

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Be Sure to Start Right

Make Them Feel at Home

Health the *Sine Qua Non* of
Education

Indispensables and Essentials

Some of the Ways in Which a
Famous School Made a Suc-
cessful Beginning

Choose a Vocation

Let Us Keep Our Resolutions

The Elementary Course of Study



To-day

A man's life is a tower, with a staircase of many steps,
That, as he toileth upward, crumble successively be-
hind him ;

No going back, the past is an abyss ; no stopping, for
the present perisheth ;

But ever hastening on, precarious on the foothold of
To-day.

Our cares are all To-day ; our joys are all To-day ;
And in one little word, our life, what is it, but—
To-day ?

O bright presence of To-day, let me wrestle with
thee, gracious angel,

I will not let thee go, except thou bless me ; bless me,
then, To-day ;

O sweet garden of To-day, let me gather of thee,
precious Eden ;

I have stolen bitter knowledge, give me fruits of life
To-day :

O true temple of To-day, let me worship in thee,
glorious Zion ;

I find none other place nor time, than where I am
To-day ;

O living rescue of To-day, let me run unto thee,
ark of refuge ;

I see none other place nor chance, but standeth in
To-day ;

O rich banquet of To-day, let me feast upon thee,
saving manna ;

I have none other food nor store, but daily bread
To-day !

— *Martin Farquhar Tupper.*

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MARY LYON

From a miniature painting in 1832

Christian Education

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No. 1

Be Sure to Start Right

BY THE ASSOCIATE EDITOR

THE surest promise of a successful outcome in any undertaking is to get started right. In nine cases out of ten a good beginning makes a good ending. The common saying that "well begun is half done," is none too strong. To make a beginning of any kind is often spoken of as half the battle, and there is much truth in the saying. Certainly, then, to make a right beginning is an earnest of ultimate success.

To no phase of experience do these principles apply with greater emphasis, perhaps, than to the student's career. This is especially true of the career of that student who for the first time leaves home to pursue his education under a new environment. Yet it applies with sufficient fitness to every student at the opening of a new year, to justify our noting down here a few "pointers to success" from the standpoint of beginning well.

Examine Your Motives

It is so often taken for granted that one will go to school when the proper time or opportunity comes, that he does not always stop to consider what motives prompt him toward getting an education, nor in just what particular respects he can best relate himself to the problem. It is therefore profitable to ask oneself the questions: Why am I going to school, or, Why have I come to school?

Is it because others do it? Is it because I want a change from the routine of home duties? Is it because I think the social life will be more pleasant? Or is it because my parents wanted me to come,— because I am "sent"? Better any of these reasons than not to have come at all, for it is possible that these motives, if motives they are, may be elevated and ennobled by contact with this new life.

But more fortunate is the student who is stirred by such incentives as: I have a God-given talent to be traded upon which I do not purpose to hide in a napkin or to bury in the earth. I have an invalid parent or sister or brother dependent on me for support, and I can support him better with more education, and at the same time do good to others as I pass along. I hear it said that competent teachers, stenographers, physicians, cooks, ministers, bookkeepers, nurses, are scarce, and I am determined to qualify for a high-grade teacher, as I now think, though I am subject to the counsel of others about my specific work. As it appeals to me, the world has so great need of men and women of high character and ideals, of intellectual and executive ability, of a willingness to serve God and man unselfishly in the short time allotted us in which to work, that I am fully resolved to make the

most possible of my opportunities and capabilities.

Examine well, and clearly determine, your motives.

Assume the Right Attitude

In order to begin well, it is not sufficient that we give attention to these *subjective* considerations only. The student life, especially in a boarding-school, has also its *objective* side — a right attitude must be assumed toward externals. That student who has firm, clear convictions on the purpose of his being in school — which we now assume that every promising student has — is likely to entertain strong opinions on how affairs ought to go on there. What these particular opinions are depend much on his previous home training and environment. It is not to be presumed that these opinions, even on the part of well-meaning students, will agree in all or in most respects. It is therefore plain that from the very outset of student community life, there must begin the valuable experience of looking considerably upon the convictions and predilections of others, of magnanimously allowing to others the same sincerity of opinion and practise that we ask for ourselves, even when our course and theirs may seemingly cross at right angles. In short, the student who begins his work with the strongest assurance of a successful outcome, will early seek to assume the right attitude toward his fellow students.

But this is not the only, nor perhaps the most important, objective consideration. Students usually find less difficulty in adjusting themselves to one another than in assuming and maintaining the right attitude toward those in responsibility over them. Here often comes the crucial test. It is but natural that the student should form his estimates and judgments from the individual viewpoint. As a regulation or method affects *him*, he relates himself to it.

But the teacher, the preceptor, the business manager, while endeavoring to allow the greatest room for individual freedom, must in the ultimate be governed by the highest interests of the community or whole body. No one can determine so well what those interests are as he who, while considering the interests of one, is constantly in touch with the needs of all. It is therefore again plain that another essential to a good beginning for the student is the assuming of an attitude of confidence and good faith toward the management of the school.

Be Slow to Form Intimate Friendships

It is not essential to either happiness or profit during school life that the student form intimate or exclusive companionships; certainly it is not wise that he do so hastily. As a rule, a quickly formed intimacy grows up between two whose tastes and sentiments are similar, or at least on the same level. If these tastes and sentiments are of a high tone, good may result from the association; but the student should ever keep in mind that he is in school to better himself, to learn the good that he does not know, to acquire refined tastes and noble ideals to which he is a comparative or entire stranger. For this reason he does well who seeks the association of those whose culture and consecration are in advance of his own, who will constantly exercise a lifting influence toward a higher plane of development and activity. Even in seeking such companionship it is not well for the student to confine himself to one or two or three, but to recognize that contact with a variety of minds tends toward better balance, cultivating not only greater breadth of view, but greater skill in intercourse with differing minds.

As a rule, too, when a hasty or exclusive intimacy is formed, one is stronger-minded than the other, and becomes the leader. The weaker one

enjoys having some one to look up to; the stronger one enjoys having some one look up to him. The weaker one loses his power of independent thinking, of having and following personal convictions, assumes the attitude of "I will if you will," and sinks his individuality in the leader's whims; the stronger one finds satisfaction in thinking for the weaker, uses him for his own ends, gives slight compensation for the servility of the weaker, and learns little of what it means to temper his views or modify his inclinations to the consideration of others. When a companionship becomes "chummy," it is the safer course to beware of its further cultivation. Bear in mind that the union of chemical elements harmless in themselves, sometimes produces the deadliest poison.

One more suggestion. Lest one may appear or grow selfish in seeking the association of those who can lift him up, he should be thoughtful of those — and they can always be found — whom he can help and encourage by taking a personal interest in their welfare. This is particularly true at the opening of the year. That person who has had fewer opportunities in life than you, may be just as true and genuine, just as capable of higher development as are you and those to whom you look up; and you not only act nobly in lending sympathy and aid to all such, but will find high compensation in what such a course will contribute to your personal development and future usefulness to others.

Avoid favoritism; be courteous and friendly to all.

Set a High Value on Time

Time is always of supreme value if rightly estimated. Benjamin Franklin said, "Do not squander time, for that is the stuff life is made of." Squandering time is wasting life. The business man says, "Time is money." While you are making a

business of getting an education, your time too is money. But it is more than money; it is opportunity, it is possibility, it is the shaper of your career and destiny, it is life in its most solemn import.

Therefore make it your business so to engage every moment as to make it tell most in the attainment of what you are seeking. A boarding-school is one of the easiest places in the world to squander time, yet it is one of the very best places to learn the value and effective use of time. When tempted to spend it in idle chit-chat, in the "empty laugh," in aimless walks, in social gatherings that are not mentally and morally uplifting, in story reading, in "mutual admiration," in faultfinding, assert yourself and say, "I can not afford thus to squander the stuff my life is made of," and attack your allotted task anew.

"Only let the moments be treasured."

Keep the Ear Single

Without the persistent exercise of self-control, community life easily plays havoc with the habit of attention — attention to one's individual task, and attention to instruction. Students in a boarding-school are necessarily brought into close association in their work, even the prerogatives of the private room having usually to be shared by at least one other. In the study-room, the classroom, the assembly-room, a little inattention by one easily spreads to others; some slight untoward incident tends to divert the mind from matters of vital consequence. Cast over all is the responsibility each one feels to carry out well each item in his daily program, so that the more important (to him) laps over onto the next without his consciously intending it so.

Yet we would not call these conditions unfavorable, but rather contributory to concentration of mind, if

only a conscious, positive, correct attitude is assumed toward them. The very self-discipline they entail, constitutes in fact an excellent preparative for contact with present-day conditions in life after school-days are over. In the world things are not made or regulated to our individual liking. We must pursue our calling without allowing ourselves to be shunted off the main line of duty by every or any incident that falls within the range of our senses. That student qualifies best to meet this standard in his subsequent career, who gives individual attention to his individual task during the hours of study; who keeps his mind intent upon the class-room instruction, whether it seems for the moment to be adapted to his special need or not; and who hangs upon the lips of the speaker in public service, especially when it requires some effort, lest golden words fall upon dull ears, and he lapse from his fixed purpose to keep his faculties under control.

Keep the ear single to the voice of your task and to every sound of instruction.

Cultivate the Prayer Habit.

The Christian student may as well expect to turn on the electric light

in his room with the main current turned off at the switchboard, as to think of daily receiving power to think and act right without maintaining an unbroken connection with the dynamo of heaven, through prayer. "Prayer does not bring God down to us, but brings us up to him." "Perseverance in prayer has been made a condition of receiving." Pray earnestly for repentance and forgiveness of sin, the cleansing of the heart, the purifying of the motives, the sweetening of the spirit, the love of unselfish service. But do not stop here; pray for concentration of mind; pray for capacity to receive, to assimilate, to retain; pray for singleness of ear, for a good understanding. But this is not enough; pray for help on to-morrow's algebra lesson, for skill in hoeing potatoes and washing dishes, for the elimination of everything coarse or offensive in personal habits.

"Men ought always to pray, and not to faint."

If good endings can be measured at all by good beginnings, write these few principles in your daily experience, and time will surely record that you not only started right, but that you ended well.

Make Them Feel at Home

BY ALMA J. GRAF

ONE of the first questions which those who are in charge of school homes ask themselves at the beginning of each school year is, How can we make the new students, especially the younger ones, feel at home in their new surroundings? What can we do to take their eyes off "home," and fasten them on the work about them? No one can realize what the first few days in a strange place mean to the boy or girl who has for the first time left the enjoyments of a well-

regulated home, but him who has passed that way.

We must begin to plan long before their arrival how to receive these and the other students. If we prayerfully "plan our work, then work our plans," our efforts will not be in vain. We can obtain from the recommendation blanks sent to the president the names of those who purpose to attend school. We can learn much about each one from the president, who has been in correspondence with

the students and their parents. If we should chance to meet acquaintances or relatives of a future charge, we can learn still more of what we ought to know. They will soon understand that we are definitely interested in the salvation and personal success of their loved one. When they once realize this, they will help every step of the way.

From these various sources we have learned whether the student is a Christian or not, learned the aim and ambition of his life; learned the age, the intellectual advancement, the good traits, the weak points; we have learned about the home life — about parents, brothers, and sisters.

We can now begin to plan for the individual student, for the approximate location of a room, for a congenial and helpful roommate. We can consequently meet these students as friends, not as strangers. We can converse about many things of interest to both. We can give helpful counsel and definite advice because we do know, and they seem to know that we know.

The annual calendar contains sufficient information on how to reach the school; but in one of the schools where I was a student, the location was far out of the city and hard to find; so reception committees were appointed to meet all trains on the day when most of the students were expected. This plan proved a decided success.

The first few days of each school year are the most important. At this time, respect, co-operation, and confidence are largely established. Every one, regardless of position or rank, race or color, talent or accomplishment, should be treated with an equal degree of consideration. To illustrate: No rooms are reserved from one year to the next, only under circumstances which are self-evident. Let the student select his room from several if it is possible. He will

quickly understand that the policy of the home is, "No respecter of persons," and "First come, first served." When this principle of justice is firmly founded, the petty jealousies, the unkind wrangles, in fact most of the unpleasant discords of settling and starting, will vanish like the dainty dewdrops before the warm rays of the morning sun.

When the student arrives, meet him at once if possible, take him to your room, make him comfortable — physically and mentally. The most important and natural subject for conversation is his school work. He usually has endless inquiries to make. Help him plan his studies and program. After a short visit, he will feel that he has found some one upon whom he can lean — a counselor.

After the student has chosen a room, keep him busy until he can unpack his trunk: this is the strategic moment. Place him under the special charge of a former student — a Christian, if possible, who will show him the campus and buildings, and introduce him to his fellow students. Show him where he can find the post-office, so that he can send a letter to loved ones, who never seemed dearer. Locate the bookstore, class-rooms, bath-room, and assembly-room. Also take him to the dining-room and unravel the mysteries of the European plan — if you use it — of ordering and serving food. I think it is true that all new students think most yearningly of mother and "home, sweet home," while being initiated into the dining-room customs. If you can give the new student his bearings during the first few hours after his arrival, so that he meets acquaintances and knows where to find the things he needs, he will not feel so strange and disconsolate. Helplessness and uncertainty inevitably lead to homesickness.

The first few open evenings before

the students can study,—if you have such,—should be provided with interesting and instructive entertainment, or with preliminary reading or study bearing upon the subjects they expect to take up.

The old students, the teachers residing in the school homes, the matron, and the cook, together form a strong body of workers who should always be glad and ready to help make the students feel at home.

Do you *live* for the important work

the Lord has given you to do? Do you *love* the souls of the young people under your charge, enough to lay aside your own work at any time, either day or night, to help when one is in a conflict? Do you find yourself frequently planning a successful career for each one in your family? Do you often pray for the erring? Are you as willing to serve as to be served? If you do these things, the students will surely feel at home with you.

Planning a Personal Campaign

BY ANNA KEELER MAWSON

AT the beginning of the fall term, the College Young Women's Christian Association planned a campaign among the new students.

When they met to discuss the best method of conducting it, the president said: "The secretary of the faculty has given me the names of all the girls in college. Suppose we divide them up among us, and make it a point to see that every one of them has been spoken to before our next meeting. We want to enlist every Christian among them to help us, and win all the rest for Christ."

The others readily agreed to this, and after careful consultation and prayer they separated, each member present carrying her list of names.

Nan Morrow found her list a comparatively easy one. Two were already members of the association, who had only to be told of the plans to be ready to do their share. Others had been earnest workers in their own homes, and been present at the meeting; and these were glad to join the Christian students in their campaign. But she could not at first find among the crowd of strange faces, the only remaining girl on her list. At last, some one pointed out Miss Conrad. There had been no introduction,

but that counted for little at the dear old "Mount." When Nan herself first entered college, a homesick "new girl," had she not found that the "old girls" had appointed themselves a committee of the whole, to make the lonely strangers feel at home as quickly as possible, with jolly self-introductions and all-round friendliness? Was she not an "old girl" herself now, and glad to follow the beautiful custom that cheered so many lonely hearts? But there was something in Miss Conrad's bearing that made her feel at a loss how to approach her.

One afternoon she went to class a little later than usual, and, as she entered the campus, saw Miss Conrad walking slowly along, just ahead of her. Here was an opportunity, but the time was short. She breathed a fervent prayer for divine guidance, then a few quick steps brought her to the side of the shy, wondering girl. "I believe you are Millicent Conrad," she said, "I am Nan Morrow. I've been wanting to meet you, so thought I'd just introduce myself." The surprised Millicent murmured something unintelligible, and Nan stumbled on, "We Young Women's Christian Association girls are anx-

ious to know which of the new students are Christians. Are you?"

"No-o," came the puzzled, hesitating reply. "Then won't you please think very earnestly about it, and try to give yourself to Christ? I shall be praying for you."

They were now at the steps, and the bell was ringing, so there was no time for more, and Nan could not tell whether Millicent was displeased or not. She was much dissatisfied with her attempt. Her words had been so abrupt and blunt, very likely she had given offense and done more harm than good. In vain she told her heart, "You asked the Lord to guide you; can't you believe that he did?" She fretted and worried over it until bedtime, and prayed almost in an agony, "O Lord, don't let my stupid way of rushing things do her any harm. Please over-rule it, and help

me, or some one else with more sense and tact, to bring her to thee."

So anxious was she for a chance to try again and do better, that she started for chapel rather early next morning. As she entered the college door, there stood a girl with glowing face, who reached out both hands and said joyfully, "O, I'm so glad you have come! I never thought much about being a Christian until you spoke to me yesterday; but you set me to thinking, and last night I knelt down and gave myself to Jesus. And I've been so happy, so happy, ever since! It seemed to me I just couldn't wait to tell you how happy I am!"

It was Nan's turn to be happy now, but through her joy sounded sadly the voice of her Master, "O thou of little faith, wherefore didst thou doubt?"—*The Epworth Herald*.

Health the *Sine Qua Non* of Education

BY HATTIE B. HOWELL

IN italics on the title-page of one of the little vegetarian cook-books I purchased in London, is the couplet,—

"We could live without poets, we
could live without books,
But how in the world could we live
without cooks?"

For over sixteen hundred years the entire population of the globe did live without books. We call that bookless race the antediluvian world. Giants of body and mind, they transmitted orally from father to son, and accurately preserved mentally, all the wisdom and lore of their time.

With the deterioration of the race has come the diffusion of knowledge by books. We who inhabit the twentieth century world know quite well that in the six thousand years of earth's existence there has never been a time when there were so many

books and periodicals and so many educational facilities as to-day. The ultimatum of public opinion in this generation has been that a child must be educated in books at any cost. Any parent in the United States of America who has kept his child out of school until the age of eight, tells of the fact either apologetically or with the air of a hero, assuming whichever rôle will appeal more strongly to the hearer. Whether or not the child could survive the process physically, has not usually been the chief consideration. If invalidism resulted,—well, the mental culture is supposed to be sufficient compensation.

Some way, as a result of the *system*, the perfect equation of a sound mind in a sound body is seldom realized. If time lasts long enough, there may come an emancipation day, when

education can be administered and acquired under health-producing conditions.

Teachers some time ago evolved from their experience the adage that all play and no work does not make for much better scholarship than all work and no play. As a result schools have multiplied amazingly to educate the hands as well as the heads of the rising generations.

The public-school managements of some of the large cities are alarmed at the appalling increase of disease among schoolchildren, and are slowly coming to realize that the out-of-door schoolroom which can cure disease could more advantageously be used to prevent disease.

All this is good. But I am looking for some other good things, in quest of which I have just finished rather a careful review of twenty-six denominational boarding-school calendars for 1910-11. I find the phraseology in these twenty-six calendars strikingly similar. Those features set forth as institutional advantages are largely the same: Daily religious instruction; profane and immoral youth not admitted; competent, God-fearing instructors; rural situations, perhaps; good libraries, with such a number of volumes upon the shelves; good laboratories, with modern equipment; scholarship plans; plenty of opportunities for the poor student to supplement his funds; a hearty welcome, and a homelike atmosphere to live in. A few hold forth the hygienic inducement of new iron bedsteads throughout; we shall hope that they are single beds, though the calendars do not specify.

From these calendars it may be learned what twenty-six principals of schools for the coming year consider important to the welfare of students. I hoped to find a few additional items, such as recitation-rooms well lighted and ventilated; students' rooms light and airy; sufficient facilities for each

a daily shower or bath; matron and cook thoroughly competent; food plain; diet simple, nutritious, abundant, always the best of its kind; sources of milk and water supply carefully watched; perfect sanitation; mattresses properly sunned and all dormitory appointments thoroughly renovated before the school opening; building and grounds thoroughly clean and orderly.

In the calendars one notices a few pictures of orchards owned by the schools. One does not wish to be skeptical, but doubts sometimes arise, after acquaintance with one school management which is reputed to show visitors its fine fowls, but does not inform its visitors that the eggs are sold, and that the students are fed storage eggs! At any rate one hopes these beautiful fruit orchards are not merely mercenary holdings, but really for the good of the students.

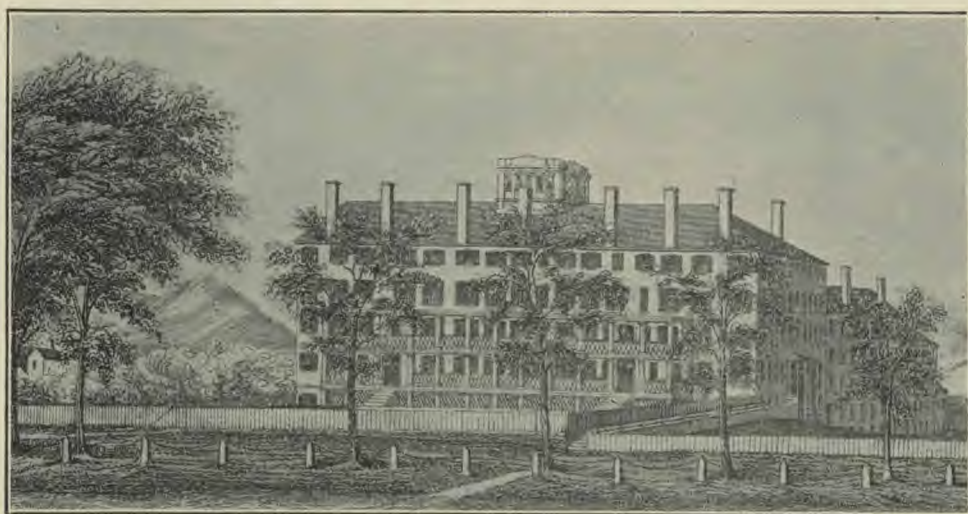
I stop to meditate. Can it be that the authors of these school announcements honestly think we parents are more interested in the intellectual and moral atmosphere of our children at school than we are to learn what will be their physical environment? One would not presume himself the one isolated individual who thinks of these things; one prefers to consider himself one of at least seven thousand in Israel who regard the physical well-being of their children of supremest importance next to their souls' welfare.

When the Saviour of mankind was asked to teach men to pray, he followed the same order that he did in his ministry: any poor suppliant was put in perfect health before the spiritual blessing of forgiveness was pronounced. Thus in the Lord's prayer we are taught to say, "Give us this day our daily bread," before we pray, "Forgive us our debts." The word "bread" in the Greek is the word always written to name the article

the petition calls for, and one does not feel like spiritualizing away the word the Great Teacher taught us to use to symbolize our temporal sustenance.

In these days of increased knowledge and display, it is for more than furniture, carpets, and counterpanes that we may well turn back to the days of our grandmothers and our great-grandmothers. So in my search for a school calendar which promises equal attention to the health of the body, soul, and mind, I turn over again the time-yellowed pages of the second announcement,

much health; but what can a lady do, unless she takes the attitude of an invalid, and seeks to do good principally by patience and submission? If a gentleman can not do his work in one hour, he may perhaps do it in another; but a lady's duties often allow of no compromise in hours. If a gentleman is annoyed or vexed with the nervousness of his feeble frame, he may perhaps use it to some advantage, as he attempts to move the world by his pen, or by his voice. But a lady can not make such a use of this infirmity in her influence over her children and family—an influence which must be at all times under the control of gentleness and equanimity. Much has been said on this subject, but enough has not been *done*, in our systems of education, to promote the health of young ladies. This is an object of special regard in this seminary.



MOUNT HOLYOKE SEMINARY IN 1837

published seventy-one years ago, of Mount Holyoke College, which you remember was first opened as a seminary in 1837. I shall read you two paragraphs from its pages:—

The value of health to a lady is inestimable. Her appropriate duties are so numerous and varied, and so constant in their demands, and so imperious in the moment of their calls, as will render this treasure to her above price. How difficult is it for her to perform all her duties faithfully and successfully, unless she possesses at all times a calm mind, an even temper, a cheerful heart, and a happy face! But a feeble system and a nervous frame are often the direct antagonists of these indispensable traits in a lady's character. A gentleman may possibly live and do some good without

The time is all regularly and systematically divided. The hours for rising and retiring are early. The food is plain and simple, but well prepared, and from the best materials. No article of second quality of the kind is ever purchased for the family, and no standard of cooking is allowed but that of doing everything as well as it can be done. The day is so divided that the lessons can be well learned, and ample time allowed for sleep; the hour for exercise in the domestic department can be secured without interruption, and a half-hour in the morning and evening for secret devotion, also half an hour for vocal music, and twenty minutes for calisthenics. Besides, there are the leisure hours, in which much is done of sewing, knitting, and ornamental needlework; and much is enjoyed in social intercourse, in walking, and in botanical excursions. This institution presupposes a

good degree of health and correct habits. But little can be done in this seminary, or any other, for those whose constitution is already impaired, or whose physical habits, up to the age of sixteen, are particularly defective. This institution professes to make no remarkable physical renovations. But it is believed that a young lady who is fitted for the system, and who can voluntarily and cheerfully adopt it as her own, will find this place favorable for preserving unimpaired the health she brings with her, and for promoting and establishing the good physical habits already acquired.

In Mount Holyoke Seminary the cooking was done by students. One might wonder how Miss Lyon made good her promise to the public of "doing everything as well as it can be done." Her biographer, Dr. Hitchcock, takes the institutional bread making as an example of her perseverance in the achievement of excellence:—

To a family of students, bread is emphatically the staff of life. Considering the quantity necessary for so large a family, the season of the year, and the manner in which the work was performed, no practical housekeeper will be surprised to know that the first batches proved sour, or heavy, or overdone, or underdone. Miss Lyon looked the difficulty in the face. "We have the best of flour," she said; "we can have good bread; we must have it." Selecting some of her most reliable pupils, she took the lead herself in the business of bread making, until her large family was regularly supplied with sweet, light bread. Not a teacher or pupil in the establishment had ever before seen a Rumford oven. She carried her portable writing-desk to the baking-room, and there, in a warm corner beside the oven, at such intervals as she could command, conducted at the same time her extensive correspondence, and watched the baking process. This she did for days and weeks, until she had learned herself, and taught her baking circle all the mysteries of this important operation. To her happy view, whatever was necessary to the health and comfort of her numerous family, was as vitally connected with the cause of Christ as direct labors for the salvation of souls. On those winter mornings, while it was yet dark and cold, she rose from her couch to watch the rising of the bread, with an eye as single to the glory of God as though she had risen to pray. In fact almost her every breath was a prayer. Although no one was ever more careful to secure set seasons for devotion,

she used to say that one could pray not only when on her knees, but while making her bed, if she had sufficient discipline of mind, and had trained herself to it. That baking-room was consecrated by many a prayer offered before daybreak on those winter mornings. With the simplicity of a child, along with her prayers for blessings on a lost and perishing world, she would also mingle requests to her Heavenly Father to bless her in the work of her hands.

One's mind naturally reverts to the childhood life which so pre-eminently fitted Miss Lyon for the domestic features of her remarkable teaching career. And from that the mind travels still farther back through the boyhood of the prophet Samuel, with its humble round of temple duties so painstakingly performed, to the day when Samuel's cook served a dinner in the prophet's parlor to Saul and the twenty-nine other guests. One enjoys fancying what kind of home and meal such a master presided over after those early years of burnishing and polishing the temple brasses and his thorough divinity training in the Mosaic laws of hygiene and sanitation.

Several of the twenty-six calendars referred to publish the following:—

If need be, a young woman can dispense with a knowledge of French and algebra or even of the piano; but it is indispensable that she learn to make *good bread*, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to home making.

The schools which make use of this quotation offer instruction in the three branches emphasized, from which we infer that they know "*just how*." It would hardly be permissible in this our day to learn one's trade in the presence of one's pupils, as Miss Lyon did. But she was the pioneer of the type of school after whose likeness the twenty-six schools in question were modeled. Manual-training schools had preceded her enterprise, but she always refuted the charge that hers was of that kind.

So we begin to run over in our minds what the baker, for instance,

of one of these institutions would teach. Probably his pupils would first learn to build a fire and to keep it going steadily, which is no trifle; for I understand that a professional hotel cook, who acquires his art in a hotel kitchen, is first apprenticed to the stove for several months, not being considered qualified for promotion to vegetable peeling, until he has become a practical, scientific stoker. Next our baker undoubtedly teaches his class to tell flours, and why it is better economy in the end to pay for spring-wheat flour than winter-wheat flour; the exact amount of liquid and yeast; the kinds of liquid that may be used; the proper temperature of the liquid for either summer or winter; that on account of the way flour is milled nowadays, potatoes and especially potato waters are better not used; that oil or butter or sugar should not be added, though if the yeast is poor, a little sugar helps the yeast plants to grow; that a little salt may be used; why salt-rising bread is less desirable than yeast bread; what yeasts are best; why sponge is better set in the morning than overnight; how to properly manipulate the dough; what size of loaf bakes most thoroughly in the center; why each loaf should be baked in a pan alone; the temperature of the oven, and how to cool bread properly; the diseases of bread, their source and prevention; and so on to the end of the indispensable and ancient art of bread making.

This bread question is one of the most vital in the matter of diet. Never to be forgotten is the nine months' experience of boarding in a school home where the business manager and the cook had entire control of the bills of fare and their preparation. In their zeal for diet reform, which in this case meant the exclusion of all dairy products from the meals, the question of kitchen hygiene became secondary. So the in-

vasion of ever-increasing hordes of roaches met no resistance. The mint, anise, and cummin were so diligently tithed, that the weightier matters of wholesome bread and proper nutrition were overlooked. Many of the students were stalwart sons of the soil, from Western ranches, who probably had never been conscious of their stomachs except when appetite announced the meal hour. In due time these stomachs became more assertive. Daily fare of poor bread, and butter made of raw almond meats and their skins ground up and mixed with cold water, reduced these brawny youth to a diet of zwieback. In a few short months they had become dyspeptics. The pitiable ignorance which in such a situation prompts one student to advise a fellow student to have a stomach test!

Scientific experiment assures us that a dog dies almost, if not quite, as soon on ordinary bakery white bread and water, as on water only. Bread is the staff of life to Western civilization. The rigorous life and toils which the masses of the Greek peasantry sustain happily on bread would appal an American. But to the righteous who live in the closing difficulties of earth's history, bread and water are the only food and drink assured.

While we desire our children instructed in the way of right-doing, we must not forget that so far as the human element is concerned, "practical right and good conduct are much more dependent on health of body than on health of mind." "The first wealth is health," as those know best who lack it.

The choice, then, of a school for our children to attend, must fall upon that institution whose religious life and scholastic resources are supported by the practical working out of the laws of health as taught by the good sense of our grandmothers and the science of modern times.

Indispensables and Essentials

BY JOEL C. ROGERS

AFTER spirituality and love for souls, which all give the first place in missionary work, some other things are essential. We often hear the anecdote of the veteran missionary's advising the young prospective that the *great* thing is *adaptability*, and again *adaptability*. Let us put this latter with the two former qualities, and call them indispensables. You will think of other marks of character which belong in this list. But let me name some that I shall call essentials.

THE BIBLE.—It is essential that the missionary know his Bible well,



LATEST OUT-SCHOOL OF MALAMULO MISSION, NYASALAND.
TEACHER AT THE RIGHT

and the message he is to teach, of course.

READING.—He should be able to read distinctly, and give the sense of what he reads.

SINGING.—In this accomplishment he should be well trained, certainly.

WRITING.—He should not be behind in this useful art.

TRADE.—Some trade or industry, well mastered, should be among his equipage for war.

ARITHMETIC must have its proper share in his working outfit.

APTNESS TO TEACH each of these indispensable things is most essen-

tial; for you have heard of Jeremiah and his wonderful bugle which was to call the nations to attention. It had one serious fault,—the owner couldn't blow it!

But there are the classics, science, mathematics, ancient history, logic, rhetoric, philosophy,—and the time would fail me to tell of the other great non-essentials, all being comparable to the outer polish and ornaments of the granite of the everlasting hills.

Give your boys and girls the plain things, mastered; send them into the white harvest-fields with plenty of ability and desire to learn. There they will soon master the other essentials, and the Lord of the harvest will add to their indispensables.

Do not gather from the above that any depreciation of culture in missionaries is intended. I speak of essentials, indispensables. Let some have the training of generals; other some, of officers; and many other some, of drilled soldiers. But be sure

that *all* of them *know* what they know, and know it well. Abstract theories and flourishes of this and that latest unknown method are not very essential, really not at all.

One may know much of ancient history, with "theory and practise" of ancient and modern pedagogues, while he is not able to teach the multiplication table or the plain A B C. The mission field is not a favorable place to learn how to teach children, or grown people. Brother, if you have not yet learned how to teach the common branches well, would you not think it really better to perfect

yourself in that, and then consider the mission fields, white already to harvest? And sisters, too,—give the Lord the best of your first-fruits before your time of harvest is past, and your summer ended.

Three years ago a boy came to our mission here, one of the heathen of the heathen villages,—naked, and as unlikely looking as boys are ever made. To-day he is ready for baptism. He is a man, a new man. He is leader in his Third Standard class of fifteen students. He began at the bottom of things; he is a rapid climber. At every examination for three years he has passed one hundred per cent in reading, spelling, and writing. Each examination has one hundred words.

He has been known to miss only two words in class tests in spelling during three years. He is as thorough in arithmetic, but not so "daring," his teacher says. You say, "He is a prodigy." No, we find a fair number like him. He oversees and makes butter in a dairy of fifty cows, running the separator and machine churn. In this, his work is like that in the schoolroom. The age of this boy is fifteen or sixteen.

What qualifications are required in the teacher for boys and girls of this sort? Our wise teachers will see the point, and will be quick to make the application. Many boys are dull. Much patience, with decision of character, are also *essential*.

Some of the Ways in Which One Famous School Made a Successful Beginning

[The story of the founding and early history of Mount Holyoke Female Seminary may be familiar to many of our readers. It will scarcely be questioned by any who are conversant with its early struggles and ultimate triumph over opposition and difficulty such as hedge up the way of every noble pioneer movement, that the principles which served as foundation-stones to this institution, and the purpose for which it was established and maintained; mark an epoch in educational advance in the United States. Certain it is that this school stands as the modern prototype for young women, of the system of schools represented by this journal, as their ancient prototype for young men, called the School of the Prophets, was established by Judge Samuel at Ramah in the days when the fundamental needs of our youth of the sterner sex were not so different from those of to-day. In these days of coeducation, a blending of the purpose and methods of these two archetypes, as strengthened by later

enlargement and adaptation to present conditions in society, should constitute the ideal school. What is said here is confined largely to the principles and methods adopted in the founding of Mount Holyoke Seminary, now Mount Holyoke College, as enunciated partly by Mary Lyon, its founder, and partly by those closely associated with her.

The school was first opened in the autumn of 1837, with four teachers, the enrolment reaching 116 the first year. The compilation here is made from two volumes on the life and labors of Mary Lyon, published in 1852 and 1858, and from "Women Who Win," by Thayer. In this rude outline of the first organized effort in this country to found a school of this type, the good things left out are more than those included. More may be given later. Most of the Italics, and all subheads, are ours.—W. E. H.]

A Definite Purpose

"MARY LYON was not more than twelve years old when she formed a

definite purpose to become a teacher, and that purpose was seconded heartily by her mother, brother, and sisters. She could not see exactly where the money would come from to pay for the extra schooling she must have, but a clear-cut, honest purpose always finds the way.

Social Status of Girls

"Girls were not expected to have an aim to be somebody at that time. Boys were expected to lay their plans to become farmers, carpenters, shoemakers, teachers, lawyers, doctors, or ministers; but girls were only made for marriage, motherhood, and housekeeping, and no purpose need be formed for that; they would become that anyway. But from her girlhood Mary never accepted such nonsense; *she was about fifty years in advance of the times on that subject.* She could see no reason why a girl should not know as much as a boy, and become as useful. Few people advocated female teachers, except for little children in summer-time. Most of the teachers should be males; and they were. Public sentiment drew the line; but Mary stepped over it, in her independence, and enthusiasm for knowledge.

The Boycott Broken

"At that time there was not a college for the education of females; the *higher* education of girls was generally discarded. But Mary advocated not only the *higher* but the *highest* education of girls. A little later, when she had become a teacher, she wanted to attend lectures on chemistry and other subjects at Amherst College, but she could not be admitted. It was preposterous, in the view of masculine educators, to allow a young woman to appear in the classroom with young men, although it was not a flattering compliment to the latter class. Mary was thought to be a doubtful gender to think of such a thing. Her genuine modesty was damaged considerably by her un-

womanly proposition, as it was thought. It is one of the great events of history, which no thoughtful reader should lose sight of, that she *completely upset the prevailing opinions among men concerning female education.* This is what she made happen; educators, professors, clergymen, and statesmen to the contrary notwithstanding."

Moderate Expenses

"The seminary was planned for the middle class, and therefore expenses were very low. The rich could send their daughters to costly schools, but a large class of girls could not be educated if the cost were more than from fifty to one hundred dollars a year."

"Could the expenses be reduced one third or one half, a great number who now almost despair of ever being able to realize the object of their ardent desires, would be made to rejoice in the possession of opportunities for instruction and improvement, which they would value more than silver or gold."

The General Plan

"1. Buildings for the accommodation of the school and of boarders, together with furniture and all other things necessary for the outfit, to be furnished by voluntary contributions, and placed, free from encumbrance, in the hands of trustees, who should be men of enlarged views and of Christian benevolence.

"2. Teachers to be secured possessing so much of a missionary spirit that they would labor faithfully and cheerfully, receiving only a moderate salary compared with what they could command in other situations.

"3. Style of living neat, but very plain and simple.

"4. Domestic work of the family to be performed by the members of the school.

"5. Board and tuition to be placed at cost, or as low as may be, and still cover the common expenses of the

family, instruction, and other needs.

"6. The whole plan to be conducted on the principles of our missionary operations; no surplus income to go to the teachers, to the domestic superintendent, or to any other person, but all to be cast into the treasury, for the still further reduction of the expenses the ensuing year."

"The domestic arrangements were peculiar in two respects:—

All Boarding Students

"First, all the pupils were required to room and board within the walls of the seminary. The nearest neighbor can not send a daughter thither, who does not conform to this regulation. It was adopted by Miss Lyon in order to exclude all adverse outward influences, to bring the scholars directly under the eye and example of the teachers, and to place all the pupils on the most perfect equality as to restrictions and privileges.

All Did Domestic Work

"The second feature peculiar to the seminary consisted, as has been seen, in having the domestic work performed by the members, so that no hired female help need be admitted. The amount of labor required, usually about an hour daily, she believed would give health, and instead of being a hindrance to study, would be a valuable means of mental as well as physical culture. At the outset of the undertaking in 1834, Miss Lyon had incorporated this feature into her project as one means of lessening the expenses of the school, and of gaining the attention, approbation, and assistance of the Christian yeomanry of New England. It has been seen that it was a cherished object with her, to establish a seminary where the pupils might be united in one family, and which might be so moderate in its expenses as to be open to the daughters of those whose means are limited. But as she dwelt

longer on this feature of the plan, she saw other and still stronger reasons in its favor, until the argument from the mere saving of expense sank, in her view, into comparative insignificance. She became thoroughly convinced, even before her own school opened, that *this plan was desirable, independently of its pecuniary advantages.*

A Noble Independence

"In a circular published before the school opened, she hardly alludes to the economy of the plan as a reason for its adoption. 'One object of this arrangement is,' she says, 'to give to the institution a greater degree of independence. The arrangements for boarding all the pupils in the establishment will give it an independence with regard to private families in the neighborhood, without which it would be difficult, if not impossible, to secure its perpetual prosperity. The arrangements for the domestic work will in a great measure relieve it from another source of depressing dependence—a dependence on the will of hired domestics.'

Domestic Work a Sieve

"To her friends she used playfully to say, that 'the domestic work would prove a sieve that would exclude from the school the refuse, the indolent, the fastidious, and the weakly, of whom you could never make much, and leave the finest of the wheat, the energetic, the benevolent, and those whose early training had been favorable to usefulness, from whom you might expect great things.'

"*This feature was entirely original with Miss Lyon,* and was much objected to by many of her judicious friends, some of whom dared not recommend her plans while this scheme formed a part of them. On the other hand, it gave the plan most interest with a large and highly respectable class of the community, and it was, no doubt, one of the most successful arguments employed in obtaining

funds and other valuable assistance.

Plans Put to the Test

"The time had now indeed come in which her theory was to be put to the test. Here were eighty pupils to be fed, the food to be cooked with their own hands, and a mansion ninety-four feet by fifty, with its halls and staircases, to be kept in order, while the appurtenances and utensils for housekeeping were incomplete and untried. A scheme was to be tested without any previous experience, and in the face of many predictions of failure.

Domestic Department First

"Fully determined to quiet objectors and satisfy donors, Miss Lyon at the outset gave to the domestic department her first and chief attention. It was comparatively easy to find a lady to whom the literary interests of the institution could be in a great degree confided, but on no one but herself could she rely for setting in happy and harmonious motion the complicated wheels of the domestic and culinary departments. Although she had never been a proficient in household work, and for more than a dozen years had been entirely out of practise, she not merely gave her time and strength to planning and superintending it, but also, when it was necessary, labored diligently with her own hands. She esteemed nothing as drudgery which the exigencies of the institution required of her.

Adjusting Conflicts

"None but those who have known from experience can appreciate the brain work required in adjusting a time-table to meet the studies, the recitations, and the housework of a family and school conducted on the principles of the Holyoke Seminary. Miss Lyon had the tact of an Elizabeth in discovering what everybody was good for, and the skill of a Napoleon in finding her generals and putting them in their right places.

But then it would happen that the very best person to aid in preparing the dinner was in the geometry class that recited at eleven o'clock. What was to be done? It was easier to alter the time of a recitation than to find a competent person to take the scholar's place on the dinner circle, or to change the dinner hour. But when the recitation hour was altered, some one else might be incommoded, and another change must be made. Never had Miss Lyon had more frequent use for her wondrous power of invention. Yet her resources proved inexhaustible. When for the twentieth time the literary and domestic departments interfered with one another, she set herself for the twentieth time to readjust her time-table with as much cheerfulness as she had constructed it at first."

Spirit of the Students

"A noble band, as has already been implied, was that which gathered in those halls that first year: young maidens of lofty aims, noble impulses, and steady devotion to Christ and his cause. The Lord magnified his handmaid in their sight, and helped them to see with her eyes the importance of her plans, and to enter into the work with a zeal scarcely second to her own. How did they delight to rally round such a leader! Imbibing her spirit, their ambition was not so much to learn the greatest possible amount from their books, as to vie with one another in the noble strife of self-denying labors and sacrifices for the good of the institution. In every strait; some could always be found ready and glad to put their shoulders to the wheel. As Paul was no less an apostle when stitching the canvas for a tent, than when writing the Epistle to the Romans, so they, instructed by their heaven-taught guide, felt themselves no less the children of a heavenly King when employed at their domestic work, than when worshipping in his courts. The

love of Christ constrained them as much in the one case as in the other."

A Financial Success

"The care of bringing the expenditures within the receipts, fell also on Miss Lyon. She had insisted, against the advice of the trustees even, on having the charge for board and tuition placed at sixty-four dollars per annum, a little more than half the expense at —. Provisions were higher that year than previous years. Never did financier more carefully manage and economize his resources. She looked well to the ways of her household to see that there was no waste, and that the most was made of everything. She succeeded. A home at the seminary and two hundred dollars a year, was all that she could ever be induced to receive as compensation for her services. She meant that missionary self-denial and economy should be exercised by all who had anything to do with the school; and she set the example herself.

Course of Study Three Years

"Let it not be supposed that Miss Lyon's labors this first year were limited to the domestic and financial concerns of the institution. She matured a course of study, watched the recitations, directed individual scholars in the selection of their studies, criticized compositions, instructed the middle class in chemistry, performing with them a course of experiments, and taught several other branches."

"The course of study as laid out by Miss Lyon occupied at least three years. The pupils are arranged according to their attainments in three classes, denominated junior, middle, and senior. The requisites for admission to the junior class amount to a good common-school education, and pupils are admitted only on a

thorough examination. The course of study coincides very nearly with that pursued in our best colleges, with the exception of Greek, the more difficult Latin authors, and the higher branches of mathematics.

Three Studies Allowed

"As a general rule, Miss Lyon did not permit any scholar to pursue more than three new studies at the same time. The recitations occupied half an hour to an hour each. The teachers endeavored by weekly reviews to fix permanently in the mind the knowledge acquired. 'It takes longer,' Miss Lyon would say, 'to learn a lesson for a lifetime than for a week, but it is the best economy to give it the extra attention necessary to make it a sure and lasting investment.' The standard of recitation held before the pupil from the first, has been unfailing accuracy, and a large majority attain it. No prizes are ever offered, nor appointments held out to the gifted and ambitious. The great motive presented to the scholars is their accountability to God for the right use of minutes and hours. As a general rule, they are so anxious to advance in knowledge, that they need much oftener the exhortation to let their moderation be known, than to redeem the time.

Missionary Zeal Kindled

"Nearly all the scholars of the first year were professing Christians. Miss Lyon often regaled her own soul and theirs by unfolding to them *the riches of the gospel of Christ*. Then she would spread before them as on a map, in glowing colors, *the wants of a perishing world*. Again, by strong appeals, she would in her own irresistible manner, unlock the fountains of emotion, and kindle in their hearts the high purpose of consecrating themselves to the interests of the Redeemer's kingdom."

EDITORIAL

Notes

NOTHING casts a brighter prospect before the newly arrived student than a pleasant reception. "'Tis sweet to know there is an eye will mark our coming." It is a prime essential in both teacher and student to getting started right, and, as an old law maxim says, "The principal part of everything is the beginning."

HERE is a sample of how Mary Lyon used to welcome students:—
"The grasp of her hand, the light of her eye, and the tones of her voice went to the stranger's heart, as, on learning the name, she said, 'O yes, Miss Reed;' or, 'Miss Bailey;' or, 'Miss —, I know you; I was expecting you; I am glad you have arrived. Miss Whitman, who has arrived before you, will show you your room; and you can take off your things, and then come down-stairs, and we will give you something to do to help along in our great work. We are all bees here — busy and happy.'"

PROPOS of the real purpose in students' spending nine or ten months a year in school, and of the importance of their making it their first business during that time to provide in every possible way against their future need, is the following unique expression of Samuel Phillips's desire in founding Phillips Academy, Andover, the oldest of American preparatory schools, in 1778. He wished it to be "a place for instructing youth not only in English and Latin grammar, writing, arithmetic, and all sciences whêreïn they are commonly taught, but more especially to learn [sic] them the Great End of the Real Business of Living."

It is interesting in this connection to learn that a visitor to the Phillips Academy, at either Andover or Exeter, in those early days, would have found that "most of the boys were working their way as they went, raising vegetables to help pay their board, bundling up as if for a sleigh-ride on Sundays to listen to three sermons in an unheated church, and on Monday reciting what they could remember of these discourses."

SUCH rigorous moral discipline as our Puritan fathers gave their sons might not seem very attractive to the modern student. It is nevertheless indicative of the estimate placed in those days upon religious instruction as an indispensable part of education, and in particular of the esteem in which the ministry was held, in contrast with the tendency of our times to undervalue its importance and dignity; for we are told that those were days "when sixty per cent of the graduates went into the ministry, and the triennial catalogues announced (in Latin, of course) that names of ministers of the gospel were printed in Italic letters, as indicating superior rank and influence in life. Nowadays the percentage of ministerial graduates is perhaps one or two." Let no one regard it an anachronism to encourage young men in these times to choose the ministry as a vocation, to make full proof of it, and to give themselves wholly to it. Such a course would be well-timed.

W. E. H.

Not a Question of Sex

IF the complexion of this number seem to any one to have a decidedly feminine cast, it need only be said — not apologetically, however — that it was not designedly so, for we ourselves did not observe it till the copy was largely in the printer's hands. Five men were invited to contribute to this number, but not one got his matter in on time for use.

To tell the plain truth, the making up of a number of the journal is not a question of sex; it is a question of excellence of content, literary quality, and — sometimes of promptness in response to a request for matter.

It came nearly being a question of sex when Mrs. Ella Flagg Young was elected president of the National Educational Association in Boston last July, to the embarrassment of Mr. Z. X. Snyder, the opposing candidate, and his supporters, by a majority of 617 to 376. Mrs. Young is not only the first woman to be chosen president of this body, but it is the first time in the forty-eight years of the association's existence that the person named by the nominating committee for president was not elected. The despatches say that the election scenes were "highly exciting and rather disorderly." Perhaps the participants may be pardoned this time, owing to the rather extraordinary issue for an educational body and to the unprecedented outcome.



MRS. ELLA FLAGG YOUNG

Only about a year ago Mrs. Young was chosen superintendent of the Chicago schools. The practical nature of her work there is suggested by her activity in promoting the interests of domestic science in the public schools. A few days ago she asked the board of education to install kitchens in all the schools where household arts are being taught. Her basis for this request is that "more kitchens are needed in Chicago, not to feed the masses, but in which to educate the classes of girls who in a few years will be the housewives of the city." There are about two hundred fifty of these schools, seventy-five of which are already equipped with kitchens.

Of the importance of domestic science in education and of the progressive attention being given it by educators, Mrs. Rorer, director of the Philadelphia Cooking School, wrote as far back as 1903: "It has been

fifteen years since I published my first [cook] book; during this time I have seen the art progress from 'fancy cookery' to the highest type of domestic science. It has found a permanent place in the curriculum of our public schools, where it has been most valuable as a means of mental and moral training, as well as useful for the individual in home keeping or obtaining a livelihood, all of which tend to, and aid in, the development of industries. To fit students for living should be the main object of public education."

But Chicago's advance is not confined to domestic science, for she is now building fifty new schoolhouses, at a cost of one hundred eighty thousand dollars each, every one of which is to have "a gymnasium, a swimming pool, a playground, and manual and domestic economy outfits." Better still, Chicago recognizes that it is impossible to run all pupils through the same groove.

If the daughters of Israel can contribute to a fuller realization of the real object of education, which it is becoming more and more evident to even the conservative that they can, then give them room, and let the test of leadership or service or compensation not be a question of sex.

W. E. H.

Choose a Vocation

THE choosing of a vocation is one of the great problems to be solved in every man's life. Every one expects at some time to make the choice that will mold his subsequent plans and determine his life-work. To some a very pronounced taste or marked aptitude determines early in life what this calling shall be. Some are seemingly compelled by circumstances to follow a certain occupation or profession. Others have the choice made for them by strong parental predilection or solicitude, before they reach a suitable age to decide for themselves. Still others find their own preferences vague and ill-defined, although the matter may rest largely or wholly in their own hands. All are, or should be, more or less open, in a question of so great moment, to the counsel of their seniors in age and experience.

TWO ESSENTIAL CONSIDERATIONS

Two essential considerations enter into this important decision; namely, that of personal fitness and tastes, and that of the most pressing need of society about us. For the Christian there may be added to these a third, the divine leading. Since, however, this one is a guiding influence in all the activities of the Christian, and since it can hardly be reckoned as acting out of harmony with the other two considerations in the matter of a vocation, we need not dwell upon it here at length. It is important to say thus much, that the divine call sometimes ignores personal taste almost, if not quite, entirely, and to the individual himself often seemingly disregards personal fitness. In this connection it should be borne in mind that our tastes are susceptible to change, are amenable to education. It is possible to acquire a liking for things that were once uninteresting to us, to

learn to enjoy what is now distasteful. Sometimes mere acquaintance with a new thing arouses an interest, an interest creates enjoyment, and enjoyment forms the taste. A change or modification of our present likes and dislikes may mean advancement in the right direction; therefore a divine call, being as paradoxical as are many Scripture teachings, may cross our present tastes at a very sharp angle, and at the same time elevate, refine, and intensify them.

As to personal fitness, this is a question so subtle and almost mysterious in its nature, so subject to influences brought to bear upon it, that it is often hidden to the eye that can look but little deeper than the "outward appearance," and requires the penetrating discernment of Him who "looketh upon the heart"—upon the inner thoughts, the latent possibilities, the touch-springs of action—to determine unerringly the calling which will draw out the best there is in us and make us of the highest service to our fellows. Moreover, this same far-seeing Wisdom often calls us to a greater work than our present attainments can compass, this for the very purpose of stimulating us to our best efforts, and of teaching us to lean harder upon "Him who hath called" us. If then the divine leading should not seem in keeping with our own estimate of our personal fitness, whether it appear to be above or below that estimate, is it not possible,—is it not certain that a new vista of knowledge is opening to our view, and that a higher, wider plane of action is to be discovered just beyond the horizon of our present limited experience? And is it not far wiser to spend the latter years of school life in diligent effort to adapt our fitness to a specific calling, than to seek after school-days are over, to adapt our calling to our fitness?

Humanly speaking, a student is not always the best judge of his own powers. Left to his own judgment and taste, he may grope about for a long time before finding his true place of greatest usefulness. For this reason he will do well to seek and weigh carefully the counsel of teachers and others of wider, riper experience and observation. If there are any usable potentialities in us, if any hidden talent undeveloped, will anything stir them to activity and growth more than a specific aim, and untiring, painstaking effort to qualify to meet the standard implied in its successful realization? If not, then the early choice of a vocation will economize time and energy in qualifying for it, and will bring into the field of the world's need a larger number equipped for effective service.

The second essential consideration in choosing a vocation—the most pressing need of society about us—is of equal importance with that of personal fitness. Where, among those who are devoting their lives to the uplift of humanity, to the bringing of many sons and daughters of mankind to the feet of Christ, are the ranks the thinnest? What points of attack, what fortresses of evil, are seemingly the most formidable? When a nation is in danger from an oncoming foe, its bravest-hearted men rally round the flag for its defense, and for aggressive warfare into the land of the enemy, reckoning all other considerations, at other times primary, now only secondary in importance to the present issue. "There is a tide in the affairs of men, which taken at the flood, leads on to fortune

[success].” There is a seeming ebb and flow, a battle and a march, a storming of the stronghold and a sleeping on arms, to every movement for righteousness and reform.

AN IMPERATIVE CALL

The crest of the social tide seems just now to have reached the cities. The seekers and savers of human souls must enter these populous centers, where families are literally stored in cellar and garret or pigeon-holed in tenements many stories high; where men and women are faring sumptuously every day in mansions and palaces, sitting down to eat and drink, and rising up to play; where wealth and greed know naught but to gather usury, to effect a combine or a “corner” or a political cabal; or where grim poverty toils sleepless hours for a pittance, begs the crumbs that fall from the rich man’s table, culls over the scrap-heap, or gathers coal waste in the freight yard.

To the Christian worker who wants to use his strength in the place of greatest need, who is willing to attack the most difficult of gospel problems, who can look daily upon the frightful mien of vice without becoming familiar with her face, who can endure hardness as a good soldier, steadfast unto the end,—to such, the cities call loudly for help.

Dear student, will you not look upon this need of society, this part of the field, at home and abroad, and give it proper weight in the choice of your vocation? It will require maturity of mind and experience, but you can begin to build now. Special training-schools for workers must be located in the large cities, but this will not suffice.

Cultivated intellect is now needed in the cause of God, for novices can not do the work acceptably. God has devised our college as an instrumentality for developing workers of whom he will not be ashamed. The height to which man may reach by proper culture, has not hitherto been realized. We have among us more than an average of men of ability. If their talents were brought into use, we should have twenty ministers where we now have one.

Aside from a thorough knowledge of the present-day gospel message, three requisites stand out prominent for the workers in a large city—unsullied character, cultivated intellect, and mature experience. It may not always be possible to unite these three in one, but the first is indispensable, the second is your burden while in school, the third will grow with time. The imperative call is for an effective ministry.

Young man, do not hesitate to make the ministry, this high calling, your calling. True, competent teachers and physicians are needed, and needed greatly, and these honorable vocations may lend attractions to you; but do not fail to consider, Where is the greatest need of society just now? Form your Timothy Band, and study to show yourselves approved unto God, workmen that need not be ashamed before the astute scholar, the vain philosopher, the caviling skeptic, because of rightly dividing the Word.

Young women, efficient teachers and nurses are needed, greatly needed; but do not forget to consider that the Bible work from house to house started twenty-eight years ago, must be renewed and strengthened, city missions must be revived, the strongholds of iniquity must be compassed about. “The Lord gave the word: great was the company of those that published it.” Among that company must be daughters, polished after the similitude of a palace.

W. E. H.

A Protracted Convention

WHY not have a protracted convention? For the first time we have the means for carrying out the idea — an educational journal. A convention of educators, like a convention of any other kind, is capable of accomplishing a vast amount of good. The permanency of this good depends upon the faithfulness with which decisions are carried out, and upon the further study of debatable questions, which is stimulated by the discussions of the convention.

We have already expressed in these columns the conviction that the convention of last June "will help mark more distinctly the present history-making epoch in educational advance." How much it will help in that direction will be measured by the use we make of the conclusions reached, and by the earnestness with which we continue to study questions projected there and important allied problems. Is it not possible, by diligent follow-up work, to make this convention of far greater and more lasting benefit than any of its antecedents? Can we not so occupy the interval between this one and the next that the latter will find us on vantage-ground for more effective work? We are persuaded that it can be done.

One important requisite to a successful convention is plenty of time to prepare for it. If we could know at one convention the date of the next, it would be a great help. Can we not at least so use this journal in discussing live problems that when the time comes for the formulating of the next convention program, its salient features will have been largely determined as a result of our protracted convention? The parts can then be assigned three to six months beforehand, and about twenty days' work be accomplished in the usual ten days. It appeals to us that the possible results are worthy the endeavor.

We have therefore made a beginning in such work in this number under the heading "The Convention," which please see. Like the old-time "protracted meeting," we shall keep it up as long as the interest continues.

W. E. H.

PROSPECTIVE ARTICLES

- Effective Team Work on Our Faculties
- Our Attitude Toward Other Schools and Educators
 - I. Duties and Privileges of a Preceptor
 - II. Duties and Privileges of a Preceptress
- What Shall We Do With Thanksgiving and Christmas?
 - The Daily Program
 - Winter Industries
 - Standards in Bible Teaching
 - The Mathematics of Manual Training
 - Aims in the Teaching of History
- Shall Our Students Attend Sociables and Public Assemblies?
 - School Evangelization

THE CONVENTION

Let Us Keep Our Resolutions

BELOW are given part of the actions taken at the Berrien Springs convention. These have been selected with special reference to their fitness for study and application at the beginning of the new school year. It is hoped that every responsible educator will conscientiously put these resolutions to work so far as they can be applied to local needs. There is strength in uniformity as well as in unity. The raising of the same standards in different parts of the country is very suggestive of the oneness of purpose that characterizes the work of our growing school system.

While some attempt at classifying these actions has been made, it is apparent that the section titles have not been used exclusively inasmuch as quite a number of resolutions of a general character were introduced from the floor of the convention. To avoid giving this presentation so strong a smack of the formal report, the conventional "whereas" is omitted, and the reader left to supply the "resolved" mentally:—

Educational Standards

1. That a unit of work in our schools above the eighth grade represent the work done in thirty-six weeks of forty-five-minute recitations, or its equivalent.

2. That studies pursued in the primary school be regarded as elementary, for which no credit shall be allowed in any other than corresponding grades.

3. That our training-schools require for entrance the work given in the syllabi to be published; that the visiting committees already provided for in each union conference use these standards in accrediting lower schools; and that it be mutually arranged between the training-school and the lower school that if in the work given in any particular subject the standard can not be reached in the lower school, the work be completed in the training-school.

4. That each college be authorized to add to the list of electives published, according to its individual possibilities, and we suggest an alternating system for the higher studies.

5. That four literary studies and one industrial study be considered full work for the student.

6. That great care be exercised by our training-schools in giving credits to students for work done outside of classes, requiring that such shall have received their instruction from competent teachers, and not while pursuing full work in school.

7. That full work for college teachers be four full literary studies and one industrial study, or five full studies for those not engaged in industrial work.

8. That the laboratory subjects—physics, chemistry, biology, botany, and zoology—be given the equivalent of five periods a week, and be arranged as follows: three single-class periods a week, for didactic instruction, with laboratory work covering two double-class periods a week, the latter being reckoned at one half its actual time.

9. That we urge upon all our educators the value of establishing the weekly prayer-meeting habit with the students, as a part of their education.

Administration

1. That the presidents and principals of our schools consider the responsibilities resting upon our preceptors and preceptresses, and that their literary burdens be lightened, that they may better accomplish the important work of the school home.

2. That outside students be under the same general regulations as the home students.

3. That families living near our schools who provide homes for non-resident students be asked to sign an agreement in harmony with the regulations of the school.

Bible and History

1. That special efforts be made to do thorough work in Bible study, according to definite standards and recognized pedagogical principles.

2. That we urge our history and Bible teachers to hold up a high standard of accuracy, giving attention to the authority for all facts taught, and encouraging careful research and investigation of sources.

English

1. That, since many students lack ability to read, punctuate, spell, capitalize, con-

struct, and otherwise use correctly ordinary English in both oral and written form, we make special efforts to correct this evil by giving frequent tests in these subjects, and by refusing to give full credit to students who are deficient in the essentials.

2. That in all English teaching, emphasis be laid on fundamentals: grammar, spelling, punctuation, capitalization; that in composition, practise be held paramount to theory; that in literature, the writings of authors be given more attention than the biographies of authors.

Languages

A. ANCIENT

1. That in both ancient and modern languages, the aim of the teacher be to give the student direct contact and acquaintance with the language, using the grammar as an aid to this end, rather than making the grammar an end in itself.

2. That in ancient languages, prose composition be reduced to a minimum, and in its stead a larger amount of reading be done.

3. That to this end, simple connected reading be introduced as far as possible.

4. That in both ancient and modern languages, adequate attention be given to training the ear to familiarity with the sound of words and phrases, by requiring the student to drill much in reading aloud matter whose content and structure have become familiar.

5. That, since the Bible is a treasure-house of literature, and since the use of a text-book whose content is familiar to the student facilitates his progress in the language, a suitable use of the Bible may be made in modern as well as in ancient languages.

B. MODERN

1. That formal translation into English be minimized.

2. That in the first and second years we encourage original composition, in the place of translation into the foreign language.

3. That the teacher seek to enable the student to think in the foreign language as far as possible, and that a moderate amount of conversation be introduced to this end, with the purpose of conducting the class work in the foreign language as early as consistent.

4. That in the third year much attention be given to the translation of simple, connected English into the foreign language.

5. That students be urged to take at least two years' work in any language which they may take up.

6. That the teacher seek to connect his work in a given language with the country and people using that language, for the purpose of stimulating missionary interest.

Industrial Education

1. That, since in general it is impossible for any one school to give successfully all

the industrial studies suggested in the course, we emphasize the necessity of giving character to the work we do offer, rather than attempting to teach every subject mentioned.

2. That all our schools require the home students, in addition to industrial class time, to work not less than two hours a day, or twelve hours a week, as a part of their education and regular school expenses, for the following reasons: —

(a) To provide a well-balanced education.

(b) To equip our youth for the practical duties of missionary service.

(c) To encourage in students the spirit of joining with the teachers in bearing the financial burdens of the institution.

3. That our schools install such industries as will best equip the student for missionary service.

4. That the hours devoted to industrial class instruction be not reckoned as a part of the twelve hours' manual labor required of all students, and that, by way of reciprocation, the students be not charged extra for industrial education.

5. That such industrial laboratory work as may be required by the superintendents of the various industrial departments be counted as a part of the twelve hours' required work.

6. That one unit of industrial credit be allowed to such students as take three hours' class instruction, combined with at least three hours' industrial laboratory work a week throughout the year, in addition to the regular time spent in the preparation of lessons.

7. That students working all their way be permitted to carry two studies, and be excused from the two hours' industrial work.

8. That students be given as high as two industrial units in one line of work.

9. That the sewing departments of our schools provide such models to be exhibited at the beginning of the school year as will assist teachers and students in preparing plain, neat, and healthful dress; and we further urge that all our teachers set a proper example before the students by themselves adopting healthful dress, in harmony with instruction that has been plainly given us.

Normal Training

1. That, since our normal departments, as at present conducted, are a new feature of our training work, and, therefore, have little or no equipment, we urge upon our college boards the providing of proper equipment for this department.

2. That we ask all the heads of departments in our colleges to co-operate with the normal departments in training teachers for intermediate schools and academies.

Medical Training

1. That our advanced schools give a thorough course in the technic, principles, and practise of hydrotherapy, and provide a field trainer, who shall direct the work of the students in obtaining a practical field experience in giving Bible readings, and in other lines of gospel work.

2. That, since it is required of medical students that they present recognized credits for entrance into medical schools, our union conference educational institutions secure as soon as possible from their State board of medical examiners or regents, recognition of the premedical work offered by these schools.

Music

1. That sight-singing be systematically taught in grades one to eight, and that this work be required before graduation from the academic course.

2. That one unit of music be allowed as an elective; the place in the curriculum, and the amount of the work which shall constitute a unit, to be determined by the faculty.

Training of Workers

1. That attention be given to the study of all lines of Christian work in the school, and that as far as possible we provide practical field training in Bible work, Sabbath-school work, young people's work, canvassing, and other lines of gospel work.

2. That efforts be made to develop and train Bible workers,—

(a) By the judicious use of Bible-reading methods in the regular Bible classes of our schools and sanitariums.

(b) By the organization of Bible-workers' classes in our training-schools.

3. That there be provided for the ministerial course a proper amount of actual experience in evangelistic lines, and that this be required for graduation.

Degrees, Diplomas, Graduation

1. That elective studies be permitted to the extent of one half the work of the last three years of the college course, thus allowing the student to specialize in harmony with the department of work he may have decided to enter; and that only the A. B. degree be granted at the close of the course.

2. That the elementary normal course follow the work of the tenth grade, on the completion of which a two-year normal certificate, recommending the teacher for two years in our primary schools, be granted; and that a normal diploma be granted to students completing the advanced normal course, the prerequisite of which is the academic course.

3. That, since the terms "junior" and "senior" are properly applicable only to those taking college courses, these terms be

not applied to intermediate and academic students.

4. That, since the early organization of classes tends to divide the school into competitive social groups, and to break down the feeling of social unity so much to be desired in the education of Christian workers, therefore classes in our intermediate schools and academies do not organize until the last term of the closing year, and that in our colleges prospective graduates do not organize until the senior year.

Foreign Schools in the United States

That we as a convention express our hearty indorsement and approval of this new department [Foreign Schools in the United States] in educational lines, and extend to our brethren in the foreign schools our hearty sympathy and moral support.

The Elementary Course of Study

[In presenting herewith the first advance convention topic for consideration, we feel impelled to say a few words which are intended to apply not only to this one but to all of like nature in the future. In the first reading of this article the live educator will see good reasons why the important change in the elementary course here proposed, should or should not be made. If he has not time to do more, let him at least jot down on the inspiration of the moment, his reasons, pro or con, and send them in to us. We promise to make good use of them. It is neither wise nor politic, as a rule, for a few to decide leading questions; but it is highly proper for any number soberly to project them. The thing proposed in this article has been studied with much care and prayer. We appeal to our teachers especially, to give it and its successors the attention they deserve. Many a good thought is lost to others because it dies in the thought. Reader, do not let yours thus die, for we need it, and we want this feature of our magazine to become a strong and decidedly profitable one.—Ed.]

FOR a long time many teachers who can not be satisfied with anything short of thorough preparatory school work have felt that our elementary course of study as now planned contains weak points which make the best results well-nigh impossible.

As we begin the year's work, let us examine the course, and see wherein the weakness lies, and determine, if possible, how to correct it.

The course of study naturally di-

vides itself into three sections—primary, intermediate, and grammar grades. The primary includes grades one, two, and three; the intermediate, four, five, and six; and the grammar grades, seven and eight.

An elementary course arranged for a symmetrical education must provide for the physical, mental, and spiritual culture. It should give the elements of an education in all branches of study. It should arrange them in pedagogical order, and in such a way as to secure a natural, steady growth of all the powers. It should provide sufficient work to tax the powers; but at no time should it crowd the pupil beyond his ability to perform his work in a creditable manner. Does our present course of study meet the standard?

In considering this let us view the course by sections. First, the primary section, including grades one, two, and three:—

Oral Bible and Nature
Reading, including Language and Spelling
Manual Training, including Physical Culture, Numbers, and Art
Penmanship and Music

This provides in a well-balanced way for the physical, mental, and spiritual development of the child. With this simple and natural line of work, the child enjoys the activity that brings substantial growth without being distracted and hindered in his progress by a multiplicity of subjects.

Let us next examine the intermediate section, which includes grades four, five, and six:—

Bible
Nature
Reading, including Language and Spelling
Manual Training, including Physical Culture and Art
Arithmetic
Penmanship and Music

Here again we find a progressive, well-balanced course, consisting of four subjects, an industry, and two

drills. The pupils in these grades have learned the art of gathering thought more or less independently from the printed page. Their range of understanding has enlarged so that they are able to give double attention to Bible and nature, to manual training, and arithmetic. The amount of work has grown with their ability to think and do, and yet is kept within such bounds that their capacity is not overtaxed.

The next, or grammar grade section, includes grades seven and eight. Its course is as follows:—

SEVENTH GRADE

Bible and History
Advanced Geography
Physiology
Grammar
Arithmetic
Spelling
Manual Training
Penmanship and Music

EIGHTH GRADE

Bible
United States History
Reading
Grammar
Arithmetic
Spelling
Manual Training
Penmanship and Music

From this we notice not only a full line of subjects, but subjects for the most part that require hard study. We also notice two subjects crowded into the Bible in grades seven, each one of which should receive a year's study, and the entire subject of advanced geography attempted in one year, while most pupils seem to require a longer time. We further notice the absence of reading, and from both grades, of civil government and art.

In these grades we find pupils who have reached a critical age physically as well as spiritually. To plan unwisely now is to undo to a great extent the work of preceding years, and to impair seriously the foundation for future work. In these grades the pupil is finishing that stage in his education which is called the elemen-

tary or preparatory work. It is the foundation for all his future education. If well done, he already has a liberal education. If poorly done, no amount of future schooling can remedy the defect. He is hopelessly maimed so far as his education is concerned. Unfortunately, it seems to be the cry of the age from both unwise and ambitious parents and, from inexperienced youth, to hurry over this most important of all periods in educational life.

But we are repeatedly cautioned against the cramming tendency of the schools of our time, and against the evils of neglecting to do thorough work in the common branches, as illustrated in the following words:—

The common branches should be *fully* and *thoroughly* taught.

So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them *master* the lower. This is too often neglected. Even among students in the higher schools and the colleges, there is great deficiency in knowledge of the common branches of education. Many study elocution with a view to acquiring the graces of oratory, when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter.

A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement.

If during these early years a pupil fails to become thoroughly proficient in "the three r's," reading, 'riting, and 'rithmetic (and we might include spelling),—he will go hobbling along in English and mathematics in spite of the most faithful and persistent efforts of college professors. If he does not get his bearings in nature study, geography, and physiology, his whole future field of science will suffer. If he does not get hold of right principles in history and government, he will work to disadvantage in this line in college life.

If he does not lay a strong foundation in Bible study, he will not be able to dig so deeply into the rich mines of truth, his memory will not act as readily as in the earlier years, and in spite of his desires, he will be a weakling in this most important of all subjects. If he does not learn to use his hands in connection with his brains, he will find himself clumsy and inefficient in the many things that he will afterward be called upon to do.

Surely we can not afford to allow the work of these early years to be hastily and inefficiently passed over.

At a recent session of the educational department of the Central Union Conference, this whole matter received careful and prayerful attention. It was the conviction of all present that both the seventh and eighth grades are overcrowded, and that some subjects properly belonging to an elementary education are omitted from our present course.

After a good deal of earnest discussion, the following conclusions were reached:—

1. That more attention should be given to the common branches,—reading, spelling, grammar, and penmanship.

2. That in order to do justice to geography, especially to the mission phase of geography, this subject should receive at least one half year more study.

3. That in view of the importance of the principles of civil government, and its relation to religion, at least one half year should be given to this subject.

4. That the Bible and history in the seventh grade should be divided, a year being given to each.

5. That time should be given for a better and more complete work in vocal music, manual training, and art.

The carrying out of this plan would involve the adding of one year

to the grammar grade section, as indicated in the following outline of the work in these grades:—

SEVENTH GRADE

Acts and Bible Doctrines
Geography
Arithmetic
Grammar and Composition
Reading
Spelling
Industry and Art
Penmanship and Music

EIGHTH A GRADE

Prophetic History
Geography, half year; Civil Government, half year

Arithmetic
Grammar and Composition
Reading
Spelling
Industry and Art
Penmanship and Music

EIGHTH B GRADE

Daniel and Revelation
United States History and Constitution
Physiology
Grammar and Composition
Reading
Spelling
Industry and Art
Penmanship and Music

SARAH E. PECK.

BOOKS AND MAGAZINES

[From time to time there will be given here brief book reviews and notices of important articles of educational interest in leading current magazines. We should be glad indeed to receive contributions from any of our friends and fellow educators. The plan we have adopted in this number is to print in quotation marks all exact titles of books or articles and all extracts from either. Other matter is understood to be that to the reviewer.]

Books

"An Outline of English History"

THIS is a little book of 122 pages, "planned for classes conducted on a recitation or discussion basis, and is not a lecture outline, being intended as an aid to Cheyney's 'Short History of England,' to which constant reference is made." English history is divided into twelve sections, each of which is conveniently subdivided, closing with a text-book assignment and a "source reference." The book contains also a select list of reference books for English history and a pronouncing index of English names. By Trenholme (1910). Ginn & Co.

"Political Theory and Party Organization in the United States"

A very interesting study of the principles of government and the men who championed them, as illustrated in the rise and development of the American nation. Includes chapters on Thomas Jefferson as the representative of liberty in government; on Alexander Hamilton as the representative of power in government; on Daniel Webster as the exponent of Constitutional supremacy; on Abraham Lincoln as the great war president. Of great value to a teacher of United

States history or civil government. Illustrated, 451 pages. By Simeon D. Fess, LL. D. (1910). Ginn & Co.

"Essentials of Latin"

One of the most usable first-year manuals published. Presentation of unusual pedagogical merit. Arrangement clear and simple. Typography excellent. Careful attention is given to the stem and base of all typical words introduced. Constant comparison of English and Latin usage. The piecemeal manner of treating declensions and conjugations is minimized. Exercises copious, and reviews frequent. Connected reading introduced early, constituting ten entire lessons out of the seventy, and twenty supplementary pages of selected readings on Roman history, and twenty chapters of Caesar's Gallic War, Book II, adapted. Economy of effort is secured without loss in thoroughness. By Pearson (1905). American Book Co.

"Voice Training for Schoolchildren"

A most excellent little book of 77 pages, deserving to be in the hands of every one interested in the training of the human voice whether for speaking or for singing. The vital features of voice training are *how to get good tone, how to know it, and how to keep it*. This the author makes clear in his

positive yet simple directions given in straightforward, untechnical language that makes it possible for any teacher of average gifts to obtain satisfactory results from the methods presented. An interesting feature of this book is that it avoids artificial rules and theorizing about the mechanism and physiology of voice production, a thing which is a terror to the ordinary pupil, and is of little real value, often producing in the child a dislike for music before he has experienced the joy of producing the first pure tone.

The author's method is simple, direct, and natural, entirely free from all artificiality. The instruction offered to the singer in voice culture, breathing, pronunciation, phrasing, etc., may be of equal benefit to the reader and the speaker.

I heartily recommend this book to all students of vocal expression. By Rix (1910). A. S. Barnes & Co. MRS. G. L.

Magazines

"Are the Colleges Doing Their Job?"

"The first and fundamental task of any college is to teach—to teach so well that the students shall take their work seriously and that scholarship shall be held in high regard."

"It is a curious fact that as a rule a teacher gets a position on a college faculty not because he can teach, but by demonstrating that he has been taught."

"The assumption that a good scholar is necessarily a good teacher is just as detrimental to thorough scholarship as it is to good teaching."—Arthur Page, in *September World's Work*.

History Teacher's Magazine

A magazine in the special field of teaching history in elementary and secondary schools. Contains such articles as: "Use of Lantern Slides;" "Use of the Syllabus;" "Use of the Historical Atlas;" "Use of Pictures." Promotes constructive work in history classes, gives attention to current history, news of historical associations, and reviews of historical publications. McKinley Pub. Co., Philadelphia.

"An Educational Emergency"

"This then is the emergency as we see it: increased demand upon character, and diminished care for the cultivation of character. Fortunately signs are not wanting of a wide-spread awakening to the seriousness of the situation. We are beginning to realize that what has been merely an article in our educational creed must become a working principle in our educational practise; that the final question regarding education is whether it avails to produce the type of character required by the republic and the

race."—Edward O. Sisson, in *July Atlantic Monthly*.

Affectation in Girls

"My great objection to most places of education for girls is that few girls come out of them without a load of little affectations and mannerisms which will harass their families as long as they live, and may be handed down to posterity. And the worst thing about all this is that is what people want: it is what they pay out their money for—this 'air' that 'education' gives to their girls."—Country Contributor, in *Ladies' Home Journal* for September 1.

"How I Run My School"

"First of all I started on this principle: that the good health of a child is worth more than what it is taught. I put that first in my school. It is not down in the course of study, I know. I do not mean that the ordinary school does not talk about health. We have some excellent talks on hygiene, and we have teaching of first aid to the injured and action in an emergency. But all this is talk about something remote so far as the child is directly concerned. And at the very time that all this talk about distant evils is going on there is often going on simultaneously in the schoolroom a troop of present evils that are infinitely greater, and tremendously more immediate and important."—William E. Watt, in *Ladies' Home Journal* for September 1.

"What We Might Learn From German Schools"

A paper read at the conference of masters of church-schools held at St. George's School, Newport, R. I., Sept. 16, 1909.

1. Use smaller schoolrooms.
2. Avoid the unpedagogical practise of arranging a preparatory period just before a recitation period.
3. Place the recitations in more difficult subjects early in the day.
4. Teach as much as possible in the class, minimizing outside work.
5. Begin language study at the age of nine to thirteen years, with four to ten recitations a week.
6. Natural science is taught throughout the grades, beginning exact work at the age of sixteen.
7. History and geography are coupled together, and continue throughout the school period three or four times a week.
8. In the secondary schools teachers teach German besides their main subjects.
9. Marks and examinations are practically unknown.
10. They make play and not work of sports.
11. They have a greater length of school year,—forty weeks.—*June Educational Review*.

PRIMARY SCHOOL

CONDUCTED BY SARAH E. PECK, NORMAL DIRECTOR UNION COLLEGE,
COLLEGE VIEW, NEBRASKA

A Lesson From the Camel

THE camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy
knees,
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Else how couldst thou to-morrow
meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's
dawn
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

— Selected.

Onward and Upward

IN the schoolroom once more!
Clean blackboards, clean walls, clean
floors; desks from which all
scratches, spots, and other traces of
former use or misuse have been re-
moved; tastefully arranged curtains;
tidy book shelves; flowers and plants
here and there, adding their cheer
and fragrance; new text-books; and,
above all, pleasant faces and happy,
hopeful hearts of hundreds of our
children and youth! What a scene
for heaven to look down upon! And
heaven *does* look down. And with
such interest! "Train these young
hearts for me. Prepare them to act
their part in the great drama of this

time," is the instruction of the still
small voice of the Great Teacher.

Our schools are ordained by God
to prepare the children for this no-
ble, important work. If these schools
accomplish the purpose for which
they are established, they must be
models approved of heaven. They
are to reflect the spirit of the school
above. "The Lord would have our
primary schools, as well as those for
older persons, of a character that an-
gels of God can walk through the
room and behold in the order and
principles the order and government
of heaven."

A year of opportunity is before
each of us. Let us seize it ere it pass.
With right ideals in mind, let us be-
gin an upward march toward those
ideals. Let us take no backward
step. Let "Onward and Upward"
be our motto, remembering that
"God's ideal for his children is
higher than the highest human
thought can reach." S. E. P.

Dangers of Child Exhibition

[With a few slight adaptations the fol-
lowing is quoted from the *Sunday School
Chronicle*, of London. This article certainly
deserves serious reflection on the part of all
Christian teachers and parents whose
avowed purpose is the building of character
that will stand the test of the great Judg-
ment day. Let us give prayerful study to
whatever public exercises we may plan for
our schools, and be sure that they are of a
nature to draw our children nearer to the
great Standard of truth and righteousness.
— S. E. P.]

NOTHING needs more careful con-
sideration than the question of chil-
dren's entertainments. Public reci-
tations for children are of doubtful
value, and generally out of place.
Nearly all such exhibitions are
forced, strained, and unnatural.
Self-consciousness and pertness, the

despoilers of character, are produced and developed. I would advise the teacher to find some other way of making a program. What form the entertainment shall take must largely depend upon the nature of the daily occupation of the child in school. Very special preparation should not be necessary. The exercises should be closely connected with the child's every-day activities. Otherwise it will lose its naturalness, and consequently its charms. It is always safer to have children's entertainments limited in attendance to the children themselves. The presence of adults changes the atmosphere, and engenders love of praise and egotism. Children should not be used as entertainers of adults, and different grades of children had better have their entertainments at different times. If we appreciated the harm that is being done by children's exhibitions, we would hesitate before giving time and strength to their arrangements. For a children's entertainment, that is, one at which only children are present, the exercises may take the form of story reading or something of the kind. Ask the children — they will tell you what to do; but when the adults are admitted, and become an "audience," only those exercises in which all the children, or at least a considerable number, take part together, should be encouraged. Recitations, dialogues, solo singing, and that sort of thing should be banished. Some of the objection is removed if a dozen or so children unite in a recitation. The children under these circumstances will be merged into the group. Concerted exercises, such as story or song cantatas, with the solo parts omitted, or taken by an adult, may not be objectionable.

Surely anything and everything that tends to develop self-consciousness should be eliminated as far as possible. Humility is the mother vir-

tue, pride the basal vice. A child's religion is shaped more by the atmosphere of the home and school than by all our formal religious teaching. As nearly as possible, a child should be protected from any atmosphere which tends to develop the spirit of pride and love of praise.

A luminous writer on the subject says: "To discuss a child's character within his own hearing, and especially with some one not a member of the family, is certain to wound his feelings if he is sensitive and shy, or to encourage conceit in him if he is inclined to be forward. In any case, it develops egotism, and gives him the impression that he is an object of great importance. Young ears should not be regaled with tales of their owner's exploits, and, even if we have good reason to be proud of our children, we should avoid telling anecdotes before them which tend to feed their vanity. I have even heard a wee child, perched upon a great chair in the drawing-room, while his mother was talking about him to the guests, drawl forth, 'Mama, tell about the day I spoke my piece at the kindergarten.'

"While we ought to encourage goodness by praise administered in private, laudation in public is as much to be avoided as censure before witnesses. We must never parade virtues or faults. It is a temptation to parents to make a loving display of their young people, and a very natural thing to suppose that no harm can come of it.

"The custom of training children to 'show off' their singing and recitation and other little accomplishments is to be deplored. A tiny creature, beautifully dressed, standing up to 'speak' before an audience is a questionable spectacle. It may enjoy it, and parents may too, but at what cost? Self-consciousness, vanity, and aggressiveness drive modesty out of the child's heart, while the

elders are laying up for themselves a stock of annoyance for the future."

A child who has once tasted flattery craves it thereafter as he does other unwholesome delicacies. It would astonish his thoughtless friends to know the burning restlessness that obtains possession of a young mind that has been thoroughly aroused into self-consciousness. A teacher should be a *protector*, and afterward a teacher.

MRS. C. B. HUGHES.

Helps Gratis

"SOMETHING for nothing is a pretty good thing." So I read once, and as a teacher, I have often found it true.

There are many publications, helpful in geography, agriculture, and mission study, which may be secured for the asking. I have in my study a chest full of just such things — maps, charts, books, etc., which I obtained gratis from the government, from steamship and railway companies, and other sources.

The following can be secured from the government, *through your congressman*. Find out who he is, and then courteously ask him for any of these you may need: —

1. Large Contour Map of the United States. (Well worth five dollars. One of the best maps published.)
2. Colored relief-map of the United States.
3. Report of the Commissioner of Education.
4. Report of the Geographical Congress of 1904.
5. Report of the Smithsonian Institute.
6. Consular Reports — issued monthly.
7. Studies on Alcoholism.
8. Some Common Birds. (Farmer's Bulletin Series.)
9. Some Commonplace Names.

There are many other publications equally good upon such subjects as

dietetics, history, agriculture, etc. Ask for a catalogue of publications.

A card will secure for you several beautifully illustrated magazines from the North German-Lloyd Steamship Co., of New York City. Call for the North German-Lloyd Bulletin.

Procure a copy of the *Literary Digest*. Upon one of its pages you will find a list of travel bureaus. Send for some of their itineraries. These are excellent for use in geography study.

The Swiss Federal Railway of New York City puts out some fine literature also.

Apply to the various city superintendents for their school manuals; also to your State superintendent of public instruction for the State manual.

These publications will prove especially helpful to teachers who have little equipment in the way of maps. Be upon the lookout continually for such things. Every time you pass a railway ticket office, stop in and see what they have upon their tables in the way of folders. You will not be sorry.

E. C. JAEGER.

Punctuality and Attendance at School

How many pupils in your school will not be tardy during the entire school year? How many will not be absent? How many will be neither absent nor tardy? What will be your total number of cases of tardiness? Of absence?

It will be interesting indeed to receive answers to these questions from every school to which this journal goes. If observation is a true index, it shows need of vigorous effort to educate both pupils and patrons to a realization of the importance of promptness and regularity in school duties.

It should be remembered that attendance at school is the *business* of

every child of proper school age, and sickness ought to be the only valid excuse for absence from its duties. Every case of absence not only breaks the child's continuity of progress in study, but it becomes a hindrance to regular pupils. For the sake of the one who has been absent the teacher must take the time of the others to explain again the points that have already received attention.

Punctuality goes hand in hand with regularity. Promptness is one of the cardinal virtues of school life; tardiness is one of the gravest evils, and this is not so much because of the amount of time actually lost, nor because of the disturbance which it brings into the school, but its chief evil lies in the effect that this habit has on the character of the child himself. Any child who does not early learn the value of being prompt at every duty will not likely be found at his post when he is old enough to assume the responsibilities of life.

Our ideal is godlikeness, and God is never tardy. Day after day his sun rises at exactly the moment when it should, and as promptly does it set. What would be the result if God were a tardy Ruler? The very universe would be in jeopardy. In a less degree, because we are smaller than he, yet no less certainly, does tardiness put in jeopardy the prosperity of a school.

It has been truly said that "the best-laid plans, the most important affairs, the fortune of individuals, the weal of nations, honor, happiness, life itself, are daily sacrificed because somebody is behind time. There are men who fail in whatever they undertake, simply because they are behind time. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is *punctuality*; if there is one error that should be avoided, it is being *behind time*." Shall we not earnestly endeavor to correct this

great evil in all our schools, that they may more nearly reach the ideal that God has placed before them?

S. E. P.

Bible Study in the Elementary School

WHAT are the various subjects studied by the children of our elementary schools? You answer: Bible, nature, geography, history, reading, etc. While the common branches are to be carefully and thoroughly taught, the Bible stands first in the education of our children and youth.

Did you ever stop to think what a store of Bible knowledge a child may gain during the years he is in the elementary school? Let us consider the matter briefly. Go with me to the schoolroom, and watch the child as he masters the Bible work of each successive grade. What wonderful opportunities! How important that we, as teachers, present each lesson in the Spirit as well as in the letter!

The child enters school at about the age of eight years. The very first day, before he can read or write, he is told a beautiful Bible story. Day after day the Bible is exalted as the rule of life. Daily the Bible story is presented to him in oral form. His heart is kept tender as the teacher tells of God, his great love, his great power, and his tender care for the children of men. These oral lessons are made more sure by the memorizing of Bible verses connected with them. Drawings, pictures, and paper cuttings are used to help fasten the thought of the scripture more securely.

This work is continued for the first three years of the child's school experience. During these years he has three times covered the story of the plan of salvation from its beginning to its glorious end.

The child then enters the fourth

grade. He now has a text-book in Bible. He keeps a neat note-book containing answers to the questions of the daily lesson. In it are also written his Bible stories and compositions. In this grade he studies more fully and carefully God's dealings with the human race from creation to the death of Joshua — the time when Israel possessed the promised land.

In the fifth grade the child has a second text-book in Bible, covering the period of the judges, the kings of Israel and Judah, and completing the Old Testament prophecy. The book prepared for the sixth grade Bible covers the life of Christ. How good it is that our children have a regular time each day in school when they may contemplate the life and works of Jesus!

In the seventh and eighth grades, the pupil finishes New Testament history, following the work of the great apostle Paul and others as told in the Acts. Having laid a broad foundation in general Bible study, he learns to classify his knowledge under such subjects as The Sabbath, Baptism, Prayer, Tithe, Work of the Holy Angels, Satan and His Work, Condition of the Dead, Second Coming of Christ, Punishment of the Wicked, Reward of the Righteous.

He also gives one year to a careful study of those important prophetic books, Daniel and the Revelation.

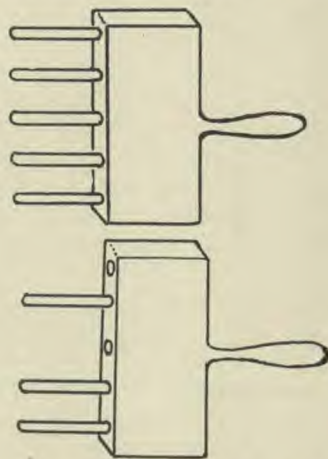
While it is true that the youth in this grade may not be able to search out and give historical proof for every date used in the prophecy, he can learn the wonderful dealings of God with the nations of earth. He can learn that there is a God in heaven who guides in the affairs of men. He can learn that to be truly great is to be a Christian at all times and in all places. He can learn the value of the gift of prophecy. He can learn the beautiful setting of the prophecy of the third angel's mes-

sage. He can trace down the various lines of prophecy, and see that we are near the end of all things. He will be impressed with the thought that only those who keep the commandments of God have a right to the tree of life. He will be led to give his heart to God as he learns that only those whose names are retained in the Lamb's book of life are entitled to a place in the kingdom of God.

MRS. EMMA WASHBURN.

Ruling the Blackboard for Penmanship or Music

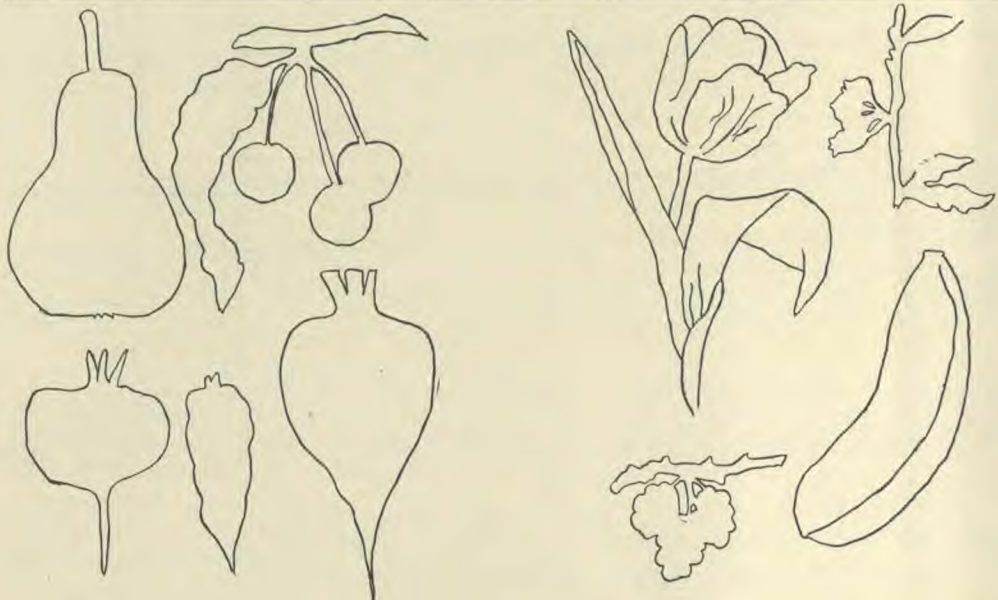
"GOOD lines can be made on the blackboard by soaking common crayon in a solution of equal parts of mucilage and water. The lines drawn with this crayon will not erase, but they can be easily removed by a damp sponge or cloth. For this reason they are more convenient than



lines made with white paint. The crayon should be sharpened to the desired width of the line before soaking. Thin rulers, from six to ten feet long and two inches wide, should be used for ruling the blackboard."

The blackboard liner illustrated above can easily be made by any teacher. Spaces of any desired width can be drawn by inserting crayon at the proper places.

God	is	good.	<p>How to Use the Supplement</p> <p>Paste the sentences in this supplement onto a firm but not too stiff cardboard. Then cut the words and phrases apart on the lines indicated, putting into separate envelopes the words belonging to about three or four sentences. On the outside of the envelope write in good clear script the same sentences that are in the envelope, numbering them in order. As soon as the children have learned the words here used, give each child an envelope for busy work, telling them to lay the words in sentences that will correspond to those on the envelope. When the work in one envelope is finished, pupils may exchange. Original sentences may also be constructed from these words. Known words may be selected, or the same words grouped.</p> <p>The outline pictures are for outline drawing, cutting, coloring, or free-hand cutting. They illustrate the Bible stories.</p>	I	love	the deep blue sea		
God	made	the flower.		Is	all	the water	in the sea	?
God	made	the leaf.		O, no!	Water	is	in the rills	
God	made	the nut.		Water	is	in the clouds,	too	
God	made	the apple.		The cloud	says,	"O sea,	give me	water."
I	have	the leaf.		The sea	gives	its water	to the cloud	
I	have	the ball.		The rill	says,	"O cloud,	give me	water."
I	have	the flower.		The cloud	gives	its water	to the rill	
Give	me	the nut.		The land	says,	"O rill,	give me	water."
Give	me	the apple.		The rill	gives	its water	to the land	
Do	see	the leaf!		The rill	gives	its water	to the sea,	too
See		the blue flower.		Will	you	give,	too	?
I	have	the yellow ball.		Here	is	May	Here	is
You	have	the red apple.	May	is	good	to	Will	
Do	you	see	the light?	Will	Will	is	good	
I	see	the light.	May	and	Will	love	God	
Do	you	see	the red apple?	Good morning,	May	Good morning,	Will.	
God	made	all.	See	my	boat,	May		
Do	you	love God?	I	do.	I	will	sail	
			See	it	sail	on the rill		



SPECIAL NOTE.—The matter on this page is reduced from a supplement of four full-sized journal pages. Copies of this supplement rolled, inserted in a mailing tube, postage prepaid, may be obtained by teachers at ten cents for single copies, or five cents each for five or more copies. Address all orders to Christian Education, Takoma Park, D. C.

THE HOME SCHOOL

CONDUCTED BY MRS. ALICE MAYNARD BOURDEAU, TAKOMA PARK,
WASHINGTON, D. C.

"O Ye Children!"

COME to me, O ye children!
And whisper in my ear
What the birds and the winds are
singing
In your sunny atmosphere.

For what are all our contriving
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

"I Wonder"

MOTHERS everywhere recognize the interrogation point as a fitting symbol of the bright, thoughtful child mind; and the question-and-answer method is heaven's appointed way of instructing the child.

During the school-day period the teacher asks questions, and expects the child to answer. It matters not



"HAPPY IS THE MAN THAT HATH HIS QUIVER FULL OF THEM."

Ye are better than all the ballads
That were ever sung or said;
For ye are living poems,
And all the rest are dead.

— *H. W. Longfellow.*

To try to make a child good by showing him the horrors of evil is as though we were to try to teach a child to love the sunlight by shutting him up in a dark cavern.— *Ennes Richmond.*

whether the child is interested in the point in question; it matters not whether the subject upon which it is questioned is at all related to its world of thought and work,— it must for years undergo daily the questioning process.

Child Questions

It is but fair, then, that at some period in life the child have the privilege of asking questions relating to

subjects upon which it is most anxious to obtain knowledge. He who made the child, thought it wise to give it the first chance at interrogation, and conferred upon the parent the privilege of being instructor at this most important period of the child's education.

When We Ask

When, as parents and teachers, our time for questioning comes, we expect and demand earnest, thoughtful answers from the child. Why should not we give as much as we demand? The parent that determines to act his part as well as he expects the child to act its part later on, will not only give happiness and knowledge to the child, but will at the same time be preparing it to perform its part well when the school period of interrogation comes to it.

The following poem by J. Jefferson Farjeon suggests not only the inquisitive nature of the child, but indicates the character of many of its questions: —

"I wonder why the sea comes in,
And why the sea goes out,
And never stays a moment still
But always moves about.

"I wonder why small rabbits like
To live among the corn,
And why the bees sting, and nettles
too,
And why birds chirp at morn.

"I wonder why the yellow sun
Walks right across the sky,
And never shines the whole night
through,
Nor even seems to try.

"I wonder why the wind can't speak,
And why the clouds are dumb,
And why all birds can sweetly sing,
And insects only hum.

"I wonder why the little flowers
That by the hedges grow,
Die quickly when they're picked, and
where
The ones that aren't picked go.

"I wonder why waves tumble down,
And why they love the sand.
Perhaps one day when I am big,
These things I'll understand."

The Father above, it seems, has put upon every child heart a feeling of akinness with nature; so it turns naturally to its Creator's handiwork for its pleasure and knowledge. Wise is that parent who recognizes this fact, and builds thereupon for time and eternity. Such will teach the children that God meant their lives, like the flowers, to gladden other lives; that every beautiful flower carries a message direct from heaven of God's personal love; and that because of this love their lives can be brought into harmony with his, and made beautiful with the graces of the flowers; and that, as the flowers and the stars obey God's voice, so he expects them to attain eternal beauty of character through obedience to his law.

Seed-Sowing Time

Every thoughtful child-question becomes to the parent an invitation to sow into the mind and heart some seed that will bear fruit to the glory of God. But often are these questions made the occasion for sowing tares by falsification, irritation, or thoughtlessness.

The Christian parent should never be too busy to take advantage of the interrogative spirit of a child. The mother can not always lay aside her work, and give a nature lesson or a sermonette on character building; but she need never be too busy to tell the truth. It may be that she can give the little interrogator only a kiss, and ask it to come to her at another time with the same question, if it is one that she can make use of advantageously. Then when the work is over, the mother should endeavor herself to recall the question, and give a satisfactory answer.

Many times it is well to lead the child to obtain its own answer by a

thoughtful look, or a little simple reasoning. But whatever your method of answering, let it be such as to encourage thoughtful questioning, establish confidence in you, impart real instruction to the child, and aid in right character formation.

FANNIE D. CHASE.

On Rainy Days

"I've fixed up for the children," apologized a friend when I happened in, one rainy day, and found her arrayed as if for a party. "They have got so they expect it now; it is as much a matter of pride to them as a new dress for themselves would be. When a rainy day fairly sets in, I don my party gown and hold a reception for the children. Occasionally I allow them to invite several of their little friends to supper; and at these times I plan an entertainment a trifle out of the ordinary, and allow the children also to 'fix up,' as they call it. A rainy day is never a dull one in our home; in fact, I think it is rather looked forward to by all of us."

This idea of dressing up for the sake of one's children is an excellent one, as it not only gives them a sense of pride in their mother, but also teaches them to practise those little acts of courtesy learned nowhere so readily as in the home.

An Incentive to Neatness

The mother who allows herself to drop into disorderly, untidy habits of dress, and employs a rainy day, when no company is expected, to wear shabby apparel or fail to arrange her hair becomingly,—in a word, the mother who wears her working regalia all day because it is a little less trouble, will soon find her children developing equally lax habits. Mother sets the example which all observing children are bound in time to follow.

"Dressing Up"

The custom of dressing up only when company is expected, or when the weather is fine, is a bad one

to get into. It fosters a feeling of disrespect in the children for the mother who has so little consideration for those of her own household as to allow them to view her in clothes in which she would be ashamed to have her next-door neighbor see her arrayed.—*Helen M. Richardson, in the Housekeeper.*

Old-Fashioned Ideas

A Dialogue on Child Training

AUNT RACHEL'S hospitable cottage was the home of neither wealth nor fashion; but the flowers always smiled there, the birds always sang, and callers were sure of a friendly, sunny welcome. It seemed like a veritable haven of rest to Mrs. Merrill that crisp autumn morning, as she sank into the first comfortable chair, with a sigh of mingled satisfaction and distress.

Mrs. M.: "Auntie, it sometimes seems to me that I am nothing but a failure. If Charles grows up to be like the others, what good will my life be to me? And how can I hope for anything different, for I certainly did my very best with Tom and Maud. And they were such darlings at his age. But you know how things go now. Each one is pulling and hauling for himself, and I am only an old back number to them. And Richard is so severe. He says Tom must obey or go elsewhere, and I know he will carry out his threat. It is really too much."

Aunt R.: "You are despondent this morning, my dear, and crossing bridges long before you get to them. I believe Tom will yield. It would do him good, and perhaps be the turning-point in his life. 'Tis always darkest before the day. They are only children yet, and have much to learn. When I see how long it has taken me to learn many things, it makes me more patient than I used to be with the slips of youth."

Mrs. M.: "Yes, I know you are all

patience. I often used to hear mother tell what a wonderful faculty you had with children. Tell me how you managed, Aunt Rachel."

Aunt R.: "Dear child, when I was passing through it, my heart often misgave me somewhat as yours does, but things look different in the light of after events. One thing I tried to inculcate from babyhood was a respect for the rights of others, and to discourage the idea so prevalent in the baby mind of to-day that he is the center of the universe.

"I believe that many children are spoiled during their very first years. It is so easy then, and the temptation so great. The little one comes to believe, quite naturally, that each member of the family, and even the domestic animals, move and act for his particular benefit. He is told that the cow sends *him* her milk, the hen has laid *him* an egg, the bird is singing for *him*, etc. The older children must do as *he* says, and all his little tempers and angry thrusts are laughed at.

"Happy the baby whose place is so soon monopolized by little Tyrant No. II, that he may early learn humility. My mother always held before us the respect and consideration we owed older members of the family, and never allowed the youngest to domineer over the older children. When my baby brother struck little sister with his fist, he had to apologize with a kiss and embrace. This was before he could pronounce a word.

"Among us older ones, an unkindness was always followed by an immediate reconciliation. We early learned the meaning of the word 'forgive,' and in my own family I am sure that this practise produced the very best results. As long as we lived at home, we never retired for the night without making right whatever wrong had marred our conduct during the day, and I should not know how to do differently now. Were this

the rule in every home, I believe there would be few estrangements between members of the same family in after years, and little business for the divorce courts. The Lord says that if we confess our faults, he is faithful to forgive them, and there are few so far removed from his image that a 'forgive me' will not penetrate."

Mrs. M.: "Yes, auntie, but children now are different from what they used to be, you know."

Aunt R.: "Yes, and so are mothers. Of course I should not be sufficient for the task now, since child training along with other things, has developed into such a fine art. And it produces a fine article too, bristling with intelligence. But I miss the sweet simplicity of other times.

"Now if your Charlie boy were mine, I would cease to laugh at his bursts of temper, and seriously set about helping him to correct them. Teach him to be quiet when grandma is trying to rest, to do everything he can to help you during the day, and to wait on his father when he comes home at night. If you take him seriously in hand now, I see no reason why, by God's help, he may not grow up to be a sweet, old-fashioned boy and a comfort to you."

Mrs. M.: "Well, auntie, I'll think about it. I suppose I have been too indulgent. Anyway, I haven't much to show in the way of results. But I must really be going. They will be hunting for me everywhere. Good-by, and thank you for your advice."

SADIE R. TOWN.

"ALTOGETHER too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done."

Home Busy Work

1. Picture Making

THE following device for making pictures has proved a great delight to children, and has been used very successfully in illustrating reading and Bible lessons.

Cut-out pictures and colored crayons are all the materials necessary. Almost any scene may be pictured. The crayons are used to draw in the background, and the cut-out pictures



to represent people, animals, and other things beyond the drawing skill of the child.

In the first picture the water was drawn with green crayon, and the boat containing the men was cut out of a magazine and pasted on the water.

The child will need a few suggestions as to the proper place to paste the cut-out pictures. Larger objects should naturally be near the front or lower part of the picture, and smaller ones should be pasted a trifle higher, as though farther back in the scenery.

In the second picture the grass was colored green, and the post and seesaw, brown. The children were pictures cut out from magazines, and pasted in suitable places on the seesaw.

There is no end to the variety of pictures that can, with a little thought and practise, be made by this method.

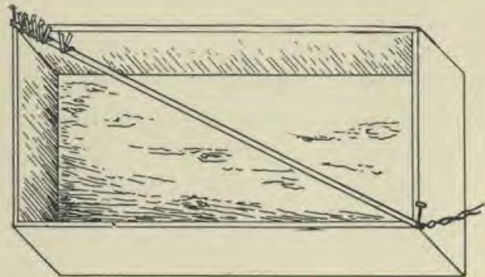
This plan affords the charm of color, and produces apparently skilled results.

2. A Child's Rug

This method of making rugs is enjoyed by even very small children. Small playhouse rugs can be made by the younger children, and larger, useful rugs by the older ones.

MATERIALS.—The necessary materials are twine, two nails, a wooden box, and some rags.

MAKING THE OUTFIT.—Place the nails on opposite corners of the open side of a wooden box, so that the two strings connecting the nails will be stretched diagonally across the top of the box. A box two feet long and

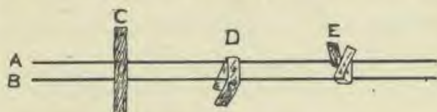


twelve inches wide will be found to be of convenient size; the depth is immaterial.

THE PROCESS.—Cut woollen rags of various bright colors, three inches long and from one fourth to three eighths of an inch in width. Connect the nails with two strands of strong

twine, drawing them taut, and fastening.

Hold the center of one of the small rag strips across the two strands of twine. Now let the right and left hands turn simultaneously the ends of the strip down *outside* of the two strands of twine, and then turn the ends of the strip *up between* the strings. The two ends should be even. Grasp the ends firmly, and push the strip to one of the nails. The ends should always be brought



A, B — The two strings.
C — Rag strip laid across the strings.
D — Ends of strip turned down.
E — Ends of strip pulled up between the strings.

up between the strings on the side *toward the nail* to which it is to be pushed.

Repeat this simple process with each strip, pushing each one *tightly up to its neighbor*. When the strands of twine are full, tie them together, and remove from the box. Make as many of these as are necessary for the desired width, and sew them together.

A. M. B.

Children's Prayers

LITTLE children possess the proper attributes of prayer, — humility, gratitude, frankness in making requests, and unbounded faith.

The most sacred hour of the day is the hour of family worship, when parents and children mingle their praises, gratitude, and prayers about a common altar. Parents should cultivate carefully the unfolding mind of each child, and judiciously assist him as he enlarges and readjusts his petition for divine favors. Even very small children quickly adapt their prayers to new needs just expressed in the prayers of their parents, or to the latest occurrences in their own little lives.

Notice how this classic prayer expresses every need of mankind, and how easily it may be remembered by young and old: —

“Our Father which art in heaven,
Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation,
But deliver us from evil:

For thine is the kingdom, and the power,

And the glory, forever.

Amen.” Matt. 6: 9-13.

Among the simplest for the wee ones, is this evening prayer, used for several months by a little tot: —

“Dear Jesus,

Bless papa and mama.

Help me to be a good girl,

For Jesus' sake, Amen.”

In the course of a few weeks this little prayer had lengthened thus: —

“Dear Jesus,

Bless papa and mama.

Bless Grandpa and Grandma M.

Bless Uncle E. and Aunt C.

Bless Cousin P. and D. and A.

Bless Grandpa and Grandma B.

Bless Uncle H. and Aunt P.

Bless all the sick ones. [Complete list of recently bereaved family.]

Help me to be a good girl,

For Jesus' sake, Amen.”

With all due respect to the hallowed memories connected with the time-worn “Now I lay me down to sleep,” it must be acknowledged that it unduly impresses the fear of death upon the mind of the child. Such a fear is engendered all too soon, at least, but should be avoided especially just before sleep.

Mary Riley Smith, in a *Mother's Year*, has very sweetly expressed the heart sentiments of a very tired but honest little boy at bedtime: —



An Honest Little Prayer

“Two small brown hands, unsoiled
by sin,
Are folded softly on my knee,
And over them my child's dear head
Is bowed in sweet humility.

“Hark to the little honest prayer!
'Dear God, I am too tired to pray,
And 'tain't as if you didn't know
Just all I've said and done to-day.

“‘I know it takes a sight of love
To make a boy's sins white, but then
You don't go back on what you say,
And I am not afraid. Amen.’”

The two short prayers which follow, for morning and evening worship, were recommended to parents some years ago by the late Dr. Mary Wood-Allen, then editor of *American Motherhood*. They may be used in whole or in part.

Morning Prayer

“I thank thee, Lord, that thou hast
kept
A watch about me through the
night,
In peace and safety I have slept,
And live to see this morning light.

“Help me, dear Lord, all through this
day
A good and loving child to be,
In useful work or happy play
To feel thy presence near to me.

“Give me a grateful, loving heart
For all thy tender love and care.
O, from me wilt thou not depart!
Dear Jesus, hear my morning
prayer.”

Evening Prayer

“Now the shadows of the night
Cover all the world from sight;
Jesus, hear my evening prayer,
Take me in thy loving care.

“Pardon every naughty word
From my lips that thou hast heard,
Every act forgive, dear Lord,
That with thy will does not accord.

“Bless my friends and parents dear,
Guard them from all harm and fear;
May we sleep this night in peace,
In thy care which will not cease.”

Care should be exercised that the children do not pray in a “whiny,” nasal, or “sing-song” tone. Teach them to speak reverently to our Father, but in a perfectly natural tone.

A. J. S. BOURDEAU.

CORRESPONDENCE SCHOOL

TAKOMA PARK, WASHINGTON, D. C.

Special Announcement

ALTHOUGH the Fireside Correspondence School is open to the admission of students every day in the year, it has been decided to have a —

Special Opening

for the winter on October 3. The long winter evenings are the most favorable time for many of our students to pursue their studies. It will be to the advantage of both the students and the school to start the winter's work together. The passing of the hot season and the approach of cold weather revives the spirit, restores the energies, and renews the determination to "press with vigor on" in pursuit of our ambition to become better educated, even if obliged to stay at home and follow our usual vocation. The idea of starting the winter's study at the same time as others in the school, is a pleasing one to all, even if not privileged to assemble in bodily presence.

Terms

It has been thought best to make a slight advance in the rates of tuition, in order to give our students better service. *But all who enroll before*

Oct. 3, 1910, will be admitted at the old rates, which will be found in our calendars already distributed, and in a special insert in the new edition of our calendar, just out. Those who enroll after October 3, will pay the new rates, which are found in the body of the new calendar. Understand that the tuition is the only feature of expense affected by this change. The matriculation fee, books, and postage remain the same.

New Studies

In the new calendar will be found a description of six new studies to be offered this year; namely, Second year New Testament Greek, first year Latin, algebra, stenography, typewriting and office routine, penmanship.

Instructors

Regular instructors in the various subjects have been chosen for the coming year. Their names are printed in our new calendar in connection with their subjects.

Send for calendar, and tell your friends about our special opening. Address the Fireside Correspondence School, Takoma Park, Washington, D. C.

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Christian Education

Record Talk

H. R. SALISBURY - - - Editor
 W. E. HOWELL - - - Associate Editor

Washington, D. C., September - October, 1910

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Entered as second-class matter, September 10, 1909, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

THREE well-known educators have died within the last two months: Frederick James Furnivall, the English Shakespearean scholar, aged eighty-five, on July 2; William J. Rolfe, the noted Shakespearean scholar, author, and editor, of Massachusetts, aged eighty-three, on July 7; William James, of Harvard University, whose very name suggests philosophy, especially psychology and pragmatism, aged sixty-eight, on August 23.

ACCORDING to the 1910 census returns, the tabulation of which is not yet completed, it is estimated that the total population of the United States and possessions will reach one hundred million. That of New York City has increased 38.7 per cent in ten years. The five most populous centers of the world stand thus:—

London (1909)	7,429,740
New York (1910)	4,766,883
Paris (1906)	2,763,393
St. Petersburg	2,740,300
Berlin (1905)	2,040,148

New York City has now 164,649 fewer people than the following cities combined: Pittsburg, St. Louis, Newark, Milwaukee, Cincinnati, Detroit, Buffalo, Washington, Indianapolis, Jersey City, Kansas City, Providence, St. Paul, and Denver.

IN these days of making records and breaking records, we should hardly be up to date if we said nothing about our record. Our Alps number proved to be worth while. On August 23, eight days before the end of the time that issue was intended to cover, we received a notice from the circulation manager, reading thus: "Although we printed ten thousand copies of the special July-August number of EDUCATION, the edition is now exhausted. It will not be possible for us to fill any more orders with this number." The next day we received notification from the manager of the publishing house to the same effect. The following morning's mail brought an order for three hundred copies of the Campaign number. O, how bad we did feel! Later mails brought more orders, and we bemoaned our lack of faith still more.

But both managers wrote: "We really ought to have the next number out a little ahead of time, as we ought not to be out of papers very long." Well, this part of it was delightful. It did feel so good to be pushed by the managers instead of our having to push the managers. You may be assured that with the stimulus of our recent record-making and record-breaking, and with the thought of being pushed by the managers, the getting out of the present number has been a very enjoyable exercise.

It is rather a coincidence that the number of the Alps edition was exactly the stake fixed at the June convention, when the delegates pledged themselves to do their utmost to raise the subscription list to the point where the publishers would be willing to give us ten issues in the year instead of six. Now the delegates—some of them—are doing their part nobly, for the subscriptions are certainly coming in; but will not all who have not sent in from one to four subscriptions at fifty cents each, or five or more at thirty-five cents each, do so right away? The King's business requires haste, that we may not lapse from our record.

Directory of Schools

- Adelphian Academy, Holly, Mich.
Alberta Industrial Academy, Leduc, Alberta.
Arizona Intermediate School, Phoenix, Ariz.
Avondale School for Christian Workers, Cooranbong, N. S. W., Australia.
Battle Creek Academy, Battle Creek, Mich.
Beechwood Manual Training Academy, Fairland, Ind.
Berean Industrial School, Malaga, Wash.
Bethel Academy, Bethel, Wis.
Cedar Lake Academy, Cedar Lake, Mich.
Central California Intermediate School, Arroyo, Cal.
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Colorado Western Slope Academy, Palisades, Cal.
Cumberland Industrial School, R. F. D. No. 2, Daylight, Tenn.
Darling Range School, Heidelberg, West Australia, Australia.
Diamante School, Colegio Adventista del Plata, Diamante, Province Entre Rios, Argentina, South America.
Duquoin Intermediate School, Duquoin, Ill.
Eastern Colorado Academy, R. F. D. No. 3, Campion Station, Loveland, Colo.
Elk Point Industrial Academy, Elk Point, S. D.
Emmanuel Missionary College, Berrien Springs, Mich.
Eufola Agricultural and Mechanical Academy, Eufola, N. C.
Fernando Academy, San Fernando, Cal.
Fiji Training School, Buresala, Ovalau, Fiji, Pacific Ocean.
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Fort Ogden School, Fort Ogden, Fla.
Fox River Academy, Sheridan, Ill.
Friedensau Industrial School, Friedensau, Post Grabow, Bez, Magdeburg, Germany.
Goldsberry Intermediate School, Goldsberry, Mo.
Gravel Ford Academy, Gravel Ford, Coos Co., Ore.
Guatemala English School, 29 Fourth Ave., South, Guatemala City, Guatemala, Central America.
Haapai School, Haapai, Tongan Islands, Pacific Ocean.
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Iowa Industrial Academy, Stuart, Iowa.
Keene Industrial Academy, Keene, Tex.
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Living Knowledge

Facts are teachers. Experiences are lessons. Friends are guides. Work is a master. Love is an interpreter. Teaching itself is a method of learning. Joy carries a divining-rod and discovers fountains. Sorrow is an astronomer and shows us the stars. What I have lived I really know, and what I really know I partly own; and so, begirt with what I know and what I own, I move through my curriculum, elective and required, gaining nothing but what I learn, at once instructed and examined by every duty and every pleasure.

It is a mistake to say, "To-day education ends, to-morrow life begins." The process is continuous: the idea into the thought, the thought into the action, the action into the character. When the mulberry seed falls into the ground and germinates, it begins to be transformed into silk.

—Henry van Dyke.