solved. Individual initiative was in great demand and co-operation in this group activity became an essential to success. In two or three years this eighth class project became famous throughout the school and beginners in the first class began to long for the day when they would be competent to handle that project. The experience of such a teacher cannot but fill us with enthusiasm for a method that can achieve such results. The educational literature of the last few years teems with examples of an infinite variety of project successfully carried out in many fields,—history, science, geography, music, art, literature. What a contrast between Hughes Mearns' creative teaching of literature as illustrated in "Creative Youth", and the usual drudgery of the attempt to inspire enthusiasm in pupils over the masterpieces of poetry and prose!

The project method has come to stay. It will continue to infuse new life into all our teaching. In every class of every school and college, and in every subject, its influence must remain to bring more abundant life into the teaching and learning process. But I think that the excessive enthusiasm which seeks to make it an exclusive method for all teaching will pass away; and it will take its place as an indispensable part of our teaching technique, but not as an exclusive method. Its emphasis on socialized activity needs to be supplemented by the emphasis on individual activity that characterizes the Dalton Plan. It must be saved from superficiality and lack of proper co-ordination as regards essential subject-matter by the thoroughness of the Mastery Technique.

In the previous article we pointed out the three types of educational method which constitute the main lines along which, in our opinion, educational advance ought to be sought: the Project Method, the Dalton Plan and the Mastery Technique. We have considered the first of these. In this concluding article we shall consider the other two, and conclude with a description of the type of school which has, to my mind, given us the best guidance as to the way in which all three can be held in proper balance.

The Dalton Plan.

This plan is not a stereotyped, cast-iron thing which can be adopted wholesale and made to fit any school. It is rather a principle, a spirit, and an attitude; and it cannot be described

very well in the abstract, but only as it works itself out in some school under the guidance of teachers who have grasped the principle, caught the spirit, and adopted the attitude. The most authentic source for such a description of the plan is Miss Helen Parkhurst's own "Children's University School" in New York City. In 1919 she had begun her new laboratory plan in an ungraded school for crippled boys. Then in 1920 she applied it in the high schools for boys and girls in Dalton, Massachusetts. Finally, through the generosity of friends she was able to build in New York City a school building adapted to the purposes of "demonstrating what the Dalton Plan could do to revitalize education,—to make it a living thing capable of arousing and preserving the interest of pupils in their work".

Visiting day here usually finds a large group of educators from all parts of the world,—South Africa, South America, China, Japan, the Philippines, England, Germany and other countries,—eager to learn how the Children's University is conducted. In this beautiful new building we go from floor to floor visiting many classrooms all perfectly equipped for their purpose. From the nursery room for little children of the pre-school age up through the various classes to high school we see the laboratory plan at work. We exclaim with wonder at the beauty of the auditorium and the spotlessness of the swimming pool. Those of us who are accustomed to the meagre equipment of most of our schools in India begin to question whether there is anything for us to learn amidst all the luxurious appointments of this school, which is intended for the children of well-to-do parents in an exclusive part of New York City. But I have seen the plan adapted to Indian conditions. In thatched mud huts in Madras I have seen the same plan at work and its essential features were the same, though there was an infinite difference between the luxurious perfection of the New York setting and the utter simplicity of the setting in India. If anything, the lack of the splendour of the outer trappings of educational equipment made the beauty of the spirit and attitude of pupils and teachers shine out the more clearly in India. What are these essential features?

First, freedom is the fundamental principle of the Dalton Plan. There are no rooms full of children sitting in rows under the watchful eye of the teacher. There are no bells to call

children from one classroom to another. The Children's University School in New York is an all-day school in session, eight hours or more from the time the children come in the morning till the time they leave in the evening. Yet throughout the day there are no fixed periods of recitation or study, no classes marching from one room to another, no bells to tear pupils away from one subject and transfer them to another subject and another teacher. There is no regimented discipline such as we see in schools of the conventional type. Pupils leave one room to go to another at any time they please. They confer with each other freely within the various rooms. Yet in the Dalton Plan schools I have visited there was very little disorder. Rather, there was an atmosphere of work being done freely and quietly and with a maximum of pupil initiative and of the inner urge of interest.

Second, a corollary of the first is that pupils learn to budget their time. They proceed at their own rate of speed and distribute their time over subjects that are difficult or easy for them, in the proportion that suits their own needs. Of course, all of this is done under the supervision of teachers who are in charge of the various laboratories and who keep careful records of each pupil's progress. But the budgeting of time is done by the pupil's own choice. He has assumed responsibility for certain major assignments in mathematics, history, science, English and geography, and minor assignments in music, art, manual training and gymnasium and the responsibility is laid upon him to complete these projects.

Third, the pupils learn the art of independent study. Classrooms become laboratories. Each laboratory has its own library and equipment for study and work, and pupils come to these laboratories on their own initiative. The attitude of pupils toward teachers changes. The teachers come to be regarded as consultants and advisers and helpers and not as disciplinarians whose firm hands control order and force attention to tasks imposed from without. Most children respond to the changed atmosphere created by this plan, and child initiative and natural self-imposed discipline take the place of teacher-initiative and the artificial orderliness of the old system. A school may thus become in a real sense a "Children's University" where real

independent study is carried on. The value of this training in the budgeting of time and in independent study cannot be overestimated. Correct habits along these lines are one of the great needs of adulthood. But are little children fit for this kind of children's university study? Can fourth standard children be trained to budget time and to undertake responsibility for study on their own account? Yes, even as low as fourth standard we can begin to form correct habits along this line. I have seen a fourth class at work under the Dalton Plan. Two rooms were devoted to the use of the class. One was an activities room and the other a room for reference work. A well-selected children's library was available here. Maps, children's magazines, and collections of pictures were on every hand; and here were fourth standard children at work in this splendid laboratory under the guidance of a teacher who was an expert in the art of guiding children in their learning projects. Some of these children showed ability in the use of reference material in the preparation of papers in geography or history that was most remarkable. Of course, not all children responded equally to the stimulus of this kind of atmosphere. Some need constant prodding. Some need careful remedial treatment, and some prove defective. But the atmosphere of such a classroom is deliberately planned to produce truly educated individuals who will know how to face life situations with independence and initiative.

Fourth, the Dalton Plan is designed to create a sounder relationship between pupil and teacher. Pupils learn to regard the teacher not as task master and disciplinarian but as helper and adviser. And the teacher is relieved from the arduous task of trying to hold many minds with widely varying abilities and tastes to the same subjects during mechanically determined periods, and is free to devote time to individuals with their individual problems, and to small groups who have found need for the teacher's help on the same problems.

Fifth, the aim of the Dalton Plan is to have socialized activity spring naturally out of the work of the school, as groups of pupils engaged in similar tasks seek each other's help in carrying out activities that require co-operation. For example, one class in the Children's University School was carrying out a co-operative project in history. A whole floor of the building was being used to arrange a pageant which would illustrate the

difference between the civilization which the American colonists left behind them in Europe and that which they found and established in America. The help of all the teachers in all departments—art, literature, music, geography, science, and manual training—was eagerly sought by the pupil and each pupil contributed to the common task according to his or her special aptitude.

The criticism is sometimes directed against the Dalton Plan that in it we see the evils of the old system of fixed subject-matter, examinations and credits accentuated because every week's assignment with its testing and credit-equivalents divides the subject-matter into artificial units, multiplies tests, and emphasizes credits; while on the other hand, social projects closely related to life situations are neglected. From the point of view of those who abhor all examinations and who believe in the project method as the exclusive method this criticism is well founded. The Dalton Plan does take the conventional subject-matter and teach it in an individualized way. And the distinctive contribution of the Dalton Plan is just along this line of the careful preparation of weekly assignments and of individual testing on these assignments and of the graph system of credits which record individual progress. But in actual practice, schools organized according to this plan give fully half of their time to socialized activities. And in a certain sense the laboratory plan in which individuals work at their assignments in an independent way is itself a most distinctive socialized activity. The old autocracy of the teacher is gone. Democracy is at its height and training in self-government is a most essential element in this plan. Pupils learn how to consult freely with each other and with the teachers as to problems that they face. The old orderliness of the recitation plan is gone but in its place is the self imposed orderliness of a busy workshop.

In this brief sketch it has been impossible to give the details of the Dalton Plan. For any who may wish to undertake an experiment along this line, Dr. Parkhurst's own book is perhaps the best manual. (*Education on the Dalton Plan* by Helen Parkhurst, E. P. Dutton & Co.) An experiment can be made in one class, or in one subject in several classes, or with all subjects in several classes. For those who are not able to undertake any

large change, an attempt to organize one subject in one class along this line will give valuable experience.

The Mastery Technique

In a previous article we considered the main principles of the philosophy of mastery and I shall, in this place, simply try to show how this philosophy takes its place in the movement toward a higher type of school. The onward progressive movement of educational theory and practice is clearly seen as we study the development of the Project Method, the Dalton Plan and the Mastery Technique. The two foci around which educational movements swing are socialized activity and individualized activity. The Project Method has as its background a carefully articulated philosophy of education which emphasizes socialized activity. The philosophy of Mastery has furnished the thought background for a movement which at many points seems to run counter to the Project Method. The Project Method has tended to abhor pre-digested subject-matter, tests and credits. It has emphasized attitudes, appreciations, outlooks, habits and character and personality effects. The philosophy of Mastery also lays full emphasis on these educational objectives. But it would attain them by a reorganization of subject-matter, a new conception of educational aim, and a new system of testing learning products which shall avoid the fallacy of the passing grade and the evils of the credit system. The Dalton Plan has come, not as a philosophy of education, but as a practical demonstration of a new way to meet both demands of true education. Miss Parkhurst says that her first principle is freedom and the second co-operation. Her plan had developed, however, without any carefully articulated philosophy of education to pave the way for every step. With the true instinct of teachers in close touch with their pupils' needs, teachers under the Dalton Plan have felt their way toward a solution of the problem of education: how to meet the social and the individual needs of children. But during the time that the Dalton Plan schools have been working out their protest against the conventional methods of teaching, the new philosophy of education has been phrased by different schools of thought. The progressive school of the future ought to shape its course under the guidance of this newer philosophy. Most of modern educational theory can be termed

either the philosophy of the Project or the philosophy of Mastery. In much of recent educational literature there has been an expression of hostility between these two schools of thought. It seems to me, however, that there is no fundamental conflict between the two; there are truths in both that need to be united in a higher synthesis. I shall conclude this article with a type of school which seeks to work out this synthesis.

The Winnetka Schools

The curriculum of the Winnetka Schools is divided into two parts: "the common essentials" and "the group and creative activities". At the outset, then, these schools face the fact that there is a certain amount of subject-matter that every educated person must master, and that the best way to teach it is not to introduce it more or less surreptitiously and by the skillful manipulation of a series of projects, but rather deliberately to devote a part of each day to the mastery of this subject-matter by the best scientific methods that have been evolved for each particular subject. This type of school can use to the full all the results of the Mastery technique. By frankly asserting that one half of its task is the mastery of a certain amount of factual material and by devoting half of its time to this task, the Winnetka School overcomes the difficulty that the Project School faces. For in the Project School the life-like situation must be preserved at all costs. Indoctrination must be viewed with abhorrence and drill and testing in any kind of subject-matter tends to be regarded as a necessary evil which must be avoided so far as possible. By facing the fact that the assimilation of a certain amount of subject-matter is one of two equally important parts of the school programme, the Winnetka School emphasizes the need for new methods of presenting subject-matter. It agrees with the Dalton Plan that the teaching of common essentials should be strictly individualized, but it makes full use of the Mastery Technique in the reorganization of subject-matter. Thus it frees itself from the charge levelled against the Dalton Plan that subject-matter is mechanically chopped up into weekly assignments. An effort is made to devise real units of achievement and to plan complete diagnostic tests to determine whether the child has mastered each unit, and, if not, just where his difficulty lies; and to provide an abundance of self-instructive,

self-corrective practice material. A tremendous field of opportunity for original work still lies open for teachers to reconstruct the material in all subjects and to devise tests which shall test not merely memory but real mastery in the sense of changed attitudes, outlooks, abilities and skill.

Common essentials and group and creative activities are defined as follows by Dr. Washburn: "Common essentials are supposed to include those knowledges and skills which will be used by practically everyone—a certain speed and accuracy in arithmetic; the ability to use the common forms of punctuation and capitalization correctly; the ability to write legibly and with reasonable speed; the ability to read with a certain degree of speed and comprehension; the ability to spell correctly the most commonly used words; information concerning commonly known persons, places and events; and ability to discuss intelligently the outstanding civic, social and industrial problems confronting the American people.

"Group and creative activities, on the other hand, include those things in which the results achieved by the children may legitimately differ:—the appreciation of literature, music and art; playground activities; assemblies; handwork of various kinds; projects which are an end in themselves rather than a means to the mastery of subject-matter; dramatizations; discussions (again not for the purpose of learning common essential facts); and much of the colour material and background of history and geography." (*A Survey of the Winnetka Public Schools*, by Carleton Washburne, Mabel Vogel and William S. Gray.)

One-half of each morning and one-half of each afternoon are devoted to the individualized teaching of common essentials. The other half of the day is devoted to creative and socialized activities. Instruction in the common essentials is entirely individual and progress is determined not on the basis of semi-annual and annual examinations but by each pupil's individual achievement of certain goals in the common essentials. The goals are very specific. Thus instead of saying that a child must learn column addition during third standard, the Winnetka Schools say that the child must be able before leaving third standard arithmetic, to add columns three digits wide and four digits high at the rate of three in three minutes with one hundred per cent accuracy. The repetition of the work of a year is an impossibility under

the Winnetka Plan. The pupil may be doing work in two or even three grades at once because a grade in Winnetka means a group of goals of achievement in each subject, corresponding approximately to the work usually taught to children of that grade in other schools.

In the group and creative activities there are no set standards and there are no tests. These activities do not affect promotion. Achievement varies greatly from child to child. In group activities a child works with his own age group, whatever may be his stage of progress in subjects in which he is tested. But this half of the day's programme does not take a subordinate place simply because it does not form the basis of promotion. The attitude of teachers and the training of pupils is such that both parts take their rightful place as of equal importance in the day's programme. Thus, the individual learning of the common essentials is supplemented by a richly varied socialized programme. Discussion groups, the organization of self-government, dramatics, projects, assemblies, handwork, art, music and physical education are given sufficient emphasis without the slighting of the study of the subject-matter which must be assimilated if the pupils are to achieve mastery of the tools of learning and acquire the factual background which is essential to an educated mind.

The essentials of the Winnetka Plan, then, are these two: first, individualized attention to pupils' needs in the teaching of subject-matter and in the recording of the rate of progress. Second, proper emphasis on the widely varied programme of socialized activities. In my opinion, these are the two correctives that our schools in India need most. First, we have altogether too much of mass instruction in crowded classrooms with little opportunity for self-expression; and we have mass promotions based on arbitrary standards fixed by inadequate examinations. Second, we lay so much stress on the passing of tests in the subject-matter of a prescribed curriculum that music, art, the colour background of history and geography, assemblies, and projects are all but completely crowded out of most of our schools. We need a re-orientation of our pedagogical outlook by the careful study of the type of school represented by Winnetka which seeks to balance the various types of educational purpose which must find a place in any true method of education.

The Project Method*

It is important for all teachers to get a clear understanding of the Project Method, because it will help them to improve their methods of teaching. In the short time before us, let us consider three problems: I. What is the Project Method? II. Why should teachers use it? III. How can we best introduce projects in our teaching?

I. What is meant by the Project Method? Let us first of all find what the word *project* means. I can show you best by giving an example, adapted from Dr. W. H. Kilpatrick's valuable little book, "How We Learn—The Psychological Basis of the Project Method." Let us imagine a boy whose teacher tells him about birds and their enemies, and suggests his building a house for a bird to live in. Sam jumps at the idea, for he likes to make things especially if there is some reason for it. He says to himself, 'I am going to make a beautiful bird-house and put it up in a tree near my home. I will make it such a good bird-house that a real bird will come and live in it.' Such is his strong purpose. His mind is set on it. *The stronger his purpose the more he thinks and does about it.* He gets more practice for mind and hand. He does not mind spending a lot of time on it.

In contrast, Sam's friend Bill is told by his teacher that he has to make a bird-house in school, just because it is on the syllabus, but nothing is explained to him about birds. Bill hates to do it and asks, 'Teacher, may I not make something else? What do I care about a bird-house?' The teacher says, 'You must make a bird-house'. So Bill starts making one, but does he spend much time on it? No, indeed. The minute the handwork period is over, he is out of the school and thinks no more about it. He spends no more thought and effort than is absolutely necessary. He gets no real practice in making a bird-house.

* Paper read by Dr. Mason Olcott on December 22nd at the First Refresher Course, South Arcot, held at Cuddalore.

Sam is always ready to observe and think about bird-houses. He needs no prompting, for he himself is very eager to learn all he can. Suppose that Sam and Bill are going along the street past a bird-house. Who will see it first and study it more closely? Sam will, for his eyes are ready to see the bird-house. He will stop and take a good look at it, even though Bill wants to go on. If an older man speaks about a bird-house, Sam will prick up his ears and listen intently. If he finds a picture of a bird-house in a book, he will study the picture carefully to find the size and shape. He will look in the library for books telling about bird-houses. Bill is not ready to do anything about a bird-house except what he is told. He does not care about pictures or books on bird-houses. He takes the plan that the teacher chalks on the blackboard and any materials the teacher gives him and nails the boards together any old way. When his mother questions him about the bird-house, he answers, 'Mother, don't mention bird-house. I hear enough about it in school. Let me alone at home!'

Because of his purpose, *Sam gets real satisfaction when he plans well and makes the bird-house well.* He searches in the bazaar for a piece of wood that is just right in size and thickness, and gladly buys it and some long, thin nails. He nails two boards together neatly and that too gives him satisfaction. But the next corner of the bird-house does not go to well, the joint is rough and looks badly; then he splits a piece of his precious wood. This causes him keen annoyance. The fact that the bird-house is his own project gives him great satisfaction when he succeeds and sharp annoyance when he fails. This satisfaction and annoyance stimulate his learning. He knows what end he has in view and works steadily until he reaches it. Bill, however, has neither satisfaction in doing things well, nor annoyance at doing things poorly. He does not care one way or the other. Sam longs to make a beautiful bird-house that a real bird will live in. That is his standard of success. But does Bill have any such goal? Does he care how his bird-house looks or whether a bird will live there? Not at all. He has no ideas of quality. He only wants to have it good enough to pass the teacher, so that the troublesome task will be out of the way.

Sam, on account of his well formed purpose, learns much more and learns it far better than Bill does. Sam's mother asks him, 'What kind of a bird will live in your bird-house? How large a door-way will you make? If you make the hole very large, some big bird will come and catch your little bird.' He replies, 'I had not thought of that! I wonder what sort of bird I want and what size it will be. I'll read some books to find out.' He had no interest in this before, but now he looks at any book about it that he can lay his hands on. He will not soon forget what he learns because it has built into him so that has become a part of him. On the other hand, even the small amount that Bill learns will soon pass from memory. He never grasped it because cares nothing for it, his mind was all the time on something else. Did he read any books about it? Not a single one. He refused to do a mite more than the letter of the law.

What else did Sam and Bill learn beside the making of a bird-house? That was the primary thing, but what else did he learn as he made it? What learnings went along with the primary learning of making the house? Sam and Bill both made bird-houses, but the probable results were very different in the two cases. Under Problem II, we shall think about them.

I have told you a long yarn to illustrate what is meant by a Project. Sam's bird-house was a project, while Bill's bird-house was a bad unit of school-room routine. The teacher found 'bird-house' on the syllabus and tried in a blundering way to make Bill learn 'bird-house'. How much good did it do Bill? Does our instruction resemble that Bill's teacher, or of Sam's teacher? My purpose in bringing the Project Method to your attention is to help you become less and less like Bill's school master and more and more like Sam's teacher.

Dr. Kilpatrick defines a project as '*a whole hearted purposeful activity, carried on preferably in its natural setting.*' If we meet a tiger at night in the jungle, our project is to get out of his way as quickly as possible. This is a true project, because we have a very strong purpose that moves us to whole-hearted activity, all in its natural setting. We don't stop to debate about the merits of staying still or running; we run. Our minds are not divided, but are wholly fixed on one thing—flight,

not only our minds but our bodies and souls as well. We are whole-hearted and care for nothing except escape. We are dependent on no one to know what to do. This tiger-escape project is carried out in its natural setting, but all projects are not necessarily so. The nearer the setting of a project approaches that of life, the better it is. In some cases, however, this is not possible. The essence of a project is the purpose that the learner himself feels. No one else can purpose for him; it concerns his own personality. The teacher may weaken the child's purpose or he may strengthen it. His work is to suggest and guide so that the child will form strong purposes, and be as keen to learn the matter in hand as we are to escape from the tiger.

What types of projects are there? First, *Producer's Project* in which the purpose of the learner is to make or produce something. It may be a toy house, a new room for the school, a garden, a community school. If children from the bottom of their hearts want to do something constructive and actually do it, that is a producer's project. The term is not limited to things made with the hands. If a man sets his whole personality on building up the morale of his school, or if another brings a university or an association of nations into existence, those also are producers' projects. The range of such projects is no narrower than life. Some of them are in the school and others are outside, but that does not alter their purposeful nature.

The second type of project is the *Consumer's Project*, in which we learn to use, consume, enjoy or appreciate. Here the learner's purpose is not to make something, but to enjoy what some one else has made. Appreciating literature, seeing beautiful pictures, listening to music, liking the glories of nature, hearing a programme, making observations on an excursion and even enjoying fireworks. In our schools, we give too little place to appreciation. More emphasis is possible by means of consumer's projects.

The third type is the *Problem Project*, in which people's minds are set on solving a problem or clearing an intellectual difficulty. My problem project now is to present my message so that you will understand it. If you have a strong purpose to understand what I say, as I hope you have, that becomes your

project. The problems may arise in various ways, sometimes out of other projects, but the problem project is primarily intellectual.

In course of their school work or during other projects, children often feel the need for drill so as to perfect themselves in some skill. If they have the purpose to become proficient, then we have the fourth type, the *Specific Learning Project*. A person may set out to acquire speed and accuracy in column addition or to read aloud acceptably or to think quickly about the dates of history. Whenever his purpose ceases, the project ceases; only a task remains.

We can also classify projects as individual and group projects. An individual project is purposed and carried out by one person and a group projects by a number of persons. Young children work largely by themselves. They should be gradually led to enter wholeheartedly into a common enterprise.

We may also note the difference between minor projects which cover only about a day or a week, and major projects which extend over a whole-term or school year. Major projects are often the central point around which all the various subject-matter revolves.

Let us also consider the steps in a typical project, which are purposing, planning, executing and judging. In each of these steps the learner should take the main part, beginning with the *purpose*. The teacher may suggest a purpose or several possible purposes, but then it rests with the children to adopt one of them. If they propose something wrong, the teacher may show them why it is wrong and guide them toward some better purpose. It is better to allow the children to make some small mistakes, than for the teacher to do all the purposing himself. In any case the teacher should ask questions so as to improve and clarify what the learners have in mind.

The second step is *planning*. The teacher can frequently make better plans than the children, but they will not learn how to plan until they have experience in planning. If their plans would bring them danger, the teacher should ask questions and suggest wiser methods.

The third step is *execution*, or carrying the original purpose into action. As long as the pupils are learning much from what

they do, the teacher does not have to intervene and do it himself. It is more important for them to feel responsible for what they do, than that the quality of the product be of the highest kind. When they appeal for help, the teacher may give it, provided he does not do most of it as his own task.

The fourth and last step is *judging* what has been done. The children can ask themselves: Is it good in quality? What conclusions do we draw? How can we succeed better next time? Their careful criticism of experience makes for improved learning. If the personality of the pupils is to develop, they must have abundant opportunities to purpose, plan, execute and judge what they have done.

We are now in a position to answer our original question, 'What is the Project Method?' It is a way of using projects so that the most effective kind of learning will result. It is an approach to education that make the pupils become initiators and conscious partners in the educational process, and that emphasizes investigation and experiment. It promotes the learning of those ideas that spring from life and enter into life, by assisting the children to live more fully. It is not a narrow method that can be memorized and applied mechanically, but a broad philosophy of education seeking to combine all the factors for the best results. It applies not merely to a single subject, like Reading, but to all subjects and even to all the Problems of life. The Project Method, in short, is a way of fostering the learning process by emphasizing the purpose of the learner.

We now come to our second main problem, '*Why should we teachers use Projects?*' Mainly because it best utilizes the laws of learning. *The first law is that we learn to do what we practise, we learn not to do what we do not practice.* If a child repeats moral sayings what is he practising and learning? Moral sayings, not moral actions. The sayings may sometimes lead to acts, but there is no guarantee of it. If we want our pupils to act morally, our only way is to give them practice in acting morally. A mother told her boy to give half his sweets to his sister. At first he refused, but she compelled him to do it with the idea that he would learn generosity. But was he practising generosity? Not a bit of it. Generosity is not only a matter of the outward act but also of the inward feeling. The boy was practising prudence, not generosity. It is here that projects are

so useful, they assist, not any kind of practice of anything, but the whole-hearted practice of good things. You remember about Sam and his bird-house. His dominant purpose provided all-round exercise of soul, mind and body.

Another great law of learning is as follows: *When we are ready to act along a certain line, acting gives satisfaction, but being prevented from action gives annoyance, as does also being forced to act when we are unready to do so.* When we are hungry and ready to eat, we get satisfaction from eating and annoyance from being deprived of food. At the end of a heavy meal, our appetite is gone, and it gives us plain annoyance if we are made to eat much more. Appetite is also needed for good assimilation of ideas. Our pupils sometimes ask us questions when we do not know the answer; by the time next day that we have found out, the children have lost interest in the question. Teachers, as well as blacksmiths, need to strike while the iron is hot. In this, a project greatly helps, because the strong purpose of the learner makes him ready for action and thought along the line of the project and in related fields. For example, Sam was always eager to find out more and more about bird-houses, because that was his own project, while Bill never wanted to be bothered about bird-houses. Satisfaction and more learning resulted from Sam's readiness, but annoyance and less learning resulted from Bill's unreadiness.

This brings us to a third and most important law of learning: *We learn to do the ways that bring success and satisfaction. We learn not to do the ways that bring failure and annoyance.* If we succeed in doing a certain kind of work, we gain satisfaction and learn it easier. But if we fail, annoyance comes and makes it harder for us to learn. When we are learning to play tennis we often hit the ball into the net or over the back line, which annoys us. This annoyance enables us to learn not to hit the ball in the wrong place. Conversely, when we do get the ball right in the court, our satisfaction builds that way into our nervous system. Projects increase the satisfaction of success and the annoyance of failure. The stronger our purpose, the keener our satisfaction and annoyance; and the better we learn. You recall how thoroughly Sam was satisfied when he made his bird-house skilfully and how annoyed he was

when he was clumsy. Consequently, he learned well and quickly. Bill, on the other hand, did not care and learned almost nothing.

In the fourth place, *projects promote better learning, more effectively organized and more lasting*. If the learner has a strong purpose, his knowledge is not confined to the scanty pages of a textbook. He insists on knowing more. When ye finds out one fact, in leads to other related facts and those in turn lead on to more, in ever widening circles. His ideas are also better organized because they answer real questions, they meet felt needs. What he learns is not tied in his mind to a certain page in the reading book, but to life habits. He has also learned skill in doing useful little things.

Last and perhaps most important of all, we come to the proved fact that *projects make for the right kind of attendant learnings*. The primary learning in the case of Sam and Bill was the making of a bird-house. Around this clustered many attendant learnings. Sam learned to form a strong, clear purpose and from this end in view gained good standards of judgment. He was dissatisfied until he had really succeeded and gained some craftsmanship and skill in carpentry. He came to know about different kinds of wood. He learned to face failure and forge through it to success. Habits of painstaking industry and of careful observation became part of his nature. He learned much about bird-houses and birds, but even better he came to love and care for birds. But bill had no project and no purpose. He learned none of these good qualities. He was encouraged in laziness, carelessness and bad workmanship.

Sam learned to respect and like his teacher more. He found that his mother was interested in bird-houses just as he was. But Bill's attitude to his teacher and mother grew worse rather than better. He came to hate school work somewhat worse than before. Sam, however, came to like it. His taste for books developed and he found how to draw from them the ideas he most needed without wading through every word. He learned to concentrate. He continued to study and to satisfy his newly aroused intellectual appetite by the pursuit of science. Yes, all that from purposing to make a beautiful bird-house that a bird would live in. Any project may produce such results if it is real and pursued with the whole-hearted co-operation of pupils and teacher. Do you see why projects are worth trying and using?

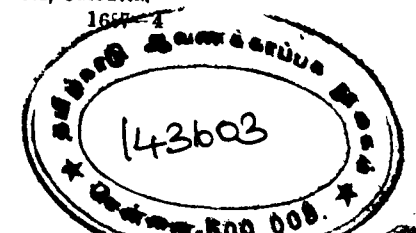
Our third and last main problem remains, *How can we best introduce projects in our teaching?* If the pupil is to do so many different things, what is the teacher's place? There is more, not less, need for him with the Project Method, but his function is changed. He will no longer dominate, but come to guide, encourage, interest and suggest. His field of service is broader than before he introduced projects, for now he deals with living, changing personalities, not store houses of information. Projects demand better teachers, and you can become those better teachers.

Projects cannot be introduced wholesale, or transplanted from one place to another without adaptation any more than you can transplant a large tree. The seed from the tree can be planted in a different place water and gradually nurtured into a small tree and then a great tree with spreading branches. Dr. Kilpatrick's advice is to study carefully all the conditions where you are, unfavourable as well as favourable, and then start in a small way. Make everything you do real and full of life. Have a strong purpose yourself and kindle strong purposes in your pupils. Start where you are and go as fast as you can and as far as you can, all things considered. He tells of a training school teacher who started with one hour of project work a week and allowed the children to do in it anything they chose as long as he approved. When that hour proved successful, a second hour was added and then a third until most of that class's work was on the project basis.

What I have outlined is not an easy work. It requires broader knowledge than most teachers now possess. I venture to recommend three inexpensive little books that I have found most stimulating and useful: Dr. Kilpatrick's 'How We Learn', Miss Van Doren's 'Projects in Indian Education' and Dr. Jacob's 'Reconstruction of the Curriculum of Elementary Schools'*. This work is not easy in the midst of a cramping system, but it is possible.

If you engage in it and take it as a great project of your life, Indian education can be greatly improved and usher in a new day for the young people of India.

* All three are published by the Association Press, Calcutta.



How is Growth Guided?

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GROWTH takes place through experience. Experience takes place in response to situations. The only way in which character may grow is through the "experience of living." These are statements taken from THE INTERNATIONAL CURRICULUM GUIDE, adopted by the International Council of Religious Education. What is the meaning of such terms as "growth through experience," and "education through activity"?

An answer may be found, if one will watch the growth of children from birth to five or six years of age. Physical maturing is a conditioning factor. But even more important is the fact that if they are in good health and properly nourished, little children are always active, exploring everything within the range of their capacity. With what result? They learn more in the first six years than in any other equal period of their lives. They discover the characteristics of things about them. They learn to use their hands and feet. They learn the kinds of action which are to be trusted and the kinds of which to be suspicious. They try out crying and smiling, being stubborn and being co-operative—in fact, every possible response in their repertoire—and find which ones work and which ones fail. In brief, little children grow by being active in an environment where there are things and people—things to be manipulated and moved around and lived in relation to, and people to be co-operated with.

Growth will take place whether or not it is guided. A child, for example, will learn in the school of experience, if he is turned loose on the street with no direction, provided, of course, he is looked after enough to keep him alive. By guiding the growth of children, we mean that adults take responsibility for co-operation and comradeship with children in order that they may have experiences which are both more interesting and more

useful, and in order that they may learn more rapidly and more effectively through their experiences than they would if they were unguided. The ideal situations for the guidance of growth are those in which children and adults share in activities, the necessity and the worthwhileness of which they feel. A mother and her children working together in the home, in which the mother helps in developing skill, sets the spirit, and supplies the information, is an ideal situation for guiding growth. A father and his sons taking responsibility together for the work of a farm is another ideal situation for the guidance of growth. There are real enterprises to be carried out, the success or failure of which make a felt difference in the actual income which the family has. The reason that camps have proved such excellent educational opportunities is because they provide opportunity for boys and girls to live with adults, and to take responsibilities for the actual duties which are necessary and to engage in many enriching and interesting enterprises. Another ideal learning situation arises when an adult leader takes his group on some kind of an adventure in the country or the city, with things to be explored and to be appreciated, such adventures as climbing mountains, going on a canoe trip, cross-country hiking, visits to places of interest. Similarly, enterprises of any kind in which the outcome is worth while—making things for use, planning and putting on a play or a social event, planning and carrying through some aspect of the work of the church, co-operating in meeting some community problem or need—offer excellent opportunity for comradeship between adults and children, or between more experienced and less experienced adults. The more definitely the church, the home, and the school can plan so that boys and girls live and carry on activities with adults in situations which are rich in possibility but which require responsibility, the better will be the conditions for the guidance of growth. This emphasis upon growth through experience does not mean that there never will be any instruction. But instruction will be given in relation to something that the group is doing or making or visiting, or in relation to some situation or problem the group members are facing, in order to give help which will add either to the effectiveness or the richness of the experience.

One will often see, in a conventional class in a church, children sitting as quietly as the teacher can induce them to sit,

* Courtesy of *International Journal of Religious Education*.

listening to instruction and answering questions from the teacher. There is a minimum of activity. The subject-matter is found in booklets giving biblical or other information on which the teacher comments or the pupils are asked to recite. A church school of this type is inconsistent in its practice with a theory of education which says that growth comes through experience and that guidance is given in connection with activity. The unit of education in a progressive church is a group or club, with a leader, which engages in many activities and enterprises together. The classrooms are not the cells of an Akron-type church but rooms of various sizes, arrangement, and equipment, suitable for work and play for the smaller children and for meetings and activities for the older members of the school. If an individual grows in and through experience, then it is evident that a great proportion of his education is going on in significant experiences beyond the direct control of the church, in the home and community, in business and vocation, and in other relationships. The CURRICULUM GUIDE notes that "in many cases the educator will seize upon the actual on-going experiences of an individual or group and, through interpretation and guidance, utilize them for the attainment of educational ends." This involves the groups being made up of individuals who have some friendship with each other, and the teacher or leader having such a relationship with his or her group that the members are willing to share their extra-church experiences and talk them over in the church school fellowship. Often this requires the recognition of the interrelationship of the church with the home, the school, and the community, and the willingness of the church to work with parents, teachers, and others, in relation to the total experiences of children or young people. Parent-teacher associations, community councils, et cetera, are organizational evidences of this interdependence.

The discussion thus far points to the fact that growth is guided indirectly, by attention to the conditions under which an activity is carried on. It is not possible to secure growth by telling children to grow, but it is possible to furnish the conditions under which growth takes place, just as it is possible to furnish the soil, the moisture, and the sunshine conducive to the growth of plants. The first necessary condition for the guidance of growth is participation in activities. The rate of growth is

somewhat in proportion to the degree of participation. As the CURRICULUM GUIDE says, an educational experience is "personal, and learning can take place only through self-activity on the part of the learner through which actual responses are made to real life situations or through which the experience of others is re-experienced in imagination." There must be opportunity not only for reciting facts, or even chiefly for observing the activities of others, but also for personal participation in some way, either in doing or enjoying, in reading or thinking, in responding to personal or impersonal elements in the environment. Equally important is the opportunity for participation in difficult situations which arise, in making one's own choices, and in taking the consequences of one's actions, just as far as maturity will permit. Character grows in children, not through conformity to adults' wishes, but through free choices. It is not really a moral situation unless choice is possible. A little girl, who had always had everything she wished as an only child, was heard debating with herself in the nursery school, when she was asked if she would like to pass the doilies for the morning lunch: "If I pass the doilies, I can't pass the plates." She was foreseeing consequences and making a choice in a social situation, an essential to growth. Learning to work with others, to take responsibility, to carry things through to completion, not to be too easily discouraged, to take defeat along with success—all of these characteristics grow incidentally but integrally in connection with enterprises and activities in which individuals participate. Adults are not to be disciplinarians or taskmasters and attempt to force children to participate in this way or that, but they should recognize that they do have a dominating influence in many of the situations in which children are living, and they should exercise this control in ways to make for real responsibility rather than passive conformity.

A second condition for the guidance of growth is that the experiences shall be social experiences. Learning by one's self results in growth; but there is much unnecessary waste of time and often harmful or destructive activities are engaged in. It is through sharing with others and learning from them in the course of the experiences that growth is both guided and increased. The statement of the CURRICULUM GUIDE is very clear on this point: "A characteristic condition of an educative

activity is fellowship, through which growing persons share with each other, and through which the more mature may guide the less mature into a more abundant and satisfying experience." Particularly important is association of the more mature and experienced individuals with the less mature and experienced. Learning to drive a car illustrates the essential elements. The experienced driver guides the growth of the learner by sitting beside him as he attempts to drive the car, in order to protect him from accident due to his lack of skill, in order to make suggestions on his efforts so that he will increase his skill more rapidly, and in order to give him information so that he will be the better able to meet driving situations; and the purpose is to bring him more rapidly and effectively to the place where he can manage the car by himself. In the same way parents or teachers take responsibility for helping little children manage situations which are as yet too difficult for them. The test of the effectiveness of the individual responsible for guiding growth is the rapidity with which he becomes unnecessary.

Moreover, growth is guided by the way the more mature manage themselves in their relations with the less mature. Even with guidance it does not follow that desirable growth will take place. In relation to children, for instance, adults set both the spirit and the example in the environment, and can just as easily develop irritation, bickering, and other undesirable practices in connection with efforts at growth as the spirit of co-operation, goodwill, and the things which accompany the better types of growth. Many adults do not know how to co-operate with children in a social situation. They so dominate the process that they secure either slavish conformity or bitter antagonism. They themselves manifest such characteristics that children, in their efforts to get along with them, either develop undesirable characteristics or become cynical concerning the standards of adults. Adults must treat children and youth on a more mature level and in the way they would like to have been treated at the same age, and they must embody in their own practice the sorts of attitudes and habits which they would be willing to approve in children.

A third condition for the guidance of growth is attention to the richness of the experiences in which individuals participate. This is accomplished by making the immediate environment rich

in things which are worth exploring or doing. Animals and music, pictures and books, and many other elements rich in possibility may be introduced into the day or church school room. Excursions to places which have natural or historic interest, which show the problems and achievements of our civilizations, or which are filled with evidences of the influence of religion, are being given a prominent place in the modern curriculum. In these ways the very types of enterprises which are available to children, young people, and adults not only keep them happy and active, but have rich opportunities for learning.

The limitations of time and space necessitate that some of the experiences shall be second-hand, imaginative ones. There are many riches in our world which most people can experience only as they are imaginatively taken into the environment by means of pictures, models, and vivid descriptions, and as they are given opportunities to relive experiences by imagination, dramatization, and discussion. Experiences of the past which are now a part of history can be relived only as one is able, through visual and imaginative methods, to reproduce them. This is particularly important in the study of the Bible. The method least likely to reproduce for pupils the experiences of biblical people, who lived many centuries ago, is to learn and recite the facts. And yet the Bible has suffered especially because it has so often been taught in a factual and unimaginative manner. Children, young people, and adults must be helped to recapture in the present the experiences of the past.

Recapturing experience, either past or current, is also needed for the insight and help it brings for meeting new situations. Our progress has come through the social heritage; that is, by making available to the new generation the lessons the race has learned and the resources it has developed. These are just as important in moral and spiritual problems as in other aspects of life. It is the business of the more mature individuals to make available to the less mature the best experience we have had as it is found in the Bible, in our long history, since biblical times, and in the best current experience. But for these experiences to be helpful on immediate problems, they must be made available as they are pertinent to present situations and in connection with the actual experiences of living. The goal of the guidance of growth has been implied in the previous discussion. Through

the development of such skill and maturity in living, the individual can take responsibility for his life and continue to grow without the aid of teachers. But it is easier to develop the degree of skill that will enable an individual to take responsibility for his own life than it is to give him the basis for continued growth. It is easier to secure conformity than it is to develop creativity. Adults need to encourage children in being constructively critical of the life of which they are a part, and to help them in efforts for the reconstruction of that life. The degree of creativeness depends in part upon one's native equipment, but the development of such creativeness is just as much the result of experience as is any other attainment. No Christian can be satisfied simply with having children and young people learn to live in the established order with no desire or ability to help remake it. Our present society has in it too many unchristian elements. Despite our progress, it is still too little like the Kingdom of God. Growth will come toward a Christian social order, not only as we pass on to the next generation the best that we have attained, but also as we help the next generation learn how to criticize and improve upon what we have done.

What is the distinctive contribution of Christian education to the guidance of growth? The church will furnish certain distinctive experiences which in the separation of Church and State cannot be provided for through education or government, and for which the community will look to the church. Reliving the great experiences of our religious heritage, as recorded in the Bible and in the history of the church, will represent one important set of such experiences. More definite participation in Christian worship will represent a second set of experiences. But one chief difference between a church school and a progressive day school will be found in the way the former approaches its problems. While the church school will have many items in its program which seem quite similar to the curriculum of a progressive day school, the church school will be concerned in such activities with the emphases which Jesus placed in life. Jesus had a dominating belief in the right of every individual for growth and in the possibility of every individual. Leaders of Christian education will be alert to see that every person is given a chance and that all are developing attitudes which are worth while. Presumably Jesus' followers will be more alert to what

is happening to individuals, will have more patience and will be willing to go to great lengths in their efforts to help individuals, and will be ready to deal with less promising individuals than those who are not His followers. This has been called Jesus' emphasis upon respect for personality. In any activity the person who follows Jesus will also be particularly concerned that those participating in the activity develop respect and love, one for the other, that they learn how to work together, and that there be fostered a spirit of goodwill and of co-operation. This has been called Jesus' emphasis upon brotherhood. It may be true in any particular community that teachers in the public schools, in the way they conduct the activities, or parents in the homes, in the way the homes are managed, manifest more of this Christian emphasis and therefore are carrying on more truly Christian education than the teachers in the church school; but it is nevertheless a distinguishing characteristic of Christian education that it is concerned about these matters.

A second characteristic of Christian education is that in these activities children, young people, and adults should have experiences of God. What is the difference between an activity in which an individual has an experience of God and one in which he does not? God represents for the religious person whatever Person or Power is responsible for all the things on which we depend, but which we find given to us in our lives and which we as human beings have only the responsibility of discovering and using. Every breath we draw, every meal which is eaten, every thing which is constructed, every response to the beauty of nature, every manifestation of human love and concern, in fact, every experience we have has evidences of those things on which we depend but which we find provided for us. If these are to represent for children manifestations of God and experiences of Him, it is not enough for the teacher, minister, or parent to say that God gives them, in the same way that he might say that they were sent by grandfather or grandmother, and then to ask them to thank God in prayer as they might send a letter to the absent relative. This is likely to be superficial and to develop attitudes and ideas which make religion formal and which cause difficulties of adjustment as the child learns more about the universe. It is rather by entering into these experiences of nature and of human life with a sense of mystery

and of wonder, and with a mood of reverence and of thankfulness, as shown in the way we use them and the attitude we take toward them, that the experience of God comes. The teacher, parent, or minister can mediate these in no crass and superficial fashion, but by the very attitudes which he or she takes toward them. Services of worship are direct symbolic expressions of that which should characterize the entire Christian education program, but unless they do characterize the program the services of worship will tend to have an atmosphere of cant and unreality. God will become a reality to children as they come to realize that they are experiencing manifestations of God, as they are experiencing all those things which we tend to take for granted, but which we find in the richness and wonder and mystery of the life of which we are a part. Just as any other individual comes to live for us as we share experiences with him, so God becomes a living reality in the experiences of life.

Self-Government in Kaerabani Santal School Hostel

BERNHARD A. HELLAND, M.A., *Kaerabani.*

THE Santals are an aboriginal people numbering about two and a quarter millions, two-thirds of whom live in Bihar and Orissa. Their "homeland", as they call it, is in the Santal Parganas. In this district they are protected by special laws, securing them land rights and educational privileges which their brothers in neighboring Bengal do not enjoy. In Santal Parganas they form a substantial part of the population.

The Santals on the whole are a straightforward and honest people. They have simple habits and manners of living. They exhibit a loyalty to truth and justice in excess of their sophisticated neighbors. They show very commendable habits of cleanliness, both as regards their persons and their dwellings. With all their very likeable characteristics, the Santals have one deep-seated vice, namely, their love of rice beer. It is the most potent detrimental influence which they have to combat.

From time immemorial the Santals have had their own form of village government. The British Government has taken steps to preserve their local system among the people, and even today practically every village has its full complement of officers and settles its own minor disputes. In graver cases, the village authorities render invaluable aid to the Government officers in their investigations.

It was natural, in introducing self-government into our school hostels, that we should pattern it as closely as possible upon the Santal village government.

Kaerabani Middle English and Elementary Training School lies twenty miles south-west of Dumka, the governmental center of Santal Parganas. There are 275 on the rolls, of whom about 85 are day scholars. Of the 240 in the hostels, 230 are Santals. Among the boarders there are less than 20 non-Christians. The 240 boys live in two large hostels, one containing five and the other six rooms. Each hostel room contains, on an average, 22 boys. Until four years ago we had the usual monitor system.

We were not satisfied that it was the best system, for it did not seem to develop ability among the boys to assume responsibility, and it seemed that every little matter was brought to the Superintendent for settlement.

So we cast about for something better. We wanted a purely indigenous system, and we found it in the village government of the Santals. We called a meeting of all the boys and made the suggestion. They seemed ready and willing to adopt it. When they realized that it was to be as near a copy of their own village government as possible, they showed even greater enthusiasm. That was something they could understand. They responded immediately.

Each hostel room carries the name of a village, which usually is the name of some mission station from the particular district from which the boys of that room come. One room, for example, carries the name Dumka, and the boys in that room hail from the neighborhood of Dumka. We decided that each room was to be a village. Then I suggested that they all gather in their various groups and elect their village officers by ballot. I must have made that suggestion in one of my less lucid moments, as I was soon to find out. I had tried to introduce a Western idea. When they counted the ballots in one "village" of 25, they found that there were no less than fifteen who had received votes for *manjhi*, as the Santals call their headmen. So I learned that lesson, and sent them back to "talk it over and come to a decision"; in other words, "to go into a huddle", as we would say in America. That is their custom. It worked. In a few minutes they all returned, having elected their officers; and to my surprise and delight, I found in every case they had picked their most respected and able boy. During these four years I have marveled, as time and again they have held their elections and have selected the best candidates. Not the richest boys, nor the boys whose fathers are pastors, nor whose fathers happen to be headmen in their own villages, but those who have shown the greatest merit and the most marked characteristics as leaders in school have been selected. My faith in the system has grown as I have seen time and again that they have chosen those who have ability to govern.

The Kaerabani Student Self-Government Plan may be outlined as follows:

Pargana

(Over whole student body)

DESMANJHI

(over one hostel)

5 *manjhis* (one in each village)

5 *paraniks* (" " " ")

5 *godets* (" " " ")

DESMANJHI

(over one hostel)

6 *manjhis* (one in each village)

6 *paraniks* (" " " ")

6 *godets* (" " " ")

In village life, the *manjhi* is the headman, the *paranik* is the headman's assistant, and the *godet* is the messenger, (*Godet* is pronounced as though spelled *gordet*.) The *desmanjhi* rules over the *manjhis* of a large number of villages; and the *pargana* is the highest officer in the Santal government. He may often have over a hundred villages under his jurisdiction.

After the boys had elected their "village" *manjhis*, they separated into the two hostel groups and proceeded to select their *desmanjhis*. But it naturally happened that the boy selected for the position of *desmanjhi* already held the position of *manjhi*. This necessitated a new selection of *manjhi* for that particular room.

Finally came the selection of *pargana*. I was interested in seeing what they would do with this selection. Here again they showed their good judgment. They elected the oldest Santal teacher, the most respected and best beloved man on the staff. Being the music-master, he spends a great deal of his time in the hostels and the school during off-hours, and therefore has an opportunity of keeping in very close touch with the spirit of the boys.

It has been our aim to keep the Kaerabani self-government simple. Complicatedness only leads to complications. Below I have listed the duties of the various officers.

Kaerabani Student Self-Government

Duties of the Officers

- Duties of the *manjhi*:
1. The *manjhi* settles all questions and difficulties which may arise among the boys.
 2. He arranges all "village" work according to a routine.
 3. He is responsible for the morning devotions.

4. He assigns the boys to their various duties in keeping the hostel and surroundings clean.
5. It is his duty to see to it that all boys take part in some sort of exercise after school hours, and that they do not lie around in the hostels.
6. On Sundays it is his duty to take care that all boys prepare themselves for Sunday School and church in good time.

Duties of the *paranik*: 1. The *paranik* is the *manjhi*'s helper and does his duties during the *manjhi*'s absence.

2. The *paranik* is responsible for the "village" garden. He assigns the boys to their garden duties.

Duties of the *godet*: 1. The *godet* is the messenger for the "village." In cases of illness, it is his duty to notify the doctor and compounder. According to their orders, he is responsible for the diet of the sick.

2. He helps the *manjhi* in performing duty No. 4, above.

Duties of the *desmanjhi*: 1. It is the duty of the *desmanjhi* to see to it that the "village" officers perform their duties properly.

2. In cases where a *manjhi* cannot settle a matter arising in his "village", the *desmanjhi* calls the other *manjhis* of that hostel and the matter is settled by them.

3. The *desmanjhi* is responsible for the arrangements for evening devotion.
4. At meal times, the *desmanjhis* are responsible for the order maintained in the dining hall.
5. The *desmanjhis* are responsible to the *pargana*, and report to him any matters which they deem necessary to the welfare of the boys.

Duties of the *pargana*: 1. The *pargana* is responsible for the welfare of the boys in the hostels.

2. In cases regarding major breaches of rules, he is the presiding officer.

3. It is the duty of the *pargana* to keep in touch with the spiritual life of the boys. He acts as spiritual guide to the boys wherever he feels that guidance is desired.

4. The *pargana* collaborates with the superintendent in promoting the general welfare of the boys.

The officers do not hold regular meetings—nor do they in the country villages. Our government does not hold meetings looking for business to take care of, but takes care of whatever business comes its way. Good self-government may be spoiled by holding too many meetings. When a problem arises, then the officers are called, and the matter is settled. I frankly say that I believe that the lack of set meetings for officers has been a strong factor in keeping Kaerabani self-government effective and alive. There is no more detrimental influence than the spirit which comes into a meeting that is held for no definite purpose, other than perhaps to discover a purpose to propose.

And what of the results? Both in the development of the character of the individuals and in the improvement of the social and spiritual life of the boys, I feel that the Kaerabani self-government system has been effective and worthwhile. Many

of our boys finish school, to take up positions of trust and responsibility in the villages and congregations. Participation in the school government has given them invaluable experience in handling men and matters. Their sense of responsibility has been quickened and their ability to abide by the rules laid down for the welfare of the group has been strengthened. The older boys have learned an increased responsibility with respect to the well-being of the younger boys. The younger boys, many of them direct from the village, have learned how to live together in a well-ordered society. And, most valuable of all, the boys have developed a Christian fellowship and communion which should tend to make them strive to transplant a similar fellowship in the villages.

Indian Birds and Birdlore *

BY THE LATE REV. S. S. DEASE, M.D.

Kites—Family Falconide

OF the many rapacious birds in the land none are more useful than the ever present kite. Wherever offal is thrown or garbage is collected, the kite is sure to be seen leisurely sailing in circles, occasionally darting down and helping itself to whatever it can clutch in its strong talons. The common pariah kite is the best known of the family, its prevailing color is a chestnut brown, many of the feathers having a dark line along the shafts gives the plumage in places a variegated appearance. This bird is very bold and does not hesitate to carry off out of a dish held in the hands of a servant, or to take out of a child's hands. They are very destructive to the young of birds, and poultry keepers count them a very great nuisance.

So great a thief is the kite held to be that a common saying is "from wherever the kite sits she takes away a straw"; sooner than not take anything she takes away a straw but she is supposed to be especially partial to gold ornaments. It is a belief held by Mohammadans that the young kites will not open their eyes till some gold is placed in the nest. It is very unlucky to see a kite on the roof of one's residence in the morning hours, it means a calamity will befall the house. It is said a native prince abandoned his newly built palace for this very reason.

There seems to be a perpetual feud between crows and kites and it is a common sight to see a kite pursued by a number of crows. When the kites return from their nesting to the Towers of Silence near Bombay, the crows resent their re-appearance and a conflict ensues lasting several days. Kites are partial to fish and are not above stealing from water birds who have after patient waiting succeeded in seizing their prey. A native story represents the kite as giving some good advice on greediness to a poor heron that is suffocating in its attempt to hastily swallow a fish, which it feared the kite would steal.

* Continued from Fourth Quarter 1932.

The large Indian kite is very like the common pariah kite in color; it has, however, a distinguishing white patch below the wing. It is found in the hills and is a shy bird, preferring to keep away from the habitations of men. The smallest of the family is the black-winged kite which is so common a frequenter of ponds and marshes, its upper parts being a fine grey, lower parts white, the upper parts of the wings a deep black. This bird hovers over its prey and is often mistaken for a hawk. The handsomest of the family is the brahmin kite, which has head, neck and body as far as the middle of the abdomen, white with narrow streaks of dark brown; the rest of the plumage is red chestnut rufous with similar streaks. It feeds on small fish, frogs, crabs, and field mice, and is often seen hovering over the shallows, or sitting on elevated spots among inundated rice fields. The bird is sacred to Vishnu, the Hindu god and is his vehicle; it is therefore held in great respect, and is often fed on Thursdays and Saturdays in accordance with the popular belief that, to see it on the evening of the former day or the morning of the latter, is a most favourable omen. It is supposed to be hostile to and destructive of all venomous snakes. It is the accepted type of Garuda, the sacred kite which wages war against the serpent, the conflict typifying that between virtue and vice.

In this connection there is a strange account of how the snake came to have a forked tongue:—the Garuda made an attack on the abode of Indra and bore off the 'amrita' or drink of gods, but happening to drop some of this immortal beverage on a peculiar kind of grass known as 'Kus grass' the snakes greedily licked it up, and in doing so lacerated their tongues with the sharp grass, and have ever since had forked tongues. Mohamnadans believe that a sight of this kite before going into battle is most auspicious and an augury of victory, hence the name by which they know it, 'lucky face.'

Vultures—Family Vulturidae.

"And above their terrible war trails

Circles and sails aloft, on pinions majestic, the vulture

Like the implacable soul of a chieftain slaughtered in battle,

By invisible stairs ascending and scaling the heavens."

—Longfellow:

In vultures the head and neck are more or less bare and there are never any true feathers on the crown of the head. The bearded vulture, however, has feathers on the neck and were it not for its habits might be classed with the Falcons. The insanitary conditions of this land together with the habits of the people, make these birds indispensable. They have great powers of sight and very quickly detect the carcass of any dead animal. It is stated that those that fly highest in the heavens, keep an eye on those lower down and these in turn keep an eye on the crows and the action of the crows is a guide to the vultures. It is also held that the great vultures always feed first, and will not permit the smaller birds to approach till they are satisfied. I once saw the black vulture known by the natives as the king of vultures feeding all alone, while a circle of smaller birds looked on. This king vulture has plumage of a glossy black, the lower back being brownish, the skin of head and neck deep yellowish red, the white downy feathers, on the side of the neck are very conspicuous. The Griffon vulture is identical with the vulture seen on the mountains of Europe, the plumage is of a light tawny brown above, the feathers of the ruff are pale brown, whitish along the shafts. The long-billed vulture is of an ashy brown, while the Cinereous vulture, the largest of the family, is a blackish brown throughout. The common vulture of the plains is the Indian white-backed, it is often seen sitting on dead bodies as they float down our great rivers. The smaller white Scavenger vulture is too well known to need description, its plumage is a dirty white, the younger bird has the plumage dirty brown. The larger variety known as the Egyptian vulture or Pharaoh's chicken, is the common bird of the Panjab. The bill of the larger variety is dusky and never yellow as is that of the smaller bird. The bearded vulture or Lammergeyer is often called the golden eagle, because of the reddish yellow color of the head, neck and breast due to a powder composed of soil containing iron, with which the bird is fond of dusting itself. It is distinguished by its pointed wings and wedge-shaped tail. The unusual condition of the part of the eye known as the white, gives this bird a fierce appearance, as it is a deep crimson, while the irides are white and the edge of the eyelids a vivid blue. The female, the larger bird, has a wing expanse of nine and a half feet. The general color is a brownish black but the shafts of the feathers being

white, the plumage has a striated appearance. This is not a shy bird and is often seen flying quite low in its hunt for food. It has been seen to suddenly swoop on deer, and hurl them from precipitous cliffs, and then feed on their carcasses. It is probably the fabled roc of the Arabian Nights, which carried Sindbad the sailor both into and out of the Valley of Diamonds, and which in revenge for the loss of its young, dropped a stone on the ship in which he was attempting to escape, completely demolishing it. That voracious traveller, states that the bird was so strong that it carried off a rhinoceros, which was bearing on its head an elephant, it had pierced with its horn. It is the bird which according to Pliny mistook the bald head of the poet Aeschylus for a stone, and dropped a tortoise upon it, thus killing the unfortunate man. It is most probably the bird which figures so largely in Hindu mythology and is described as occasionally coming to earth and carrying off an elephant in each of its claws, and one in its beak; and regarding which the interesting fact is stated that it ascends so high in the air to lay its eggs, that they are hatched before they can reach the earth.

Crows—Jays—Magpies Family Corvidoe

The black hill crow is often called the Raven, but this is a mistake, for the Raven is only found at high elevations, whereas this crow is seen in company with the common crow at low elevations and has similar habits. The Indian house crow is the most familiar of birds. It has the whole neck, upper back and breast light ashy brown and the rest of the plumage black. In the Punjab is found 'the hooded crow' which has a plumage the opposite of the home crow, as its head, neck, wings and tail are black and the rest of the plumage a drab grey.

In the same section of the country are found Jackdaws, which haunt old buildings and cliffs, and which have the sides of the head and neck light grey almost white. Of the jay family the 'black throated jay' has its chin and throat black with white streaks, tail blue barred with black as is also a portion of the wing. The upper and lower plumage is of a vinous grey, the head being black.

'The Himalayan jay,' a very attractive looking bird, has its general color a rich brownish fawn, a black stripe below the

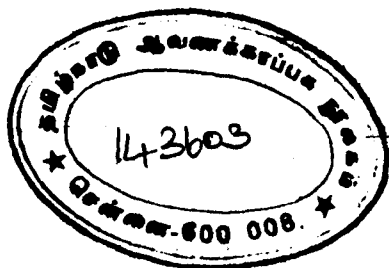
eyes and blue spots with black bars on the wings. Both these jays are common in the hills, the latter, however, is retiring in its habits and loves dense forests. The magpies are a larger family, and some of them have very brilliant plumage, as for instance, the 'red-billed blue magpie,' which has the back part of wing and tail a bright blue, the lower plumage white tinged with purple. This bird is fond of following leopards, and while perching on the branches above the animal it keeps up a continual screeching, thus warning animals on whom the leopard would prey. A yellow-billed variety of very similar plumage is found on the higher elevations.

A lovely bird found in dense forests in the hills is 'the green magpie' which has a general body plumage of green; yellowish on the head with a crest, wings brown on the inner webs, red on the outer ones. A very common magpie is the 'Indian treepie' with a head neck and breast sooty brown, remainder of the body plumage bright fulvous. 'The Himalayan treepie' is very similar, its forehead is black, top of the head and neck bluish ashy, wings black with a white spot. 'The black browed treepie' has still more of black in its plumage, the head, throat, tail and part of the wing being of that color, while the upper part of tail and lower parts of black and abdomen are chestnut. The magpies have long graduated tails and as regards their food are almost omnivorous. I have seen the Indian treepie leave eating a custard apple and after alighting on a cage of small birds break one of the bars and seize one of the inmates. The Himalayan red-billed chough and the Nutcrackers also belong to this sub-family. I was much astonished to see a flock of choughs feeding on a hill side. It was the first time I had ever seen the bird. They looked like crows with red legs and beaks, the black of the plumage being remarkably glossy. I succeeded in shooting a couple and was at once asked for them by natives who declared they would eat them.

The crow is the bird of this sub-family that folklore has most to do with. A Hindu has written that a crow among birds, a barber among men, a tamarisk among trees are all the vilest of their kind. The Mohamadans, on the other hand, have not so bad an opinion of the crow. Saadi says it was the crow that, contrary to its instincts, instructed Cain how to dig a grave and bury his brother, Abel out of the reach of animals and birds,

Another good trait is cited, namely that it prays every morning before the residences of married people, that children may increase in the family; but in this it is not quite disinterested, for it knows that where children abound, many pickings also abound. Some of the followers of the prophet cannot forget that it was the black crow that, when Mohammad was hiding from his enemies in a cave, kept calling out 'gar' which means cave, thus endeavouring to disclose the hiding place of the prophet.

On the whole the crow has earned for itself an unenviable reputation and especially is it claimed that it is a collector and retailer of gossip. It was according to Hindu mythology, originally white, but through its treacherous nature it could not keep from siding with the god, Krishna's great enemy, and hence it was made black as a sign of eternal disgrace. Still it is not wise for Hindus to neglect the crow, for Yama, the god of the world of shades, has commissioned it to show spirits the way to his abode and also to eat all funeral meats, and when it is fed, the shades of the dead pass into a better world. It is also interesting to know that there is in the Himalayas a peak known as the crow's peak and that the birds who feel the approach of death retire thither to die; and in the case of those birds who have been unable to gain this crow's paradise, a few feathers are brought to the spot by the kindly-disposed sorrowing crows.



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