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CHRISTIAN EDUCATOR

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EDITORIALS

Work and Play

BY THE EDITOR

THERE are perhaps no two things more to the fore in the economic and social world than the two ideas, work and play. There can be little doubt that there is a proper place for both in the human economy as constituted today. The chief difficulty lies in bringing them into proper relation and balance. If work could have more of the cheer and good will and spontaneity in it that characterizes play, work would be both more enjoyable and more profitable. If play could have in it primarily the idea of genuine recreation, it would be more useful and far less harmful and wasteful in its results.

Wrong View of Work

Unfortunately, through the perversion of sin, work has been clothed with the idea of mere necessity to existence, a sort of servitude to which every one is bound more or less, something to be shunned as much as possible, often looked upon as degrading. The Bible does not present work in any such light. Work is a heritage from Eden, and work will be our inheritance in the new earth. Work was never made a curse, and was never intended to be looked upon in that light. Sin has imposed new conditions upon work whereby it is less fruitful and tends to become less enjoyable than it would have been without sin. But the idea should never be allowed to prevail that work itself is a curse, or a bondage, or a degrading thing. Looked upon in the right light, work is the greatest possible blessing that could be vouchsafed to us by a wise Creator under the conditions of sin.

It is one important aim of Christian education to transform the perverted view of physical labor, to set it in the proper light in the purpose of God, restore it to becoming dignity, and both demonstrate its high physical, mental, and moral values, and prove that it can be made enjoyable. In short, the attitude on physical labor must experience the same new birth that is imperative in every other phase of Christian education.

The Proper Place of Play

I have said also that play has its proper place. This needs a bit of elucidation. In childhood, play is the natural expression of child ideas, and the natural outlet for the physical energies. In the normal child, play is work in the bud. It is chiefly an imitation of what the adult does as work. Just look out of your window any day and observe the children at play. Here is a boy at the pond navigating his boat, though his boat may be nothing but a stick of wood. Or he is drving a horse by tying a string to the arms of his little brother or sister. He is building a house with blocks of wood or brick, or with sand. Little sister is keeping house under the shade tree with all the varied activities she has observed in mother's work. Or she is reading aloud from a book written in a language she cannot read. So the whole round of play is in the main an imitation of work. It is the intuitive preparation of the child for the serious things of life later on. Nothing is more natural to the child, and nothing is more

enjoyable to the observer, than to see the spontaneity with which the child enters into the activities of the workaday world.

As our children grow up into youth and manhood, it is supremely desirable that the spirit of play should be kept alive as physical activities take on the form of usefulness. By the spirit of play I mean the same naturalness, spontaneity, and love of work that characterize the play of the child. When the spirit of play can be blended into useful labor, then work itself serves nearly, if not quite, the same purposes in the life of the adult as does play in the life of the child. In other words, in the normal growth of our boys and girls, work follows up play, and it has to them virtually all the spiritual values of play.

As We See It in the World

When we look out upon the world today and see the lengths to which perverted ideas of both work and play are leading the multitudes, it emphasizes a hundredfold the superlative value of placing both work and play in their proper light in the work of Christian education. We have all been witnesses during the last few months of the agitation and struggles through which the world of labor has been passing. We see the parks and streets of the cities filled with idle men — to no small degree the result of crowding into the cities and living on an artificial basis.

While I was in England recently during the time of the great coal strike, there were some two million and a half men idle throughout the kingdom. During one week of my stay there this number was added to at the rate of 10,000 a day, and this kept up for weeks. The specter of famine was kept from the door by funds supplied by labor unions and by subsidies from the government. This continued for some eighteen weeks before the settlement was made involving an expenditure of £10,000,000 in a lump sum by the government in addition to sustenance funds for the unemployed, in order to reach an agreement whereby the men could and would return to work. During this prolonged strike there was one idle man for every twenty of England's entire population. I understand that it has been but little better in America, with one idle man for about every twenty-five of the population.

On the other side of the picture, how was it with play? The idea prevailed that to offset the discontent and dissipation resulting from idleness, the people must be encouraged to play. The result was such a revel of sports and amusements of all sorts as perhaps the nation had never seen. The public press reported the carrying of more than ten million people by the transportation facilities of London, over one week-end, owing to the mad rush for sporting fields and seaside resorts. The movement was so extraordinary that one of the leading magazines came out with a strong article entitled, "The Craze for Sports," in which the harmful lengths to which the nation and people were going, were set forth in no moderate terms. Movie films from America were coming in like a flood to add their share to the levity of the times, so much so that they are being opposed by the authorities themselves. I am not singling out England as particularly worse than any other nation, for America seems to be not a whit behind her, but merely to illustrate the theme of this article by things that came under my personal observation.

Play in the Bible

It is a remarkable fact that play in the ordinary sense of mere amusement, is scarcely mentioned in the Bible at all, except in an unfavorable way, such as, "The people sat down to eat and drink, and rose up to play," during the idolatrous and moral lapse of Israel under Aaron's leadership while Moses was in the mount of God. But it takes columns in the ordinary concordance to list all the scriptures where the work idea prevails strongly.

True Ideals

It ought to be a matter of deep gratitude and keen appreciation that God has been so gracious to us as a people as to set forth the true ideals of work and play in a clear light, namely, useful labor for its high physical, mental, moral, and economical values, and play only to the extent that it serves as genuine recreation. In other words, bring the spirit of play, with all its good cheer and good will, into useful labor, and engage in play only to the extent that it serves positively useful ends unmixed with the harm that inevitably results from play that serves the purpose of mere amusement.

There is a scripture that we do well to heed in this matter of work and play, "Be of good courage, and let us *play the man* for our people," especially for our young people.

GENERAL ARTICLES

Principles of Modesty, Taste, and Economy in Dress

PEARL L. REES

"THE subject of dress," the spirit of prophecy tells us, "demands serious reflection and much prayer." "The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of apparel will express the truth of the gospel."—"*Testimonies,*" *Vol. VI, p. 96.*

When America entered the World War, there was a waking up among her women folk. They knitted, they sewed, they made bandages, they farmed, they economized, they gave, they sacrificed, they neglected their cards and dances and the frocks that go with them, they wore their last year's dresses and made-over hats, they were too busy, too interested in the bigger things, for fashion to play a large part in their lives; and, consequently, woman's dress was the plainest, neatest, and simplest that it had been in many a day. Many hoped, and it was often predicted, that this improvement had come to stay.

But, alas! such hopes proved only dreams and have long since vanished from our minds; for, instead, have come styles so ultra, so immodest, so ridiculous, that people of common sense should hide their faces in shame and cry out in protest. And occasionally in newspapers or magazines the picture is painted just as it is. Recently I read a stirring article in an Eastern paper, written by one of America's wealthiest women, showing the evils of modern dress and begging the girls to shun vulgar extremes. Another was found in a mothers' journal, written by a college man attending a coeducational school. It says in part:

"The boy will never grow up as pure as his sister, because his sister and the other fellow's sister will not let him. . . . The thing that to most of us is the biggest stumblingblock is the manner in which our women friends clothe themselves. . . . I am a boy myself, a twenty-five-year-old boy, and have kept myself as clean physically as any girl that has ever lived. Mentally, I am unclean. Why? Because the women I know will not let me be clean. . . . Bad literature we boys can leave alone. We can select the shows we attend. Our girl friends we have no way of escaping as long as we stay in an institution that is coeducational. They are in our classes, and we meet them constantly on the campus and streets of the town. They

are an ever-present and indispensable feature of all our social functions."

And the pitiable inconsistency of it all is that other sections of the very magazines in which such articles appear, contain page after page of the most extreme styles that the god of fashion can create.

And what effect does this influence have upon our own young people? Have they been so carefully guarded, so diligently taught, that the extreme, extravagant, immodest fashions play no part in their lives? Are they living in the world, but not of the world? Would that I could answer, Yes, but you know that I cannot; for one look at the girls who enter our schools — and they are our best — tells us differently. Surely there is a great lack of the simplicity in dress which should characterize those who await their Lord's return.

Many seem to have forgotten that we are "made a spectacle unto the world, and to angels, and to men." The adorning of the followers of the meek and lowly Jesus should not be "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

Every young woman should dress well, that is, neatly, tastefully, and modestly, whether she is rich or poor. It is her right, her duty. But conspicuous dressing is always vulgar. True refinement avoids anything showy or gaudy; it never dresses itself better than it can afford, and yet it is ever well dressed, even in simplest material.

"Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter. . . . My sisters, your dress is telling either in favor of Christ and the sacred truth, or in favor of the world. . . . Let the attire be appropriate and becoming. Though only a ten-cent calico, it should be kept neat and clean. . . . Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire." — *Testimonies, Vol. IV, pp. 641-643.*

"Furnish them [the children] with becoming garments, that they may not be mortified by their appearance, for this would be injurious to their self-respect. . . . It is always right to be neat, and to be clad appropriately, in a manner becoming to your age and station in life. Order and cleanliness is the law of heaven; and in order to come into harmony with the divine arrangement, it is our duty to be neat and tasty." — *Id., p. 142.*

Margaret Slattery, in her lovely little book, "The Girl in Her Teens," says: "Buried deep in the heart of every adolescent girl [and the Seventh-day Adventist girl is no exception] is the desire to be attractive, to be popular, to have people 'like her.' This desire prompts her often to little acts of courtesy and kindness and efforts to be agreeable; more often it prompts her to make herself physically attractive. Take a walk through any park, along the boulevards, up the main street of small manufacturing towns, or watch any large school group at the hour of dismissal. If your eyes are open you will be conscious of the struggle to be attractive — to look well. It is registered in hair and hats, bows and pins. Sometimes it appears in fads in dress,— low shoes and silk stockings in winter, or the strange combination of no hat, a very thin coat, and a huge muff. These are the things that make people of common sense ask the very pertinent question, 'What are these girls' mothers thinking of? It is a hard question to answer satisfactorily. Often the mothers have helplessly yielded under the power of that insistent phrase, 'All the girls do.'

"If once these girls can be made to see the attractiveness of absolute cleanliness, of the charm of simple but spotless clothing, of teeth, hair, hands, and skin that show care, a great deal will have been done toward helping their general physical condition."

There are those who are taking upon themselves this task. But what is being done to teach the young people of our denomination these principles? What are our boarding schools doing for those who come to them for instruction? That we have a work to do is evident, but how shall we go about it? Sister White says: "This is no trivial matter;" "it demands careful thought and study." That young ladies attending our schools, which are all coeducational, should not be permitted to wear the extreme style of today, is apparent. The too sheer, low-necked waist, the immodest evening gown, the high-heeled shoes, the rouged face, the loudly dressed hair — we all know that these should be forbidden.

Some of our schools have taken a definite stand, which has had a most wholesome influence. Some have adopted a uniform, others have taken a stand against the low-necked dress, and no doubt other schools have instituted reforms in different ways; and yet we have not nearly reached the standard set for us, for so long as a few are allowed to dress immodestly, just so long will a demoralizing influence be felt within our school ranks.

Our schools must unite for the sake of the morals of our boys and girls, and take a definite, decided stand, if we ever expect to follow the instruction given us. There are a number of ways by which we might reach this standard; but after studying this question very carefully since I have been connected with our educational institutions as preceptress, to me the best, the most effective, is the adoption of a uniform.

There are many reasons why the uniform far exceeds any other form of dress in modesty, good taste, and economy:

1. It places all girls on an equality.
2. It eliminates the inordinate desire to excel companions in dress.
3. It is in accordance with health principles, the skirt being suspended from the shoulders by an underwaist to which it is attached; there is no compression of the waist and the arms can be used freely.
4. It does away entirely with the immodest dress.
5. It gives more time for the inner adornment; less for the outer.
6. It is economical:
   - *a.* Material durable.
   - *b.* Fewer dresses required.
   - *c.* White collars and cuffs may be worn to protect the dark blue dress, thus making a change.
7. It cultivates a taste for neatness and simplicity, and a girl soon feels out of place in showy, elaborate clothing.
8. It does away with the talent for putting together the wrong colors which the adolescent girl who selects her own clothes so often possesses.
9. It saves much time in dressing, in the care of the clothes, in washing and ironing.
10. It brings out the girl's freshness and beauty more clearly.
11. It is approved of by mothers.
12. As a whole, our girls are good to look upon in the uniform.

The uniform is no longer an experiment. It has been tried out in several schools. Could you have seen our girls in their uniforms after having seen them the year before dressed as they commonly do in our boarding schools, no further argument would be needed. I am sure that a great problem would be solved, and a forward step be taken, should all our schools adopt a similar policy, for it solves a problem which is growing larger and larger and with which we shall find increasing difficulty. Our young people must ever be taught that "in character, in manners, in style, in all things, the supreme excellence is simplicity."

Sabbath Observance and Attendance at Religious Services

B. E. HUFFMAN

FROM 40 to 60 per cent of the enrolment in our schools each year are new students. The students not returning from year to year are chiefly home students. If our school homes were properly administered and had full co-operation in other departments, this situation would be materially changed.

Our schools must raise the standard of Sabbath keeping, for their graduates, as denominational workers, must lead in restoring the family altar, the prayer meeting, etc. Four years in a Christian school, under the influences which should prevail, ought to fix as a habit in the lives of our young people, morning and evening family worship, attendance at Sabbath services, and an active interest in personal work.

We have been too free in granting excuses for absence from worship, chapel attendance, and other religious exercises. Our example as teachers in attending these meetings has not been entirely right.

Our teachers must set the right example in the way they begin and keep the Sabbath. This is vital and absolute. Friday afternoon work must be planned with the Sabbath in view.

Our students should have a program for Sabbath. Lack of planning is liable to result in Sabbath breaking, in that our students go sight seeing, picture taking, and automobile riding.

True Sabbath keeping brings joy. It is not an irksome obligation to be dreaded. Many young people give up the truth because they have not been fortified by true Sabbath observance.

Entertaining friends on the Sabbath should be reduced to a minimum, if not positively forbidden.

If all take care to give the proper emphasis to the religious exercises, the students will respond and attend regularly and cheerfully.

What Can the Children Do to Help

(Concluded from page 52)

away. They use Scripture cards; they make missionary visits, carrying help and cheer. Many times they become the bearers of food and clothing for the needy. They give material help in the Harvest Ingathering. They raise flowers, and take bouquets to the sick or shut-in ones. There is no end to the kind, helpful acts that children may do for others. They can give the "cup of cold water" as graciously as their seniors, and they may be just as careful to provide also the pail of cold water in mother's kitchen. The really thoughtful, helpful child does not sit while others stand, and does not occupy the rocker while his father or mother sits in the straight chair.

In these days of numerous ways and means, the children have opportunity to earn. We have known many children who earned a large part of their own schooling, as well as earning their missionary money. Children should have time to play; the play instinct should not be crushed out. But it is readily observed that those who sacrifice some of their own ease and pleasure to gain an education are the ones who make the best use of their time while gaining it, and who make the more valuable men and women in after-life.

Have we all joined hands to do our part to give every child among us the advantages of a Christian education? And are we united to make our homes and schools exactly what God would have them to be, so that "our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace"?

F. H. W.

ELEMENTARY EDUCATION

"Gather the children;" "for the day of the Lord cometh, for it is nigh at hand." Joel 2:16, 1.

FLORA H. WILLIAMS, Editor

THIS section of the EDUCATOR is devoted to the education of our boys and girls from their earliest years until they pass from the elementary school. It not only includes the work of the elementary school with that of the local church school board and the Parent-Teacher Association, but it also includes the normal, which trains the teachers for these children, the field officers who extend and perfect the work in the field, and the home where the real foundation is laid.—ED.

The Teachers' Help-One-Another Band

A Case of Discipline

I WAS visiting in the room of a primary teacher. We had been chatting during the recess. When the recess was nearly over, a little boy by the name of Harold burst into the room, and with one wail of indignation he exclaimed, "Willie has taken my best big marble! He — he won't give it to me!" More tears followed the story. It was an old tale and a bitter one. It called for action, of course. Many a young teacher would have summoned Willie at once and, possibly by force, extricated the "best big marble," and the matter would have ended. But this particular teacher was not a young, inexperienced teacher unused to such difficulties. She was thirty-eight and had taught sixteen years.

She quietly stroked back the hair from Harold's forehead, and said, "I think Willie will give you back your marble after I talk to him a little. Go to your seat now, for recess is over."

She rang the bell. The children came in quietly, took their seats, and sang a song. When this was over the teacher stepped before them and said: "When little children first come to school, they do not always know what is the right thing to do. Some of you come from homes where there are no other children but yourself. You have had your own way about a great many things, perhaps, but at school it is different. Here, there are thirty-six boys and girls, and each one has his rights, just as the men in this town have their property rights. We have to learn about such things when we first come to school. And Harold has a right to his property, James has a right to his, and Robert has a right to his. If anything is wrong, then we must try to find out who has the right to have justice. Harold, where did you get your pretty, large marble? Who gave it to you? When did you have it? How much was paid for it? Whose money bought it? Would you know it again if you should see it? Why do you think it belongs to you? When did you lose it? How? Where?"

These questions and a few others were asked, and Harold answered them promptly and clearly. The other children listened. Then the teacher turned to Willie, and said, "How long have you had this big marble? How did you get it? Where did you get it? Did any one tell you that you might keep it? Do you think it is yours?" These and similar questions were asked Willie, who answered them somewhat hesitatingly, but truthfully.

Then the teacher said, "Willie, what have you at home that you think a great deal of?" Willie decided that he thought most of his bicycle — a new one. Then

the teacher said, "If you were to lose it and Harold should find it, would you like it if he should keep it? What would you expect Harold to do, if he found your bicycle? Why would it be wrong for him to keep it?"

Then several of the pupils were asked what they thought. All were in favor of returning things to their owners. This was not a difficult point to bring out. Willie began to relent. His jaw was not quite so dogged and set in appearance.

Again the teacher said, "Let us think of some other instances: Suppose I lose five cents in hall and Harry finds five cents in the hall. Is it mine or Harry's?"

"Yours!" came the answer.

Again the teacher said, "Harold lost a marble. Willie found that marble. Is it Harold's or Willie's?"

"Harold's!" they all exclaimed.

At this point, Willie drew the coveted marble from his pocket; the teacher quietly took it and passed it to Harold. "That is right — always right," she said, as she smiled, and went on talking about caps, coats, and toys that belong to boys and girls. Then they all learned and repeated this rule: "All things should be returned to their owners if we can possibly find the owners."

This teacher spent all the time she could spare in giving them this little talk upon the rights of each. No hard feeling was evinced, and she had quietly but firmly impressed every child in that room with the justice of her act.

The difference between her course of action and the impulsive act of settlement often adopted by a younger, inexperienced teacher made its impression upon me. She won her case, and thoroughly convinced Willie that he was wrong in keeping that big, pretty marble, and she had imparted a lasting lesson to all by her convincing words and manner.— *Ella M. Powers, in Primary Education.*

"DON'T dodge difficulties; meet them, greet them, beat them."

Teaching History to Children

EVA MARCH TAPPAN, PH. D.

As a child, I had a great dislike for history, and considering that a history recitation in those days was hardly more than a struggle to recite the lesson as nearly verbatim as possible, I am inclined to think that my childish judgment was very good. Poor little youngsters that we were, we had to draw plans of battlegrounds, to learn the number killed and wounded on the opposing sides, and to recite lengthy lists of dates, adjusting its proper event to each. We had so little idea of the relative importance of the events, that the burning of a tiny village by the Indians seemed to us quite as momentous as the surrender of Quebec.

A child has little background of knowledge. Dates mean nothing to him; and proper names, if he knows nothing of their bearers, might just as well be Greek.

In teaching history to children, there is just one fact that we can generally depend upon, and that is their unfailing interest in people. The children's librarians say that they cannot begin to supply the demand for short, interesting biographies, stories of people and what they did, told in a simple way. "Columbus set sail from Spain to try to find China," will make a child listen. "An attempt was made by Cpain to discover China," will make him wonder how soon he can get away!

If I were going to teach the history of the United States to boys and girls of nine or ten, I would try to do it by inducing them to read simple, picturesque, well-written stories of the men who have made our country what it is. Then I would let the children talk of what they had read and ask questions about it. Some of these questions I would answer; some I would ask them to try to answer for themselves. I would say nothing about exact dates, but I would make four or five general divisions of our history, such as Discoveries and Settlements, Colonial Days and Indian Wars,

the Revolution, etc., and put a copy into every book. There would not be many stories of our American heroes that the children would not soon be able to put into their proper divisions. Then if more than one book had been read, I would go through the stories rapidly in their chronological order, bringing out any information that the children might have gathered, and occasionally adding a word to connect the stories or to make so e point clearer.

What would this accomplish? At the end of the reading the children would be on good terms with twenty-five or more of the chief actors in the story of the United States; they would be well prepared for a "real history," and, best of all, they would look forward to it, not with dread, but with pleasant anticipation.

The Campion Institute, 1921

BY ONE OF THE TEACHERS

"DID you say you wanted to attend the teachers' institute this year, Vera?"

"Yes, May, I have been thinking that if I could get some practical help in discipline and on how to raise the moral and spiritual standards, I would make plans to attend. Do you think it would be worth while?"

"O, yes, Vera! Just listen while I tell you about the excellent institute we enjoyed last year.

"The Colorado church school teachers were summoned to Campion in the latter part of January. All the teachers of the State, except one, were present for the entire institute; there were twenty-two of us. On Friday morning we assembled in the parlor of the girls' dormitory for our first session. Professor Page called the roll, and we responded by giving the number of our individual school enrolment up to date. Professor Page is very much like a father to the teachers when dealing with school problems, and you will enjoy his leadership this year, I know. Professor Rees was present at our first session also, and he told us about the new resolutions which had been adopted by the General Conference, and also gave much other valuable help throughout the institute.

"As soon as our superintendent could get our meal tickets signed, we were summoned to dinner, and perhaps the delicious meals served in the academy dining-room during our three days' stay there were one of the most enjoyable features of our program.

"The teachers were hospitably lodged at several private homes around the academy, so after a very spiritual, old-time Friday night meeting with the students in the chapel, we found our way to our respective sleeping quarters.

"The Sabbath day was wonderfully enjoyed by all. The Sabbath school, church services, Young People's Missionary Volunteer meeting, and even the supper served in the evening, seemed to be planned with special reference to the happiness of the teachers. The night after the Sabbath Professor Rees gave a very interesting lecture on our schools in the Central Union.

"Sunday was our busy day. Professor Robison, the normal director from Union College, gave us wonderful helps in every line of teaching we could consider. I hear he is to be at our institute again this year, and you must not fail to hear him on the lines which trouble you. Elder Gosmer realized to a helpful degree the needs and problems of a teacher, as shown by his timely advice on several points which we termed in our program, 'Round Table Topics.' Elder Saxton gave valuable instruction concerning our Junior Missionary Volunteers, saying that if they were handled rightly, we should have less trouble about morals in our schools."

"Is that so, May? Well, now, perhaps I have found the key to my problem. I must study deeper into the Missionary Volunteer principles and rules. But go on, finish telling me about the institute."

"Well, Vera, Sunday evening was the climax. We were all invited to Professor Page's home, and were royally en-

tertained by songs, readings, intelligence tests, and refreshments. After this pleasant social hour, at eight o'clock we gathered in the chapel, with many others, to hear Professor Robison's lecture on 'Mr. Can't and the Lions.'

"Monday was spent in discussing other school problems. All through the institute the teachers were invited to ask questions or give helpful hints on the topics under discussion. O Vera, there were so many helpful suggestions!

"Last, let me say, you get all your expenses paid to the institute, which partly makes up for the low salary you receive as a church school teacher. You certainly must plan to attend this year, Vera. This is your first term of teaching, and you need all the helps you can get."

"You are right, May; I must attend. How I wish you were teaching this year instead of going to college, so that we might go together!"

Our Children and Good Manners

THIS is an age of hurry and flurry. Many people in their mad rush cannot take time to do anything well. This spirit occasionally finds entrance into our schoolrooms. There is sometimes a chase after grades and promotions, and the teacher feels, "I have no time for all these extras that some people think should be brought in." But perhaps "the extra" is of greater importance than the thing you are wildly pursuing. Did it ever occur to you that a good carriage, and easy, natural bearing, and a knowledge of how to get on with people are of more value to a student than the knowledge of square root or the name of the man who first sailed around the world? The one is valuable, the other most valuable.

On the part of some children, and adults, too, there seems to be a prejudice against any instruction in "manners;" they seem to think that any following of conventionalities shows weakness. It *may* "do for girls, but not for boys," and so the boys continue to be crude and uncouth, and grow up into the same kind of men.

This state of mind certainly arises from a wrong conception of what good manners are. They are not dudishness by any means, but

> "Politeness is to do and say,
> The kindest thing in the kindest way."

Conventionalities differ in different places, but true courtesy and refinement are ever the same. It is of first importance that courtesy be taught in the home, but this training must be supplemented in the school, and unfortunately, sometimes it has to be begun there.

Courteous manners and a refined bearing come more by imitation than through instruction. How easy for father and mother, with only their own to care for, to be so polite, so thoughtful of each other's desires and feelings and of the feelings of the children, that the children naturally follow their example; it is harder for the teacher with children drawn from a variety of homes. But be that as it may, there is no question as to her duty. If the children are not polite, she must teach them to be polite; and let her ever remember that that which is true in the home is also true in the school. The teacher who always speaks and acts with courtesy will be rewarded with a school of polite children much sooner than she who teaches politeness by precept only; in fact, the latter teacher never reaches the goal.

The writer was once closely connected with a family in which she never, during two years of constant association, heard a sharp word spoken by either children or parents. The mother was asked how she ever managed to have it that way; the questioner well knew that this happy state of affairs with the children was largely due to the habitual courtesy with which the parents treated each other and the children too. But the mother's reply simply told what she did when, as little children, they lapsed and spoke unkind words to each other. "I put them in

separate rooms," she said, "and kept them there until they were thoroughly punished, for they loved to be in each other's company so well that to be separated was severe punishment." The punishment was surely properly related to the offense, and therefore pedagogical; and it produced the desired result.

But why is it so important to give special attention to the teaching of courtesy in school? Because the boy becomes a much more useful man. He knows how to act on all occasions, and feels at home wherever he is, while the one who knows nothing of conventionality is awkward and appears ill at ease. We have a work to do which demands that we make the very most of ourselves.

While "doing the correct thing" will never take the place of the Spirit of God in winning a soul to Christ, yet one who does "the correct thing," can do a greater work for God, the Spirit working through him, than he who is coarse and ill mannered. Many an honest person has been turned aside and his ears closed to truth because the instrument God wanted to use to transform him did not have refined manners.

If this world's good were the only consideration, still it would be a paying investment to spend time to teach our children good manners. The refined, courteous man or woman who makes a good appearance is the one who gets the good position rather than the one who has a better education, but lacks refinement. The employer says of him, "He evidently has a good education, but not a satisfactory personality."

And while we are seeking to cultivate a courteous demeanor, let us not fail to teach the children to despise insincerity — not the insincere person, but the insincerity in that person. Let us do nothing that will give them license to believe that wickedness may be covered under a mask of external polish. True politeness springs from within; it is the outward expression of kindly feelings.

It would hardly be politic, in our efforts at teaching good manners, to begin by attempting to teach the boy whose father never in his life lifted his hat to greet a lady, that that was the proper manner of recognition. Here as in other circumstances we must be "wise as serpents, and harmless as doves."

I always enjoyed visiting a certain room in the morning, so that I could say, "Good morning, children," and hear their reply in unison, "Good morning, Mrs. ——." When a visitor comes into a room and is introduced to the pupils, "Children, this is Miss Brown," every pupil should reply, "I am glad to meet you, Miss Brown." A thousand little "niceties" may be observed which will gradually accustom the child to do easily and naturally the right thing. If one desires for his children a natural, courteous demeanor, let him teach them courtesy in their early youth. Real success comes by getting the right habits fixed, and not by putting on and laying off courtesy as we do our good clothes.

Boys should be taught when very young the propriety of placing "ladies first" where they should be first. And especially should children give deference to aged people. How often does a child choose the best seat for himself, leaving some older person to take what is left!

Again we sometimes hear a laugh at the expense of some one else. Perhaps it is at the expense of a sensitive child, in whose heart something is left to sting. And both children are seriously injured, — one is made more timid and shrinking and more keenly susceptible to hurts, the other is more hard-hearted and thoughtless.

If we would have the child form the habit of being respectful, we must always speak to him in a kindly, respectful manner. He is like the rest of us: "I'd rather see a sermon than hear one any day."

In this, as in everything else, we must be what we expect our students to become.

F. H. W.

Supervised Recreation [1]

THE subject assigned me provides one of the most important and serious problems teachers have to meet and work out. True, the country teacher has little trouble, for at the recess periods and noon hours, unmolested by immediate neighbors and unhampered by "keep off the grass" signs, teacher and pupils can enter heartily into good rousing games that send the sluggish blood bounding through the veins, and all return to the schoolroom healthy and happy, and ready for good hard work again. If the teacher is wise in the choice of games and mingles freely with the students on the playground, one of them, yet still their teacher, her problem ends there.

But it is usually far different with the city teacher. From every side comes, "Don't, don't!" until the poor teacher and children are in despair and almost lose the word "do" from their vocabulary.

But though some have these unfortunate circumstances to battle against, much joy can be gotten during the recreation periods if the board will supply teeter boards and Maypoles and other playground equipment. But unless this play is supervised, the larger ones will be found begging or commanding the ropes from the little ones. "Remember the golden rule," is a good motto for the Maypole, but even though this rule is repeated and explained often, the desire to swing "just once more" will cause many a well-meaning child to forget it. Hence teacher must be near to see that every one "plays fair," and all get a chance to swing.

There are many games all can engage in and enjoy. Running games are especially good, as they give the much-needed exercise. "Black man" is a general favorite; also "dare base" is good. In the latter the teacher can wisely direct in the choosing of sides so that those who naturally quarrel with each other when on opposite sides, may play together and unite their natural leadership in winning the game.

"Hide and seek" has been found very interesting when there are no secluded places for hiding. My children have amused themselves day after day playing this with only the other side of the house and barn and board fence and the space under the steps as hiding places, all in plain sight of the catcher when he gets the right viewpoint.

Another good game for outdoors is "ten steps," which grows very amusing and exciting when the too ambitious boy

[1] This is an important subject and one on which something ought to be said. The article is worth careful consideration, but it has no signature. We shall appreciate it if the author will be kind enough to send us his name.—ED.

LODI ACADEMY NORMAL BUILDING
Grades 1-8; Total Enrolment, 218

LODI ACADEMY NORMAL STUDENTS
Miss Velma Wallace, Normal Instructor; D. D. Lake, Principal

or girl thinks he or she can take "just one more step" without being caught.

During the winter months, when there is snow in abundance, what child doesn't enjoy a good snowballing game? And how they like to snowball teacher, and how they admire one who is "game"! Pull your toboggan cap down over your face and then throw snow. It doesn't matter if you can't see. It's sure always to hit some one. Of course there are always those who make the balls hard, and some one is liable to be hurt; but if the offender is denied the privilege of snowballing for such behavior, he'll soon learn his lesson and be temperate in this also. Then there's a chance for the old-fashioned game of "fox and geese" when there is snow.

But it's easy enough to be happy
As life goes by while we sing,
But the teacher worth while is the one who can smile,
When the rainy days come in the spring.

For the test of the teacher is trouble,
And it always comes with the rain,
But the one that is worth the praises of earth,
Can smile when it rains in the spring.

What teacher does not dread the rainy days? Usually plenty of mud is tracked in, children are more restless, and Miss Teacher must be very careful or she will find herself taking a trip to "the land of fuss and fret." Then when recess comes, instead of having a chance to relieve the pressure, the "safety valve" must be kept still tighter. But this can be made an enjoyable occasion, and teacher and pupils alike not meet the rainy day with dread.

First of all, when recess comes, the windows should be thrown wide open and the air in the room thoroughly changed. Children enjoy playing at the board, and amuse themselves in pairs playing chalk games. The teacher can introduce new ones, which the pupils always delight to honor by promptly playing them. Others will draw by themselves, asking for no better amusement, for writing on the board is a privilege denied them on pleasant days. Perfect freedom should be allowed in the room, but no loud talking or running.

In some cases where a long noon hour is customary, the children are delighted to shorten it on the rainy day and thus get out earlier in the evening. They are glad to explain to their parents how it happened, and they then understand that no work has been slighted. Last year we made it a rule by vote of the school, that on all rainy days this plan should be followed. No complaint was heard from either board or parents.

In supervising recreation the teacher must be as wise as a serpent and as harmless as a dove. She must possess much tact, and have a real love for playing. If the children think (and they are good judges) she is playing just "to watch," she will not be welcome. Let her be the leading one, always tactfully di-

recting, entering whole-heartedly into whatever game is decided upon, and she will win the love and confidence of her students quicker than in any other way. When they return to the schoolroom, they know it is time to work, and will enter heartily into their studies.

Supervised play brings the right spirit into the school. To illustrate, I will give a personal experience, which also involves a confession. I had not been playing regularly with my students during the cold days. Most of them stayed in the room, running out a few minutes at a time for exercise. One day the morning was particularly trying. Some of the older students, natural leaders, seemed almost "possessed," and I dreaded to see the afternoon session come.

I put on my coat and cap at the noon hour, and the news soon spread that we were going out to play. It was very cold and windy, but we braved the weather and enjoyed several games of "hide and seek." After the first bell rang and we returned to the room, I saw the students gathered in counsel. They later announced that they had a secret. You know how long children's secrets last, and I soon learned that the ones who had been most unruly in the morning had called the council, and all had decided to see how "good" they could be that afternoon. That, together with the fresh air and exercise, was a tonic to the teacher's nerves.

It pays to supervise recreation; from a physical, mental, and moral standpoint it pays. It may in some ways mean a sacrifice to the teacher, but when she considers the good it will do and the untold harm it may prevent, surely she can afford to make the sacrifice.

A Problem — and Its Solution

MABLE N. BEHRENS

"AND so you are going back to L—— to teach next year! Why, Miss Blake, how can you do it? You know I taught there last year, and I could scarcely wait for school to close to get away. In fact, I thought of resigning before the term was over. Only the persuasions of the superintendent and a natural reluctance to break my contract kept me there; but I shall never teach in such an unprogressive place again. It would be ruinous to my reputation."

The speaker, a teacher of some few years' experience, nodded her head emphatically.

"But, Miss May, I don't understand why you should feel that way about the L—— school," replied Miss Blake. "I have enjoyed my year's work there very much. Of course this was my first school, and I had no reputation in teaching to lose, but the superintendent told me he was very much pleased with the progressive spirit found in the school."

"Progressive spirit? Why, of what can you be thinking!" exclaimed Miss May. "My objection to the place is on that very point. No one seemed to have the least idea of what a progressive school should be like. In that whole church no one really co-operated with me, and you know that it is the duty of the church to do so. It was a new school, and of course needed equipment. I suggested raising an equipment fund, but nothing was done about it. Then, too, I never had so few visitors at any school I ever taught. The patrons just seemed to take it for granted that I was getting along all right, but you know one does appreciate a little personal interest. Of course, you understand I'm not meaning to be critical. I really liked the patrons there in a personal way, but I never saw any group of people have less of an idea about conducting a school. For instance, to the very close of school, tardinesses and absences were such an annoyance. The patrons didn't seem to feel that a church school needed to be as particular about such things as the public schools. But I need not tell you all of this, for you have been through it, and know the conditions from experience. I've felt since that I might have had a little better chance to develop the school if there had

been any regularity about the school board meetings. But the board seldom met, and anyway, I was asked to meet with them but once, and then I had something else to do. So I had no good opportunity to bring the needs of the school to the attention of the patrons except on Sabbath, and that is no time to talk equipment and school problems."

"But, Miss May, why didn't you have a Parent-Teacher Association to help you with all these problems?" asked Miss Blake.

"Well, of all things, Grace Blake, I hope you don't think I had time for any such thing! I had full eight grades to teach, and you know from experience that one has no spare time for extras. I don't think a teacher is really doing justice to herself or the school to engage in outside interests like that. I know that the idea is growing in our schools as well as in the public schools, but it is so much work to plan programs that will be interesting; and you know even at best you can't get a very full attendance of the patrons. Our people are just fed up on programs in Missionary Volunteer meetings, missionary meetings, and special days at church. They don't need any more of them; and you know the responsibility usually falls on the teacher, and I don't believe in it."

"We had one there this year," Miss Blake smilingly replied, "and I liked it."

"Were you really foolish enough to assume the extra burden of a Parent-Teacher Association?" exclaimed Miss May. "How did you happen to do it?"

"How did I happen to do it?" echoed Miss Blake in surprise. "I didn't *happen to* at all. I *planned* to from the time I knew I was going to teach. And so far as its being a burden, you have a very wrong idea. I did it to *lessen* the burden that comes with teaching."

By this time Miss May was regarding her friend with astonishment, but before she could form a question, Miss Blake continued, "You see, it was this way: When I was taking my training in —— College, Miss Gray and others repeatedly urged us to get to our schools early and have a meeting with all the church members before school began. At this meeting we were to present to them our plans for the year, and secure their co-operation beforehand on points that otherwise might prove troublesome. We were told that we would surely meet with cheerful and ready co-operation on the part of the parents if they only understood our problems and were allowed to help us solve them. One of Miss Gray's favorite quotations was, 'The teachers in the home and the teachers in the school should have a sympathetic understanding of one another's work.' It did seem reasonable that the best way for the parents to get an understanding of my work would be for me to tell them about it, and I decided I would try it the very first school I taught.

"So when I went to L—— to teach, I had my meeting. Of course every one came — perhaps out of curiosity if for no other reason, although the majority were truly interested, I feel sure. I can't tell you all about the meeting, but it was a grand success, and I felt much better acquainted after that. I talked a little about God's ideal for a church school, as revealed in 'Counsels' and 'Education,' and showed them how necessary it was for us to work together to reach it. Then I briefly gave them an idea of our course of study, emphasizing the differences between our work in certain subjects and that of the public schools. I had my program on the board and explained it to them, and then the questions began. It was astonishing to me to see the interest all took. I had emphasized that the great object of the school was right character building, and so from this viewpoint I took up punctuality and regularity in attendance, and explained about the prompt sending of excuses in unavoidable cases. They agreed to help me make the school an honor school in this respect, and we have done so. I told them at what hour the children would be allowed on the school grounds in the mornings, and my reason for this regulation, and all heartily indorsed it.

"During the meeting some one asked about the age children would be admitted to the school. I read them the standard given in 'Counsels to Teachers,' and explained the physiological reasons for not sending them too young. Afterward I heard that one woman had expected to send a child not quite six years old, and the board had been willing to accept her. After the meeting the mother decided it would not be best for the child, and so I was spared the trouble of adjusting the matter after school had begun. We also reached an understanding about the expenses connected with manual training; and after explaining the advantages in teaching woodwork to the boys, we raised a fund to equip for this work in a simple way.

"This was a valuable meeting for all of us. It lasted almost two hours, but we enjoyed every minute of it. Before we dismissed, I remembered that Miss Gray had said that we could make this introductory meeting the real beginning of a profitable Parent-Teacher Association. So I asked them if we could not meet again in about three weeks, so that I could give them a report on the progress we were making in school. All seemed glad to do this, and when the time came we had another good meeting.

"We felt that we just could not get along without them, and so we organized a regular association. I can't tell you what a help it has been to me. I have had such splendid co-operation in everything. We have freely studied together some of the many problems of child training, and have been mutually benefited.

"I wish you could visit the school now. You wouldn't know it. The association has taken such an interest in making ours a Standard A school. We haven't quite reached it, but plan to next year. The schoolroom has been calcimined, the woodwork painted, and smaller desks provided for the tiny tots. We also purchased a set of maps, a globe, and a good collection of books to start our library. Then this spring, to my great joy, we equipped for good, strong gardening work. O, I assure you our Parent-Teacher Association is a real, live factor in the L—— church! I couldn't get along without it."

During this animated recital, Miss May had been listening attentively. Now she spoke thoughtfully:

"Miss Blake, from your story I can see that a great change has taken place at L—— since last year. It seems surprising that you, an inexperienced teacher, should accomplish so much more than I. Over at S——, where I taught this year, they have had a good school for years, so I got along very well. But you make me wonder if I really might not have accomplished more if I had worked in closer touch with the church members. If a Parent-Teacher Association can do so much good in L——, I am sure it ought to be a good thing anywhere. I am about persuaded to try one next year."

"O, do try it," urged Miss Blake. "I know you will never fail to organize one wherever you go if you just try it once. What we have done at L—— can be repeated anywhere, and I expect to urge every teacher I know to try it. Next year you will be as enthusiastic about it as I am, for I know you will succeed. Let me remind you of just one point which I consider all-important in starting the work, — be sure you hold your first meeting before school begins, while the interest of all is centered in the new teacher and her plans."

Correlating Bible and Geography

JESSIE G. YOUNG

WOULD you thoroughly enjoy, and help your pupils to enjoy, the Bible study in school? One way of doing so is to become so familiar with the Bible map of the historical period studied, that you or one of the pupils can draw quickly an outline map on the board for use during recitation. Briefly review past lessons, locating places and incidents on the map. Children enjoy tracing with colored crayon.

To illustrate: A pupil outlines a map of the Holy Land before class time. In class others will readily locate Abraham's childhood home, Ur of the Chaldees, far away on the Euphrates, and trace his journey up to Haran. The class will tell the family history and God's biddings at each stop.

Take up the journey to Canaan, painting vivid word-pictures of the travelers. Make your pupils *see* Abraham, Sarah, and the little orphan boy, Lot. Don't you know the little fellow enjoyed the trip? And he was so much company to Uncle Abraham and Aunt Sarah — the only kinsman they were to have in Canaan. Along with them were also many servants. Picture the camp life, the herding, the cooking, the altar, the worship, etc. Go on to Shechem, to Bethel, to Egypt, and back to the different range camps in Canaan. See Lot grow to a man, become a ranchman, drift Sodomward; study the results.

Class attention is held, and the pupils' ability to give expression to their thoughts is cultivated by permitting them to take turns at the map, pointing to each place, and relating in their own words what occurred there. Encourage the use of correct language and clear enunciation. When one has traveled as far as he can on the map, another takes his place.

And do teach your pupils to spell the proper names, and use capitals!

During a sermon on Gideon and his band, the teacher observed a thirteen-year-old boy smiling and squirming, and perhaps no one else understood the reason. At the close of the service, he came around to the teacher and said, "Sister ——, I believe I can beat Brother —— preaching about Gideon. I could just see all he told about, but I think he doesn't know the map as we do, for he didn't talk as if he could see Gideon threshing behind the hill to keep the Midianites from stealing his grain. Do you suppose he knows just where Gideon's men drank from that pretty brook? I'll tell you a fellow enjoys listening to the preacher lots better when he can keep right along with him, or go on ahead of him, and see where he is going."

It is pleasant to have a class that really enjoys examination. I call to mind one class that would say, "Now, don't write out any questions for us. Just let us tell what we know." And in one hour, by chapters, topics, and outline maps, they put on paper the book of Genesis. One boy declared he could make a Bible if given enough time.

What Can the Children Do to Help?

We have been called of God to establish special schools for the education of our own children, that they may be fitted to help finish the work of God in the earth. Mentally their education is to be second to none. Concerning our duty to educate in industrial lines we had instruction when no manual training had as yet been done in the schools of this country. We have been too slow in following this instruction, but we have accomplished something, and must go forward to further attainments. Above all, we are to give a spiritual education which will fit our children for citizenship here and also in the heavenly country.

We are all to have a part in furthering this work, not only in the home but in the school. All, from the old grandmother to the young child, may and should help. First, all may pray daily for God's blessing and direction upon the work; second, all may talk encouragement and not discouragement; and third, all may give as the Lord has blessed them for the support of the schools. Fathers and mothers may give encouragement to their sons and daughters to prepare for the great work of instructing the children and youth. And these young people may give their devoted service to this line of effort, realizing that they are following the footsteps of the Master Teacher, who for the love He bore sacrificed material compensation. Compared with His, our sacrifice is naught. This is the time for

many to volunteer to be partakers in the slight sacrifice necessary to those who engage in the "nicest work" given to men and women.

But what can the children do? As much, perhaps, as any one else, only in a different way. Some of them think there is nothing for them to do but to go to school when sent.

The children's help in the school depends much on their training in the home. Co-operation is the law of life for the schoolroom, and that child who has been trained to co-operate with father and mother in the home will have the habit of being co-operative, and will therefore work agreeably with the teacher. Such children do not cause anxiety to their teachers, and therefore they help. If others are disorderly, they do not countenance it; if some proposition is made by another which is not for the best good of the school, the child who is seeking to be helpful will try to find another and better plan which can be accepted and carried out.

The faces of such children are pleasant and cheerful; they do not wear the stubborn, sour, morose look that so disheartens the teacher. Their words are kind and thoughtful.

Children who are helpful keep themselves neat and tidy, taking care that they have clean hands and faces and well-combed hair. They may help other children to keep themselves in the same condition.

This kind of child studies hard, and takes pains with all work, both written and oral. His influence helps some one else to do the same. The examining and marking of written work is what many teachers regard as the drudgery of the schoolroom. But there are certain papers that are always restful. Someway they are so painstakingly written that looking them over is thoroughly enjoyed.

The child may be a real missionary worker, as hundreds of the children are proving. They are using a large amount of literature, both selling and giving it

(Concluded on page 40)

Warm Lunches for Rural Schools

Cold Food Is Not Palatable and Requires Too Much Time for Digestion — Lunch Offers Opportunity for Valuable Instruction — Five Ways for Procuring Raw Material

HENRIETTA W. CALVIN

[This article is taken from *School Life*, a journal published by the United States Bureau of Education. In it are embodied some important principles which should receive the careful consideration of any who have not adopted the warm-lunch plan. — ED.]

RURAL school children need supplementary hot food served at noon at school, to make the cold lunch more palatable and more digestible; to increase the total nourishment taken; to compensate partly for the customary hearty noon meal at home; to provide a reason for sitting down in an orderly manner for their food at school; to afford an opportunity to teach right health habits; and to train in co-operative effort for the common good.

A Useful Vehicle of Instruction

The lunch provides a reason for school talks on right food habits, personal hygiene, and home sanitation, and affords opportunity to discover cases of malnutrition, and to interest school patrons in the health of the school children.

Cold food may be just as digestible as warm food, but it is not so quickly digested. Digestion does not begin until the contents of the stomach have reached body temperature. If the contents of the lunch pail are at a temperature of 50° when eaten, digestion will wait until that food has been warmed from 50° to 98.6° by the heat of the stomach. This warming process consists of warm blood flowing to the surface of the stomach, yielding its heat, and being replaced by other warm blood, until enough heat has been surrendered by the blood to bring the food to the requisite temperature. The child whose stomach is full of cold food and is demanding a large quantity of blood to start and maintain digestion, has less blood to spare for brain activity, and is apt to

be listless, stupid, or sleepy for a considerable period after lunch.

Added Nourishment Highly Desirable

The child eats just as much of the cold food as he did previously, and receives additional nourishment in the hot food given to him. It is almost impossible to overfeed a rural child who walks from one to three miles in winter weather, plays vigorously at noon and recesses, and does outdoor chores night and morning. The added nourishment of the school food is greatly to be desired for all children, and especially for those who give evidence of undernourishment. The agreeable flavor of the hot food, its neat service, the social companionship insured where all sit down to eat together,— all contribute to increase the appetite and enhance the palatableness of all the food eaten.

All teachers should receive instruction in the preparation and management of school lunches, and should be taught how to secure the co-operation of other social agencies. They should also know how to weigh and measure children and to co-operate with the school nurse and physician.

Summer Schools Might Lend Aid

Every summer school could in the ten weeks' session give sufficient instruction in simple food preparation to enable teachers to direct their pupils in making soups with a milk foundation, vegetable soups, cereals, and other simple food preparations. Moreover, every summer school should instruct prospective rural school teachers in the fundamental facts concerning nutrition and diet and hygiene and sanitation. It is fully as necessary that the rural teachers be able to advise in the care of the growing human body as to train the growing mind.

The types of food to be prepared at school are limited. Most of the foods needed are produced on the farms from which the rural school children come. Milk, butter, vegetables, and fruits are all farm products. Some sugar, salt, flour, cereal coffee, and rice must be purchased from the stores.

Many Methods of Procuring Materials

There are at least five ways by which the raw food material may be procured. First, by voluntary donation; second, by requisition, i. e., by designating the children to bring each needed article in the quantity desired; third, by purchase with money paid daily by the children; fourth, by purchase with money raised by entertainment and social affairs; fifth, by purchase by the school authorities with money from the public treasury.

Some expense is entailed in providing necessary cooking utensils,— stove, table, cupboard, and dishes. These expenses can be met by community co-operation.

The extent to which the service of hot foods has reached may be estimated by some recent reports. In Wood County, Wisconsin, 93 per cent of all the rural schools serve warm lunches. At least 1,400 schools in the State of Wisconsin are serving warm food every school day.

The extension division of the Ohio State University reports that forty-five out of the eighty-eight counties in the State maintain hot lunches in the rural schools.

In the State of Washington the State superintendent of public instruction and the departments of domestic science of the State institutions of higher education are all interested in promoting this work. The teacherages, so common in Washington, provide an excellent place for cooking and serving.

The Iowa State requirement that home economics be taught in all seventh and eighth grade classes, has reacted favorably upon the school-lunch idea.

Special bulletins on the subject have been published by the Oregon Agricultural College, the State Agricultural College of Montana, the educational department of the State of Maine, the University of Idaho, the University of Nebraska, Hampton (Va.) Institute, and other institutions interested in rural welfare conditions.

The Home School

"Do not send your little ones away to school too early." "Parents should be the only teachers of their children until they have reached eight or ten years of age."— *Mrs. E. G. White.*

THIS section of the EDUCATOR is for the purpose of helping parents who wish to heed this instruction. The editor not only welcomes but solicits contributions from any who are endeavoring to follow God's plan for these little ones. We shall also be glad to answer questions from those who are seeking the right way.— ED.

"My Dad an' Me"

SEEMS like everything I want ter do,
My dad, he jes' don't want me to;
Says football's dang'rous, and that he
Can't see why I should always be
A-thinkin' of my bat an' ball,
An' runnin' when the fellers call.
Dad says hill-dill an' pris'ner's base
Is foolishness, an' that ter chase
An' tear around an' climb an' yell
Has jes' got ter be broke up a spell.
He got ter work, dad says, at ten,
An' that's the way ter train up men.
Things has changed some since those days,
'Cept dad's ideas, an' they jes' stays,
An' so somehow we can't agree,
My dad an' me.

Bob Hunter's dad, he takes him out
Through woods an' fields an' all about,
An' shows him how ter shoot an' fish,
An' how ter swim. O dear, I wish
That dad would take me that a-way
Jes' kind o' chummin' fer a day!
Bob Hunter, he jes' knows a pile
His dad has showed him; guess you'd smile
Ter hear him tell o' birds and things,
Why tip-ups teeter, an' the robin sings,
Jes' where to find the ole mushrat,
An' lots of queer things more'n that.
Bob Hunter's father, he knows boys,
But dad, he don't; won't stand their noise.
I guess that's why we can't agree,
My dad an' me.

Bob's father, he jes' jumps right in,
Plays ball, an' slams 'em right straight in,
An' laughs at us when we get mad,
An' laughs on till we wish we had
Jes' held our tempers same as he,
When we smash back. He says that we
Are bound ter git knocked when we're men,
An' laughin' now at bumps, why, when
We all grow up we won't mind much
What he calls the equalizin' touch
Of nature, Bob's dad says. Wish mine
Would play an' talk that way; it's fine.
Yer git ter know yer dad, an' he knows you,
An' ain't forgot he was young, too.
But dad don't, so we don't agree,
My dad an' me.

— *Good Housekeeping.*

Come, Let Us Play with Our Children

MAUD BURNHAM

THERE are many mothers who are careful to supply the material wants of their children, but entirely overlook the importance of joy and happiness, which are the birthright of every child; such mothers do not enter into the play life of their little ones.

Froebel, the founder of the kindergarten, appeals to parents thus: "Play is not trivial, it is highly serious and of deep significance. Cultivate and foster it, O mother; protect and guide it, O father. To the calm, keen vision of one who truly knows human nature, the spontaneous play of the child discloses the future life of the man."

Parents who enter into the play interests of their children gain their confidence and affection. Where there is real understanding and sympathy in the home, children are not tempted to go to outsiders for amusement. It is only by taking a real interest in what the child does that we draw him to us. We cannot demand entrance into his life. Parents may exact obedience, but no one can exact affection.

Happy the home where the mother plays with her children. The mother who works every moment is no joy to herself nor to her family; for if she does not become irritable, she generally smothers spontaneity and happiness, nor does she ever know what it means to be the glorified mother at the end of the day.

The "glorified" mother is the one who finds recreation in having the family together after the supper things are put away. She can join in the children's

games, such as drop the handkerchief, hide the thimble, conundrums, or other simple games. At other times she can read aloud bedtime stories. But however she may join her children in play, she should find it her blessed privilege to bring harmony and reflection out of the day's experiences, so that the children will feel that —

> "God's in His heaven:
> All's right with the world."

The Business of the Home School

AGNES LEWIS CAVINESS

"Of course," said a union conference president of considerable foresight recently, "of course, our real work is not to build up departments and institutions,— they are only means to our end; our real work is to make men and women." In like manner the real work of the home school is to make men and women, to build character.

There is much difference of opinion as to the what and how and where of the home school. Some parents say they do not believe in children's studying at home. "Just let them grow like colts — time enough to bother them with books later." Some teachers do not approve: "Deliver me," said one, "from the child started at home and sent to school two or three years late, with all manner of wrong beginnings to his education." My sympathies are with the teacher, and also with the mother who is loath to let her darling go away from her.

Whatever our opinion, the home school exists in every home. Like influence, whether we believe in it or not, we have it. It rests with us only to see that it is a successful school; that it does its work, fulfils its purpose,— to build character.

We have to teach our children to live, we cannot get away from that. What we fail to teach them, they must learn later under greater difficulty, in less sympathetic surroundings. And we can be sure they will be most keen to blame us if we fail to teach them the essentials.

What are some of these essentials? For lack of a better classification, I should say work, play, study, and prayer. A child who grows up in a home where he has learned to work cheerfully and efficiently with his hands, to play enthusiastically and generously and with moderation, to study regularly and with concentration, and to pray in faith believing,— such a child must be invincible. He has learned to live in obedience to the laws of his being, which are also the laws of God, and his success — character — is assured.

Along with this curriculum, and before it, he must learn obedience to authority. To the child, parents stand in the place of God. How can we expect him to recognize God's authority when he ignores parental authority?

One does not often see twentieth-century American children victims of tyrannical parents; the turning from Puritan ideals has been too pronounced for that; but we continually see children who are tyrants; and long-suffering parents (at least they suffer long) endure and even excuse the reign of terror under which they live. "Well, she was the only child among a lot of relatives, you know, and we just enjoyed her all we wanted to," one fond mother explains sweetly. "My baby was so colicky that I just could not put him to bed alone, so I still rock him to sleep. I know he is a big boy, and sometimes his father resents my turning over my evening so completely to the boy, but he *will* have me rock him." And she smiles in pride at thought of his superior will. "You know he never was like other children, he is so nervous we can't risk his being upset by requiring him to eat what he does not want. I wish he were more like other children."

Now these three children — and the dozen others you think of, similar to these — may be abnormal; *may*, mind you. But I doubt it. Anyway, not all the disobedient, impudent children who are growing up to disgrace their parents and destroy happiness at home, are abnormal. Most of them are very normal

little human beings, quick to detect inconsistency and willingness to indulge, in parents, quick also to take advantage of such weakness. However, and this we forget, these little children are just as quick to recognize superiority and to respect it when they meet it.

"Come, Johnnie-boy, let's run home now. Come with mother, dear," she wheedles smilingly; and all the while she is inwardly wringing her hands and saying, "Oh, I know he won't come; he never does! He'll make a scene, and I'll have to drag him home screaming! What *shall* I do if he doesn't want to come?" You see this has happened before, and Johnnie, an adept at reading his mother's thoughts, lies down on the ground and kicks and declares his unwillingness to depart. Mother is satisfied; she expected this and it has come, so she drags or carries her unwilling offspring off the playground and wishes "he wouldn't act that way again!" But of course he does.

The present age has been called the "Century of the Child." Children are receiving more attention than ever before, almost more than any other class of people. And this is right. Children are the hope of the nation, the hope of the church. But it is entirely possible for these small persons to get the idea of their great value so firmly fixed in their minds that they expect to see the world spin merrily around for their amusement while their parents with joy do their slightest bidding. I maintain that that home atmosphere is most ideal where father — wise, kind, and just — is the head of the house, mother its loving and sovereign queen, and the children their happy and loyal subjects,— happy because they obey, and loyal because they love.

Consistency

SARAH G. SIMPSON

CONSISTENCY is one of the fundamental qualities of discipline, and from my own experience I have found it to be most important. It should always be accompanied by kindness. More mothers have trouble with their children because of their own inconsistency than for any other one reason.

Johnnie comes home from school and asks, "Mother, may I go over to Billy Baker's to play?" and mother, knowing that Billy's influence is not good, refuses. Johnnie displays more or less temper, but mother is firm, and Johnnie stays at home. A few days later, however, Johnnie makes the same request, and mother, who is entertaining a caller, lets him go for a *little* while. This is a case of inconsistency, and, in order to save one scene, mother is laying a good foundation for many more. The probability is that had she replied, "Mother has told you before," the matter would have ended there; or even if he had cried a little and "made a scene," the son would have had a valuable lesson and learned that mother meant what she said. His love for the moment might have been shaken, but eventually Johnnie would have been a happier boy and his love and respect for his mother would have been greater.

The value of consistency cannot be overestimated. The tiniest baby should be dealt with kindly, but firmly. A mother can develop the teasing habit in her child while he is still in his cradle, if she lacks this quality of consistency. At one time when her baby cries she does not pick him up, for she says, "It is not good for him, and he is forming bad habits." But the next day, if she is nervous and unwilling to endure his noise, she yields "just for once." The result is that she gives in to her child more or less through his later childhood.

Again, with an older child, the mother will partially concede, a sort of compromise, and the child is keen enough to know that he has gained his point, and each time he will seek to gain a little more, until the mother realizes, when it is too late, that her problem is great and her word really has very little weight.

My advice is: Be considerate in your

requirements of a child, and then be consistent in seeing that these requirements are carried out. Irritable, nagging mothers and unattractive, nervous children would be almost unknown if the former could realize the importance of kindness and consistency. Lack of sympathy and strained relations between parents and their older children often spring from habitual inconsistency.

Perhaps the most important thing of all is this: When you make a legitimate request, you must know within yourself that you expect it to be carried out. Then if you are disobeyed, you must calmly, but definitely and emphatically, see to it that your request is complied with. This method cannot be practised today and neglected tomorrow, but must be consistently followed.

The future happiness, character, and well-being of your little one depend entirely upon firm, wise, and consistent guidance. It is these fundamental qualities of mother-discipline that train the strong-willed little sons and daughters into splendid men and women.

The Smallest Child Not Too Young to Be Taught Self-Reliance

HELEN CAMPBELL

SCHOOL had opened in the district, and all through an exciting day, all varieties of the four-year-old, accompanied by all types of "the mother," were applying for admission.

Mary's mother, of calm, firm, but gentle bearing, stepped forward, and, the duty of registration properly fulfilled, presented her little daughter. Mary possessed the same calm manner as her mother, and in addition a strange child-like dignity and poise of her own. Her two little bright eyes bespoke thought and understanding as she stood there on the alert for every question, at times even assuming the responsibility of the conversation herself. She had been carefully prepared by her mother for this new period of development, and so could face it without fear. Therefore, it was no surprise to us to hear her mother say at the conclusion of her visit: "Mary can take off her coat and wait upon herself. She will not cry, for I told her she was coming to school, and explained what she would have to do. She is a great help to me at home, and I am sure will give you no trouble." Then turning to Mary she waved a "Good-by, dear," and Mary, smiling with satisfaction, sat down in her little chair.

We were not allowed to waste much time with Mary just then, for suddenly there was a great pushing to the front and hurried childish sounds of "I'm four years old, I'm waxinated, I live at 538 East ——. My father's name is Jimmy and he's dead, and I want to come to school every day! Now can I have a little chair? Can I play with your balls, and make houses with blocks, and sew cards, and bring home things every day like all the other boys that go to kindergarten?" When Jimmie stopped to catch his breath, I fully realized that he had made up his mind to come to school, and, that, indeed, he was quite ready to do so. When asked where his mother was, he said: "She's home, and my big brother he goes upstairs in this school, but I came all alone by myself."

Yes, Jimmie, the youngest of nine, entered school alone, but full of enthusiasm and ambition, with a brain eager for stories and games, and with hands that wanted to work, to learn, and to do. Fate had seemed unkind to him, but although a victim of rough circumstances, he had developed fortunately and accidentally in the right direction. He turned out to be a most interesting pupil in the classroom, and soon became an obedient, law-abiding child.

Two big, blue, sleepy eyes, mounted in a great, wonderful head, supported by the stockiest of frames,— these were the striking characteristics of the next little fellow who stood before me. A poor, in-

dulgent mother held his hat in one hand and his apple in the other, together with a penny to give him when he cried and a basket of cakes for fear he might be hungry. As she pushed her son toward me, she gave his name as Joseph Carlson.

"Good morning, Joseph. Are you glad you can come to school?" No movement of the eyes or face; no sign of comprehension. "He doesn't like to talk very much," his mother answered. Then his cake fell to the floor, and when I asked him to see if he was big enough to pick it up, again it was the mother who replied, "He doesn't ever do anything like that," and she stooped and picked up the cake herself.

Her mission of registration over, Mrs. Carlson started to go, but suddenly returned to make these feeble remarks: "You know, teacher, he is four years old, but he isn't any good to himself. I have to do everything for him, and if I don't he cries. I know I pet him too much, but try him and see if you can teach him something. I can't."

Joseph looked impervious to knowledge, but I had no reason to anticipate that he would prove at all troublesome. "Good-by, be a good boy," called his mother from the door. For the first time Joseph demonstrated that he possessed some sense of what was going on outside of himself. His screams brought his mother quickly back, and from one penny she raised to two, and finally offered everything she had. But to no avail, for he still continued to stamp and scream. And so I requested her to leave, assuring her that all would be well. With tears in her eyes she said, "Do let me take him home; I think he is very much of a baby." But I was obdurate and refused, for I knew that with every added day of her overindulgence his road would only grow the harder.

Surrounded by new and lively associates of his own age, Joseph soon forgot his mother and himself, and although he was not very active at first, each succeeding day developed more interest and expression, until finally his mother was able to see a smile on his face when she bade him good-by at the opening of the morning session. But what labors we had taken upon our hands with her helpless, pitiful pet! How much harder his little battle through life had been made and how much unhappiness he suffered!

Many a mother thinks the age between three and four much too early to lay the foundations of self-reliance in her children. She says: "My child is too young to learn yet. When he goes to school he will be taught to do everything, and that is time enough." And so she waits upon him day and night, amuses him when he appears silent or lonesome, provides for his every want, and seldom asks him for a response of any kind. In fact, she absorbs his whole personality, impressing her own where his should have a chance to demonstrate itself.

Froebel said: "Our children must learn to do by doing." Then what happiness, individuality, and calm, deliberate deportment even at the early age of four they may possess, and what self-controlled, law-abiding citizens they may become, if only mothers will try day by day to develop their self-reliance!

How shall this be done? Just teach your child to dress himself, to wash his hands and face, to lace his shoes, to comb his hair, to button his coat, to use his spoon, knife, and fork. Commend his initial tugs and struggles, and sooner or later those struggles will be converted into finished actions. And hands so trained at home will later in school life grasp scissors more firmly and handle crayon and pencil with a much finer precision.

Fill the child's day with little responsibilities,— the care of a garden, of cat or dog, of toys, and the care of and proper place for clothes. Help him to anticipate your wants, and give him the joy of waiting upon you. Have him run little errands for your scissors, your needle, your thread. Such duties to a child are not burdens, but a real delight, because they develop in him a sense of independence and helpfulness.

An Indoor Garden for Children

ELLEN EDDY SHAW
Curator Brooklyn Botanic Garden

DURING the early spring it is delightful to have something growing in the house or in the schoolroom to interest little boys and girls in what is going to happen very soon outdoors.

If father, or the older boys in the manual training shop, will make a rectangular box with glass sides, line the bottom with zinc, and have a glass cover which may be opened slightly to let in the air, the children will have a fine little conservatory of their own. Put about four inches of rich soil in the bottom of the box, and either plant or transplant into the soil some bits of growing life. For example, buy a small coco palm, some holly fern, a pteris, any begonia except the rex begonia, and a small asparagus fern, letting the last named trail along the soil of the little greenhouse. The earth should be kept moist, and the box set in the sunlight, preferably in a sunny window. The cover should be raised a little during the day to allow the air to enter, but not wide enough to permit too much of the water within the little greenhouse to evaporate.

If it is impossible to buy suitable plants, and it might be in some places, plant in the soil some seeds of common geraniums, of beans, oats, corn, and some sweet alyssum. These seeds will sprout quickly, and while the grains will not last long, the little geraniums and sweet alyssum will last a long time.

If you live in the country where the woods are close by, then get some moss from underneath the leaves and some hepatica plants, and put these in the small greenhouse. You may use a large fish bowl for the purpose, but the box with the zinc bottom is really a better arrangement. Any child will take a great deal of joy and pleasure in having a little conservatory of this kind, and will also take a greater interest in working in the outdooor garden because of this experience.

Obedience

MARY E. DOZIER

THE question of obedience to the laws of the home, and of the community, confronts each individual. Some pass it lightly by, giving it little thought and less observance; but not so the thoughtful parent or teacher to whom the care of children is intrusted.

Obedience should underlie the life of each of us; it is essential to happiness. Only as we learn to listen and obey are we fitted to take our rightful place in society. We must obey the laws of nature if we would be healthy, the laws of home and community if we would be worthy members of each group, and above all, there must be obedience to the moral law.

Since obedience is such an important factor in each life, how can we best teach it to the child without destroying his individuality?

Many mothers admit their inability to obtain obedience, and teachers are often asked, "How do you make him obey? He does not mind me at all." A dreadful confession, but since it is made, let us try to help these mothers.

First, let us ask a few questions:

1. Do you govern your child by love or by fear?

2. Are you honest with him?

3. Are your demands reasonable, and do you explain why you make certain requirements?

4. Do you talk indiscreetly before your child, and admit your inability to control?

5. Do you require prompt obedience, or do you tolerate disobedience and belated performance of duty?

These questions are all involved in obedience.

In dealing with children, we should give the reasons for our conduct, if possible. Of course there are some things which cannot be explained, and we should frankly admit it; there are others which we cannot explain to young chil-

dren, but we should promise to do so when they are older.

A spiritual question arose one day in a Sunday school class, which was rather complex to explain to little children. The teacher left the problem and asked these questions:

"How did God make the great oak tree come out of a tiny acorn? Do you see how He did it? Did He really do it?"

There was no doubt about the latter, for the children had often pulled up the tiny oaks and found the acorn from which the root and tree had sprouted.

"Well," said the teacher, "there are some things we know are true, but we can't explain them, can we?"

A few Sundays later another problem arose in one of the hymns. The teacher made the best explanation possible, then added, "Some things are hard to explain, aren't they?"

Smilingly one little girl looked up and remarked, "Just like the acorn and the tree; we can't tell how God did it, but we know it is true."

In this way questioning obedience, if properly and lovingly dealt with, will become confident, trustful obedience.

Obedience is subjection to rightful control at all times and in all places.

Yet many parents are satisfied with only occasional obedience. One day a mother expects immediate response to her request, while a little later she waits indefinitely for obedience. At still another time, if she is busy at some household duty or neighborly conversation, she entirely forgets her request. What happens? The child under such conditions proceeds to decide matters for himself, and his motto becomes, "With mother, obey when it is convenient." Such a child soon demoralizes the children of the whole neighborhood.

Last, but perhaps of greatest concern to parents, is the advice to settle with disobedience at the time; tally today's books today, unless some act requires a future opportunity for correction.

Just here let us add one more word on this important subject: Study your child and his disposition; suit your corrections to him, and to the particular act in question. A certain punishment may suit one child and work ruin in the life of another.

Perhaps the thought contained in the following verses by an unknown writer may help the mother to see her life-work a little more clearly:

"I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded at my will.
I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon;
He still that early impress bore,
And I could change it nevermore."

The Parents' Reading Course

From "Education," pages 173-192

As the EDUCATOR is not published in July and August, the lessons for those months could not be printed; they included pages 123 to 172. Space forbids questions on these pages, but the reader should study until he has a good understanding of the subjects treated.

1. What is our oldest history? How full is it? What has influenced most histories? What is it that shapes events in history? How is the distribution of the races determined? What was the purpose of creation? Whence comes the power exercised by rulers? What is meant by the philosophy of history? What determines the strength of a nation? What is the object of government? What did God do for Babylon? How did Babylon fail, and what was the result? What has been allowed to every nation? Who has a place in God's great purpose? What will become of all earthly dominions? What could be, and was, seen by rulers and statesmen as long ago as 1903 when the book "Education"

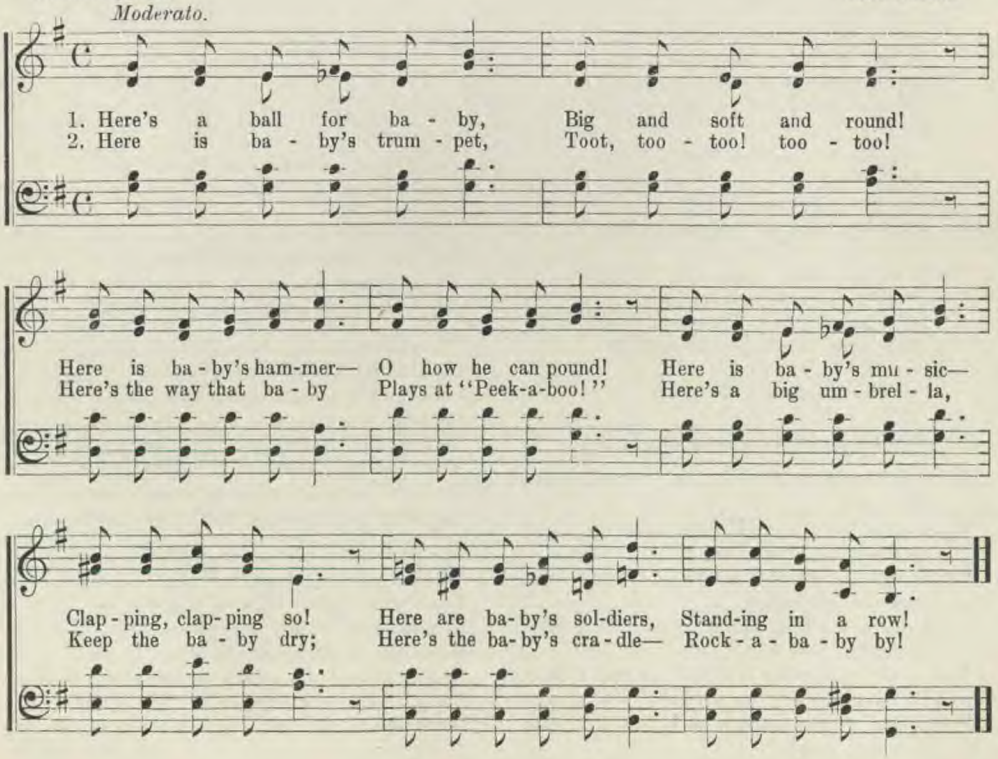
was published? How did that time compare with the present? What is meant by the time of Jacob's trouble? What is the lesson for today? What is at hand? Pages 173-184.

2. How and from what was Jesus taught? What was one of His childhood habits? What is it that testifies to the wonderful educational value of the Bible? Who may be especially benefited by the stories of the Bible? How much and how often should the Scriptures be taught to the children? Name some valuable helps. Why is it our duty to make use of aids within our reach? Repeat the instruction relative to family worship. What sort of hour is this to be? What is necessary in order to have successful family worship? Is this true in your home? What is necessary in order to awaken a love of Bible study in our children? How was Abraham different from most present-day fathers? Note carefully the promise of the last line of page 187. What pedagogical hint is given us in the paragraph on original study? To what should we seek for beauty of thought and expression? How will these things affect us? How shall we approach the study of the Bible? How only can a true knowledge be gained? What method is suggested as a valuable one for private study? What is one of the present-day dangers in the matter of reading? What is to be wholly avoided? What is our shield? How are different portions of the Bible to be explained? How much of the Bible is inspired? How are we to get wisdom to understand the word of God? What is the effect of continuous study of the Bible? What is the result of receiving the word into good and honest hearts? Pages 185-192.

HERE'S A BALL FOR BABY

EMILIE POULSSON H. A. MILLER

Moderato.



Teacher

IMO E. ALBEE

MILDRED and Lenore were talking
Of their teacher after school;
Each was of her troubles telling,
How they had to mind the rule.

"What's the use of having rules?
They're a bother anyway."
"And they don't make better schools,
For we never will obey."

"Now, for instance, why not whisper,
Sharpen pencils, or pass notes?"
"None of us will like her better;
Girls, like boys, will sow their oats."

So they talked, and so they chatted,
Little dreaming that some day
Each of them would be a teacher,
And be talked about that way.

For Miss Jones, the talked-of teacher,
Was but one, like many more,
Who could never please the children,
For they'd liked the one before.

And no matter how she'd study,
Plan, or labor, every day
It was e'er the same old story
Of some other teacher's way.

Mildred, now herself a teacher,
Often thinks of that one term,
When sometimes the children tell her
Of how cross she is, and stern.

And perhaps you, too, like Mildred,
Can recall some childish day
When you stormed and talked and fretted
Of your teacher that same way.

If you can, don't blame the children —
Pass it by and never mind;
They, like you, will sometime wonder
How they could be so unkind.

Lessons Learned from the Birds

THE blue jay is a greedy bird; I often watch
him eat:
When crumbs are scattered from the door,
he snatches all the treat;
He drives the smaller birds away, his man-
ners are so rude —
It's quite a shocking thing to see him gobble
down his food!
And sometimes when I'm not polite, I hear
my mother say,
"Why, now I see a little boy who's eating
blue jay way!"

The sparrows are a noisy set, and very quar-
relsome,
Because each hungry little bird desires the
biggest crumb.
They scold and fight about the food, all
chirping "Me! Me! Me!"
And sometimes when we children are inclined
to disagree
About the sharing of a treat, my mother says,
"Why, you
Are acting now the very way the silly spar-
rows do!"

The jolly little chickadees are perfectly polite,
They never snatch, they never bolt, they never,
never fight.
They hold the crumbs down daintily with
both their little feet,
And peck off tiny little bits — we love to
watch them eat!
And when my sister's good at meals, my
mother says, "I see
A little girl who's eating like a darling chick-
adee!"

— *Selected.*

Don't Be a Croaker

ONCE, by the edge of a pleasant pool,
Under the bank where it was dark and cool,
Where the bushes over the water hung,
And the grasses nod and the rushes swung,
Just where the brook flowed out of the bog,
There lived a gouty and mean old frog,
Who'd sit all day in the mud and soak,
And do just nothing but croak and croak.

Till a blackbird whistled, "I say, you know —
What's the matter down there below?
Are you in pain, or sorrow, or what?"
And the frog answered, "Mine is a gruesome
lot:
Nothing but dirt and mud and slime
For me to look at all the livelong time.
'Tis a dismal world," he sadly spoke,
And voiced his woes with a mournful croak.

"But you're looking down," the blackbird said;
"Look at the blossoms overhead,
Look at the beautiful summer skies,
Look at the bees and the butterflies;
Look up, old fellow! Why, bless my soul,
You're looking down in a muskrat's hole."
But still, with gurgling sob and choke,
The frog continued to croak and croak.

But a wise old turtle, who boarded near,
Said to the blackbird, "Friend, see here,
Don't waste your tears on him, for he
Is miserable 'cause he wants to be:
He is one of the kind that won't be glad,
And it makes him happy to think he's sad;
I'll tell you something,— and it's no joke,—
Don't waste your pity on those who croak."

— *Selected.*

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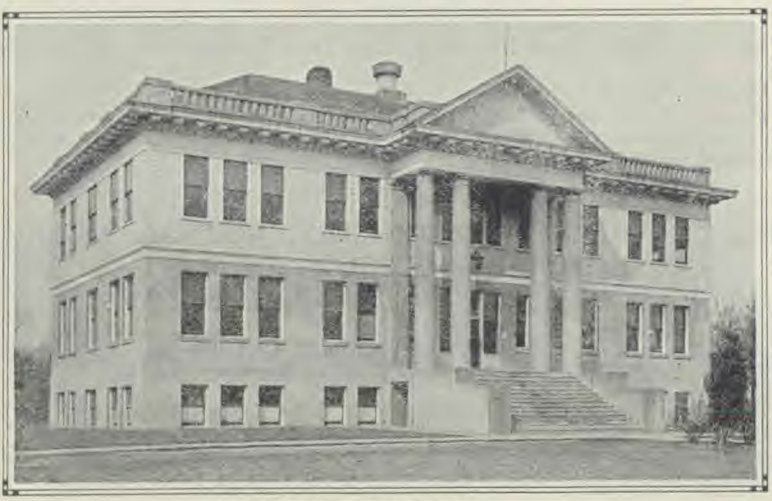

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