

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Make Education a Business  
Standards in Bible Teaching  
The Use of the College Library  
Duties and Privileges of a Pre-  
ceptress  
Vitalized Science  
In the Roll of Achievement  
Methods in Foreign Language  
Teaching  
Farmers' Calendar  
Mathematics of Manual Training  
Informal Talks on English  
Answering Children's Questions



# The Teacher Taught

Samuel T. Coleridge

O'er wayward children wouldst thou hold firm rule,  
And sun thee in the light of happy faces:  
Love, Hope, and Patience,--these must be the graces,  
And in thine own heart let them first keep school!  
For, as old Atlas on his broad neck places  
Heaven's starry globe, and there sustains it, so  
Do these upbear the little world below  
Of education--Patience, Hope, and Love.  
Methinks I see them grouped in seemly show,--  
The straitened arms upraised,--the palms aslope,--  
And robes that, touching, as adown they flow,  
Distinctly blend, like snow embossed in snow.  
O, part them never! If Hope prostrate lie,  
Love, too, will sink and die.  
But Love is subtle, and will proof derive  
From her own life that Hope is yet alive,  
And bending o'er, with soul-transfusing eyes,  
And the soft murmurs of the mother dove,  
Woos back the fleeting spirit, and half supplies.  
Thus Love repays to Hope what Hope first gave to Love.  
Yet haply there will come a weary day  
When, overtasked, at length,  
Both Love and Hope beneath the load give way:  
Then, with a statue's smile, a statue's strength,  
Stands the mute sister, Patience, nothing loath,  
And, both supporting, does the work of both.

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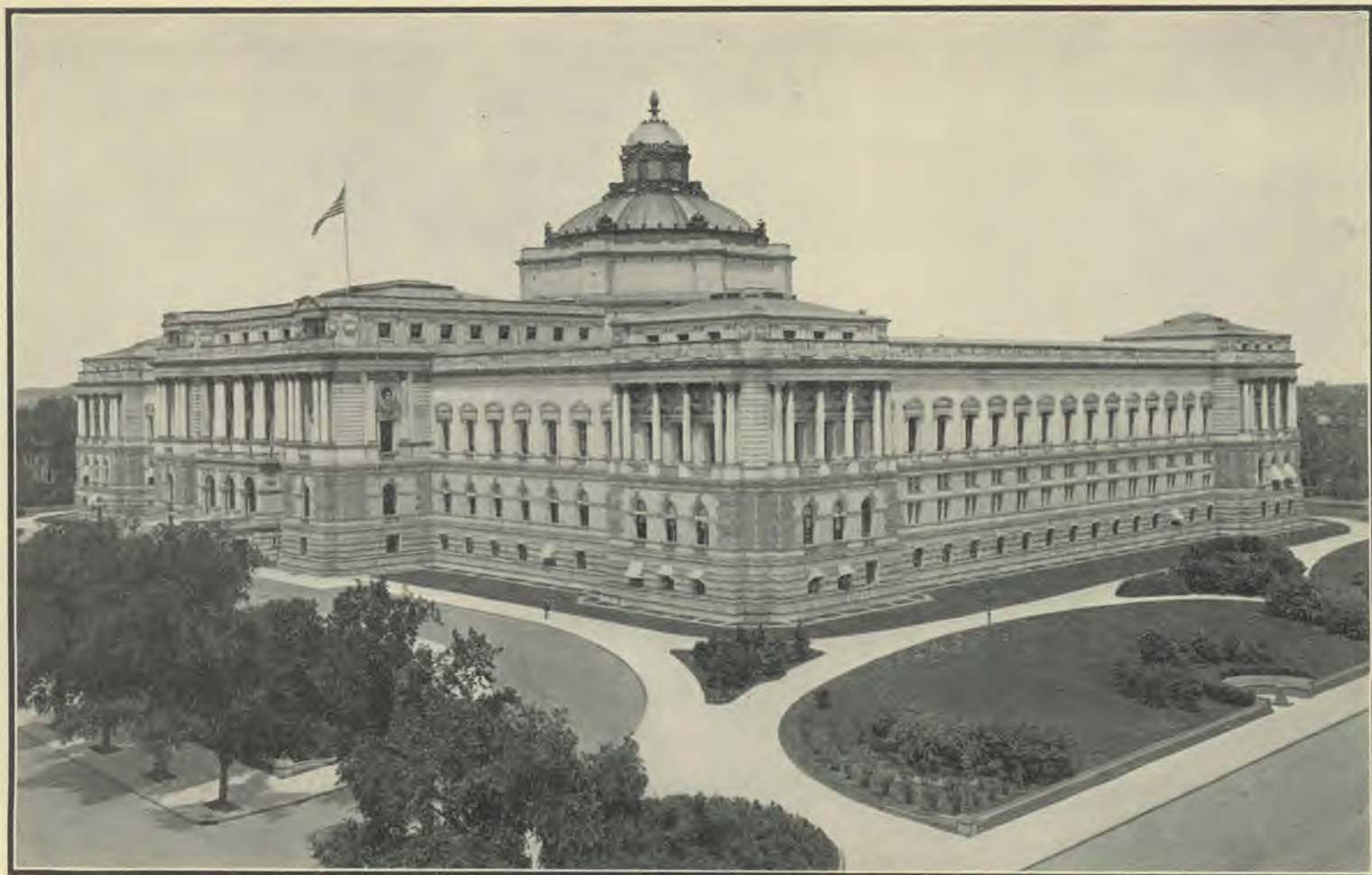
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# Christian Education

Vol. II

Washington, D. C., January - February, 1911

No. 3

## Make Education a Business

BY THE ASSOCIATE EDITOR

THERE is a time in the lives of most people when they make a business of getting an education. There is no time in any man's life when he should not make improvement in education a part of his business. The reason why some of us do not get better returns in either situation, is because we do not work at education in a business way. Every business man knows that in order to be successful he must be, first of all, "diligent in his business," and the proverb adds that such a man shall stand before kings, that is, he will become capable of doing acceptable service in matters of the greatest moment.

There is no business in which it pays better to be diligent than in that of getting an education, and of constantly seeking to improve it. Many a man is lame and weak in his education for no other reason than because he lacked diligence when he had the opportunity of going into the business of getting an education. Others are deficient because they did not have proper direction when they did give themselves up to it. Still others, because they have failed to follow up the start they gained while in school.

Disappointment may come to a student because of his having an exaggerated idea of what the teacher or the school can do for him. At best, the school takes him under its care at the disadvantage of having had no

part in his previous training, during his most impressionable and teachable years, and often in ignorance of what that training has been. Too often the idea is entertained by the student that by some sort of magic the school will transform him from the little that he is to the great thing he desires to become. There is, consequently, a tendency to blame the school if he does not make the strides he thought he should. What the school *can* do for him may be classed as corrective, disciplinary, and constructive.

**CORRECTIVE.**—The teacher soon discerns that the student-recruit has ill-formed habits—of thought, of speech, of application, of discrimination, of manner, of dress, of study, of work. These must be pointed out and the student brought to see how and why these habits impair his usefulness and happiness, and hinder his progress in obtaining an education.

**DISCIPLINARY.**—It is not sufficient to point out a student's faults and convince him that they exist; this is merely negative. The remedy must be shown, and the student put through a disciplinary process of intelligent drill, study, and practise, that will train him out of bad habits into good ones as far as it can be done during the brief period he remains in school.

**CONSTRUCTIVE.**—This is the vital thing. Every student has excellences

of habit, temperament, and talent which should be made the most of from the beginning, *along with* the corrective and disciplinary process. Bad habits are usually good ones perverted. Where the bad habit is broken down, the corresponding good one should be built up. Where the habit is found up to par already, its development into greater strength and breadth should be promptly set in motion. This is the true teacher's greatest delight, his real calling. The corrective process is chiefly to clear the way for this work of construction. The chief value of the teacher lies in his wider, more mature experience with men and things, in his greater advancement in the same process of constructiveness, and in the personal enthusiasm and interest he is able to infuse into the younger mind.

So much for what the school is designed to do, and can do.

As there are two parties to every kind of business, the dealer and the patron, so in the business of getting an education, there are two, the teacher and the learner. The student must not expect the teacher or the school to do for him what he can do for himself. He does not come to school for that purpose; he comes to learn better what his needs are, to have clearer ideals set before him, and to be put in the way of helping himself effectually with the greatest economy of time and labor — much greater than would be the case if he depended only upon his own brief experience and undirected effort. In truth, this learning to help himself is the chief end, which the student should keep it in mind to gain, and the teacher should keep it in mind to help him to attain.

While disappointment may come to the student from expecting too much of the school on its part, it more often comes from his expecting and demanding too little of himself.

He too must be "diligent in his business;" not only while making a business of getting an education, but also while making advancement in education a part of his permanent business. If the school has done faithfully its part in eliminating his wrong habits, in putting him in touch with the sources of knowledge, with sufficient practise in constructive study and labor to learn how to use them, and in awakening in him enthusiasm, faith, and righteous ambition, it has set him up in a promising business, and he goes forth from school clothed with a new power to fulfil his Maker's design.

Permit us to repeat that in order to achieve these results the student must be diligent in this business of education, both in school and after he leaves it. True diligence implies: —

1. *The doing of one thing at a time.* Paul set one thing before him. It too has a negative and a positive side. The negative is "forgetting those things which are behind" — failures, follies, crookedness, heritage, previous education, wrong conceptions of duty, erroneous views of life, ruinous sin, and all the rest. This is very important; for otherwise these very things rise up to dishearten. Repent of or abandon them, then forget them. The positive side to this "one thing" is to "press toward the mark." A lord chancellor of England once said, on being asked how he managed to get through so much business, "I have three rules; the first is, I am a whole man to one thing at a time."

Pressing toward the mark implies the having of a mark. In order to do one thing at a time, we must determine what that one thing shall be. The Latin verb from which diligence is derived means to choose, select, love. For the diligent student there is a continual process of selection. He can not have or do all

the good things that might be done. He can not take all the studies he would like to take. He can not follow all the callings that are useful or pleasing. He can not accept all the suggestions or invitations or proposals that may come to him in the course of the day or the year. He must constantly select, reject, select — select the good and the useful, reject the bad and the worthless. Wise selection economizes time and energy and brings power.

Pursuing this one-thing idea in diligence, selection must be followed by *concentration*. Here is room for "fervency of spirit"—boiling of enthusiasm, seething of earnestness, effusion of energy. "Napoleon won his victories chiefly by rapid concentration of his forces on one point of the enemy's lines." The power of a burning-glass lies in the focalization of sunlight on a single point. That is how Paul's great natural powers and divine illumination became so effective.

Another element in diligence is *thoroughness*. Even an abundance of talent, enthusiasm, and energy becomes weak when spread out too thin. Attempt only so much as can be done *well* and be done *in* the time allotted. This will avoid the shallowness that comes from hurry, the chagrin of abandoning an attempted task, and the disheartenment that follows failure.

We may add further that true diligence implies:—

2. *Recognition that time is never wholly occupied*. Fill a bushel measure with large apples, and we may say it is full. Add some Damson plums, and they will find room. Throw in some Delaware grapes to fill the interstices. You may still add stemmed currants without the measure's running over, besides pouring in several quarts of water containing several pounds of sugar in solution. Like the capacity of the measure, so

may a day's time be filled in. The diligent man will therefore *be on the lookout for odd moments*, and he seldom fails to find them.

The lord chancellor's second rule was, "I never lose a passing opportunity of doing what is to be done." Then diligence means also to *provide for odd moments*. Always keep something in the inside pocket or in the purse, or have a book at hand, for use at such times. Henry Ward Beecher kept certain books in his dining-room to use when dinner was late. Macaulay read several volumes while passing to and from appointments. Many persons commit passages of Scripture or quotations of poetry while making their toilet. One busy student, when asked how he memorized an assigned passage in Greek, said: "Studied it carefully five minutes. Reviewed it while riding my wheel on business trip. Had it all but predicate. Looked that up on my return. Repeated it again and again while in barber's chair, and found I had it."

Life is short; improve it well. You can educate yourself on time that others let run to waste.

3. *Diligence never gives up*. Diligence plods on despite the difficulties, finds relaxation in change of subject or work, reckons nothing insignificant that is likely to be useful, does not shift from one purpose or plan to another that may seem more agreeable because untried.

If the youth or man of maturity who is either making a business of getting an education or is making advancement in education part of his business, will study and apply these few principles, he will discover:—

1. That the most a school can do for him is to put him in the way of doing the most for himself—to set him up in the business of fruitful living.

2. That education is business, and that a part of every man's business should include progress in education.

# Standards in Bible Teaching

BY W. A. HENNIG

THAT the Bible is entitled to a large and vital place in the Christian school, there can be no question. Just what that place shall be in relation to the other subjects taught is not so well-defined, and is left largely to the individual teacher of these other subjects. It is with particular reference to standards in the teaching of the Bible itself, that some thoughts are offered here.

The law and the prophets constituted the authority in the temple service, in the schools, and in the general conduct of the children of Israel. In the teachings of Christ and the apostles they quoted very largely from the law and from some of the prophets. This combined instruction was the guide and stay of the Christians during the cruel pagan persecutions of the early centuries of our era. At times it was, according to human reckoning, impossible for the Scriptures, or any part of them, to survive. The popular and hated religion, its adherents and its books, continued only by the special providence of God.

After the pagan power had largely lost its supremacy, the sacred writings were sought in their secret hiding-places, carefully gathered, and translated into the Latin tongue by Jerome in the fourth century. From this time to the beginning of the great Reformation the Vulgate was the standard translation, used by the Catholic and other churches, and considered canonical.

So long as the Bible was used merely as a book of edification, or to eke out a church service by the clergy, there was but little question about its compilation or translation. This, however, did not satisfy Luther and the other sturdy reformers, who were determined to give the Bible to the people in languages which they understood, and with a due regard

for its authority in all matters concerning the Christian religion.

This conviction and position called for earnest, careful study into the merits, the history, and the authority back of and within the book called the Word of God. Is it, under God, the supreme authority, or should the church stand in that all-important place? Is it a direct product of the church, or is the church of God a product of his Word? These questions were settled by the early reformers in favor of the Word of God. This Word was espoused by Protestants and believed by millions of God's children in all the civilized world. It has been and still is the glorious day-star of eternal truth, which guides the course of humanity through the mists of time and on to the glory land beyond the tomb. It is the pillar-cloud, guiding slowly, but guiding surely, to the Canaan of rest in the kingdom of God.

The reformers did not believe the Bible to be the Word of God because the church told them so, but rather because God spoke to them through it in such a manner as to convince them that he himself was speaking to them. The response of the individual conscience to the self-evidencing voice of God in the Scriptures was the supreme evidence of their authority. This great decision brought every individual face to face with God, and farther than this no man can go, but to this very place every man must come sometime, some day. A faith that does not rest on this foundation is insecure, and liable to shipwreck, especially in these days when we are sailing among so many and so fearfully dangerous shoals.

The reformers thus established a new and wholly different standard for the study as well as the teaching of the Bible. From this time no man or body of men stood as the authority,



but every question that concerned any and every man in his relation to God was referred to a "Thus saith the Lord in the Bible, where justification or condemnation of every course was clearly determined. Many of the schools that were established were required by their founders to maintain certain standards, while schools for the ministry were required to meet still higher standards.

Even in many of the secondary schools students learned whole books of the Bible by heart, not as ordinary books, but as God's messages to their individual souls. In schools especially for the ministry it was no uncommon thing for the young men to commit to memory every text in the Bible that has any reference to Christ or his teaching, and to tell where they are found. Every student was required to learn the general scope and teaching of each canonical book, and its relation to other parts of the Bible. This practise prepared men for great usefulness in the cause of truth and humanity.

With the lapse of years came the sliding scale in private Bible study and in school standards. It has been declared that Bible standards in school work can no longer be maintained as they once were; that religion is not what it was when the reformers were at work, when many doctrines were new and undeveloped; that some of these standards forced positions that have had to be abandoned; that religion is not a determinate science like mathematics or language. It has even been urged that all the standards in Bible religion have been placed at their highest and fixed point, and that all understand them; that, unlike other

sciences, religion is not progressive; that one text-book has been used for centuries and is now well understood.

There may be a semblance of truth in these declarations and assertions, but they miss the vital point. The real fact is that every teacher who is capable of training minds *must have some standard* in all his work. A strong teacher will have a high standard, and all others will make standards according to their ability and appreciation of subjects taught. In denominational schools that train minds from childhood to maturity, it must be self-evident that there should be recognized standards for all grades. This harmony can be secured just as harmony is secured in other studies. There may be various writers of text-books, but none can be accepted that falls below the fixed standard. While specific or particular denominational doctrines and work must receive large and thorough consideration, the basic and general principles of the whole should not be neglected.

In colleges and seminaries there should be strong courses in technical study of the canon, text, contrast with sacred books of other religions, and history of fulfilled prophecy. The Bible is being assailed by leaders of modern thought as never before. While it will always stand upon its own merits, a thorough knowledge of its historical and spiritual setting places the seeker of souls on vantage ground. The more systematically and fully its own contents can be presented to the student, the stronger instrument for good it becomes in his hands. In short, standards should be established in Bible studies in all schools equivalent to or above the standards for other studies.

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Careless seems the Great Avenger; history's pages but record  
 One death-grapple in the darkness 'twixt old systems and the Word:  
 Truth forever on the scaffold, Wrong forever on the throne;  
 But that scaffold sways the future, and behind the dim unknown  
 Standeth God within the shadow, keeping watch above his own!

-- James Russell Lowell.

# Use of the College Library

BY M. ELLSWORTH OLSEN

CARLYLE believed that a true university in these days is a collection of books. He based his opinion, no doubt, upon the fact that nowadays when a man has truth to communicate to his fellow men, he usually calls in the aid of a publisher, so that a good collection of books comes as near as anything to representing the sum total of human knowledge.

Certainly there is nothing in the equipment of an institution of learning which for vital importance compares with its library, neither can a body of students give better evidence of intellectual alertness and advancement in knowledge than by a wise and frequent use of library privileges. Indeed, a student who does not do a great deal of reading outside of his text-books, is losing a vital part of his collegiate training. He can hardly be called a college student at all; he belongs in the grades.

Outside reading must supplement the study of the text-book, in the first place, in order to give the student a true view of the subject. Even the best authors of text-books are more or less limited in their views, and have their prejudices. If the student confines himself to their presentation of the case, he is in danger of regarding as truth what may be merely the opinion of one man. The reading of two or three other authors corrects any such false impression, and enables the pupil to exercise his own faculties in arriving at a true knowledge of the matter.

Wide reading also makes for broad-mindedness. It enlarges and expands the intellect by showing how the same subject looks from different points of view. Thus it prepares the student for dealing with many different minds, and for adapting his presentation of truth to the needs of

different classes of people when, after leaving school, he goes out to labor for souls. If the library is furnished with the latest and best books, as it ought to be, the outside reading brings the student into touch with what the ablest men are doing in certain fields of thought, and enables him, when touching on those and other subjects, to speak with assurance and authority.

The student needs to do outside reading, too, because a very important part of his intellectual training lies in learning how to use books. The object of the higher education is not so much to amass a knowledge of facts as to become acquainted with the sources of knowledge, and be able to make use of them at will. It is essentially a training of the judgment that is needed more than a training of the memory. Its test is a practical one, to be summed up in the question, "What can you do with books?" rather than, "What can you repeat from books?"

This learning how to use books involves the continual exercise of the higher moral faculties. Books are valuable for various reasons. Some few, because they are free from error; but the vast majority, because they contain *some* truth. If we go to a public meeting to hear prominent men express themselves in reference to certain large national questions, we do not go with the expectation that we can accept as gospel truth everything they say. Neither does it follow because we pick up a book to read that we regard it as infallible. It may be exceedingly valuable and yet contain wrong views. To take an excellent example, Gibbon's "Decline and Fall of the Roman Empire" gives in places a wrong impression of the early Christian church. It could

hardly be otherwise with a book written by one who held the views that Gibbon did in matters of religion. Yet he did a most valuable work. In most things, he is a fairly safe guide, and the serious student of history would do himself a great injustice if he were to pass him by. So it is with a great many other books.

The college library, then, must be in a sense dangerous ground to the novice, and nowhere can his teacher be of greater help to him than in assisting him to form right opinions from the various books he may read. But the taking up of such matters in the class-room, as well as in personal interviews between teacher and pupil, will greatly stimulate interest, and improve the quality of the class work. Meanwhile the pupil, under the guidance of the teacher, will be learning lessons that will help him when he enters upon his life-work, to avoid the evil and choose the good, not only in books, but in newspapers and magazines, and in all the practical affairs of every-day life.

It may not be out of place to remind the reader in this connection that there is an intellectual side to Bible religion which can not safely be ignored. The prophetic parts of the Word, not to mention the doctrinal and practical parts, are best understood in the light of a wide

reading of history, ancient and modern, and it is incumbent upon the young men who are fitting themselves to preach the gospel to the millions of keen, bright minds in our large cities and in the regions beyond, to lay a broad foundation of sound scholarship for their work.

Needless to say, the students can not do profitable supplementary reading unless the college provides the books. This is a matter for our college boards to think about. No doubt economy has to be practised in many ways in order that our educational institutions may be in a measure self-supporting; but considerations of economy should not be allowed to hinder a college from doing good work. Yet a college is hindered where the library is small. The best efforts of a highly trained faculty can not make good to really advanced students the lack of generous opportunities for outside reading. Minimize expenditure on buildings, let improvement of the grounds be neglected if necessary, curtail expense in every possible way, even cut down the force of teachers as a last resort; but do not cripple the work of teachers and pupils, and strike at the very heart of the institution as a place of learning, by neglecting to provide liberally for the needs of a growing collection of books.

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## Duties and Privileges of a Preceptress

BY MRS. C. C. LEWIS

THERE is no work connected with the dormitory system of education that calls for a wider training than that of the preceptress. A man of large experience in educational work once said that it requires better training to be a primary teacher than to be a teacher of science. The science teacher specializes in one line, while the primary teacher must know something of all the sciences. So

with the preceptress. She should be not only a woman of liberal education and refined manners, but a devout Christian, with a heart full of love for every one. My subject, however, is not the qualifications of the preceptress, but rather her official duties first, and secondly, her privileges from the standpoint of opportunities. Primarily the preceptress is to have a tender, sympathetic, motherly

interest in the young women of the school home. Her work is closely akin to that of the mother. It is the duty of every mother to see that her daughters are thoroughly equipped for life and its responsibilities. These girls are sent to the school to receive instruction to make them successful, useful women; it is the duty of the preceptress to give them this help. Her work is to take the place for the time being of the mother, and yet in some ways her work is much more difficult and complex. The girls come to her with various standards of right and wrong, with many bad habits, or no fixed habits at all, as the case may be. Some have preconceived opinions which she sees must be changed if they ever develop into useful women.

There are girls of every type—the nervous girl, the stolid girl, the girl that has been petted and favored all her life, the timid, self-conscious girl, the one with fine clothes, and the one with plain clothes. Then, there is the boisterous, good-hearted girl, who, when toned down and taught that a well-modulated voice is woman's greatest charm, will be a power for good everywhere. To take this heterogeneous company, and instruct, encourage, reprove, and even rebuke them in a kind and thorough manner, is a work worthy the best efforts of any good woman.

The preceptress ought in every way to show the girls that she loves them, and wants to help them. If she does not love them as a class, and is burdened with the constant demands made upon her, she has missed her calling. A preceptress, like a mother, must expect to be often interrupted in her own studies, and often have her own plans disturbed. It is her duty, by personal work, and by public talks, to teach her girls their relation to other young people,—how to receive and entertain, how to move in society, how to deport themselves on the street and in all public places.

One has said that a teacher should first be a protector, then a teacher; therefore she must by proper instruction warn her girls of the many evils and dangers that lurk in the pathway of the unsuspecting young woman of to-day. It has been said, "The want of the world is the want of men;" but I believe the author of that statement would agree there is just as great need of women,—women who have learned to think and discriminate between tinsel and pure gold, women who love truth and purity more than fine clothes and luxuries.

It is the duty of the preceptress to lead her girls, if possible, to give themselves to Christ. One educator has said, "The first thing a school should do for a student is to see that he is converted; then he will study to some purpose." Having led them to Christ, the next step is to train them to lead others to the Saviour. To this end the preceptress must teach them to be refined in all their ways, to be neat and attractive in their personal appearance, to be diligent in their studies, and to be economical of their time as well as of their money. They should also learn to be prompt.

It is the duty of the preceptress to see that the girls learn to care properly for their own rooms,—a miniature world, where the roommates should have equal rights. It is not the least of a young girl's education to learn her relation and duty to the one who shares this little world with her. She should learn to bear her own burdens, to recognize the rights of others, and to be courteous and kind on all occasions. Attention to these seemingly small matters will open many doors and hearts to any young woman in after-life.

The preceptress should look after the health of those under her care. Girls are proverbially thoughtless in this respect. She should exercise a motherly interest in all such matters.

The duties of a preceptress are many and various. What can I say

of her privileges? My pen fails me. Would that I had the tongue of the learned that I might say what is in my heart. It is her privilege to inspire every young girl with her own worth, under God, in the uplifting of humanity. What may not a refined, educated Christian woman do? O, the power of a noble, unselfish life! Few would care to be famous as the world counts fame. But all may be true, unselfish, noble. It is therefore the sweet privilege of the preceptress to be all that she desires her girls to be—a model of noble womanhood.

The preceptress will sometimes be disappointed in the result of her efforts; she will be depressed and feel that her work is a failure. At such times it is her privilege to go to the great Burden-bearer and lay all her perplexities at his feet. It takes great tact and much wisdom to train the youthful mind, but, in the language of a well-known writer, "when those in charge of our school homes appreciate the privileges and opportunities placed within their reach, they will do a work for God of which Heaven will approve."

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## Vitalized Science

BY M. E. CADY

HUMAN science in order to be of the greatest value needs to be vitalized by the principles of the Word of God. Then it becomes divine instead of human science. Creation as well as revelation is divine. The impress of the Deity is on all his created works. This impress is the impress of his character, which witnesses that the Creator is an all-powerful, all-wise, and all-loving God. This is revealed even though the earth is marred and scarred by the inroads of sin. In the clear light shining from the Book of Revelation, the book of creation declares the greatness and the goodness of God.

Science studied from the Bible view-point, which is the only proper one, with the aid of the Holy Spirit becomes a living, vitalizing agency that molds and transforms the character until it reflects the divine likeness. True science, to the Christian, is the handmaid of his religion. He looks upon the creation as his Father's handiwork, and beholds in it an expression of his power, wisdom, and love. Like David he is led to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou

made them all: the earth is full of thy riches."

The Scriptures have been written to aid us in connecting the Creator with his creation,—in blending the truths of science with the truths of the Bible. The more familiar scenes and common objects of nature are linked with the divine, spiritual truths of the written Word. This was Jesus' method of teaching, as illustrated by his parables. After the people had listened to his words, the same truths were repeatedly brought to their minds, as their eyes beheld the objects of which he spoke. So, to-day, we read the Word of God, and, as we see the objects of nature with which the truths of the Word are linked, the lessons of truth are brought afresh to the mind as we go about our daily tasks.

There are many things about us that are designed to remind us of Christ, his character, and his glory. A few of these are the following:—

1. The sun. He is the "Sun of Righteousness."
2. The morning star. "I am the bright and morning Star."

3. The rocks. He is the "Rock of Salvation."

4. The rose and lily. He is the "Rose of Sharon" and the "Lily of the Valley."

5. The lamb and lion. He is the "Lamb of God" and the "Lion of the tribe of Judah."

6. Bread and water. He is the "Living Bread" and the "Fountain of Living Waters."

All these represent some phase of the being and character of Christ. The sun and stars represent his glory; the rocks, his unchangeableness; the beautiful flowers, his wondrous beauty; the lamb, his innocence and gentleness; the lion, his great strength; and the bread and water, God's abundant provision for our temporal needs, reminding us that he will supply all our spiritual needs according to his riches in glory.

The objects of nature also abound with lessons teaching the follower of Christ what he is to be in Christian character. He is the "salt of the earth." He is the clay in the hand of the potter. He is "like a spring of water, whose waters fail not." Like the salt, he will exert a preserving, seasoning influence in his association with men. Like the clay, he will be molded and fashioned by the Great Potter "into a vessel fit for the Master's use." Like the cooling spring, continually ministering to the thirsty that come thither to drink, so he will continually minister to those that come within the circle of his influence, causing joy and gladness to spring up in their hearts.

The technical facts regarding these objects of creation are of great value to us in this temporal life. But of infinitely more value and importance than a mere technical knowledge of the seven colors of the spectrum, the laws of light and heat, the chemical composition of rocks, clay, and salt, and the hydrostatic principle involved in the bubbling spring, are the spiritual lessons that these are de-

signed to teach, which, if learned and lived, will insure to us an eternity of opportunity to study where Christ the Creator will be our teacher, and the universe our schoolroom.

The husk and shuck are essential to the development of the ear and nut; but they are of but little value when compared with the kernel and meat. They are the "vessels of honor," because they contain the living, hidden treasure. Without the living treasure within they are of but little or no value. The living, vitalizing kernel and meat of science are the spiritual lessons which it teaches, and not the dry husks and shucks of technical facts, which most science teachers regard as the all of science. To such teachers Christ's words of loving reproof are spoken: "These ought ye to have done, and not to leave the other undone." Will not our teachers impart to their students a living, vitalizing science, instead of an array of dry, formal facts of science, which knowledge the Scripture says "puffeth up," and by a writer of modern times is denominated "pretentious ignorance"? This science gives to its possessor humility of mind and stability of character.

The infidel may take pride in his infidelity, and the atheist in his atheism; but the inspired Word of truth reflects on their pride and vanity by saying, "The fool hath said in his heart, There is no God." How different the effect of science study upon the heart of David! He says, "I meditate on all thy works; I muse on the work of thy hands." What was the influence of this earnest study and meditation? Did it lead David into skepticism and infidelity? Listen to his very next words: "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land." O, that more of this soul-thirsting spirit after God would take possession of all students and teachers of science!

# IN THE ROLL OF ACHIEVEMENT

## *Some Memorable Birthdays*

The public career of the following four men is well known. We give here only some information, collected from various sources, concerning their education and views

### **Benjamin Franklin**

*“Eripuit coelo fulmen sceptrumque tyrannis”*

Born Jan. 17, 1706, in Boston

Died April 17, 1790, in Philadelphia

“I was put to the grammar-school at eight years of age. I continued, however, at the grammar-school not quite one year, though in that time I had risen gradually from the middle of the class of that year to be the head of it, and further was removed into the next class above it, in order to go with that into the third at the end of the year. But my father, in the meantime, from a view of the expense of a college education, which having so large a family he could not well afford, and the mean living many so educated were afterward able to obtain,—reasons that he gave to his friends in my hearing,—altered his first intention, took me from the grammar-school, and sent me to a school for writing and arithmetic. I acquired fair writing pretty soon, but I failed in the arithmetic, and made no progress in it. At ten years old I was taken home to assist my father in his business.

“From a child I was fond of reading, and all the little money that came into my hands was ever laid out in books. Pleased with the ‘Pilgrim’s Progress,’ my first collection was of John Bunyan’s works in separate little volumes. An acquaintance with the apprentices of booksellers enabled me sometimes to borrow a small one, which I was careful to return soon and clean. Often I sat up in my room reading the greatest part of the night, when the book was borrowed in the evening and to be returned early in the morning, lest it should be missed or wanted.

“About this time I met with an odd volume of the *Spectator*. It was the third. I had never before seen any of them. I bought it, read it over and over, and was much delighted with it. I thought the writing excellent, and wished, if possible, to imitate it. With this view I took some of the papers, and making short hints of the sentiment in each sentence, laid them by a few days; then, without looking at the book, tried to complete the papers again, by expressing each hinted sentiment at length, and as fully as it had been expressed before, in any suitable words that should come to hand. Then I compared my *Spectator* with the

original, discovered some of my faults, and corrected them. But I found I wanted a stock of words, or a readiness in recollecting and using them, which I thought I should have acquired before that time if I had gone on making verses; since the continual occasion for words of the same import, but of different length to suit the measure, or of different sound for the rhyme, would have laid me under a constant necessity of searching for variety, and also have tended to fix that variety in my mind, and make me master of it. Therefore I took some of the tales and turned them into verse; and, after a time, when I had pretty well forgotten the prose, turned them back again. I also sometimes jumbled my collections of hints into confusion, and after some weeks endeavored to reduce them into the best order, before I began to form the full sentence and complete the paper. This was to teach me method in the arrangement of thoughts. By comparing my work afterward with the original, I discovered many faults and amended them; but I sometimes had the pleasure of fancying that, in certain particulars of small import, I had been lucky enough to improve the method or the language, and this encouraged me to think I might possibly in time come to be a tolerable English writer, of which I was extremely ambitious. My time for these exercises and for reading was at night, after work, or before it began in the morning, or on Sundays, when I contrived to be in the printing-house alone.

“When about sixteen years of age I happened to meet with a book, written by one Tryon, recommending a vegetable diet. I determined to go into it. I made myself acquainted with Tryon’s manner of preparing some of his dishes, such as boiling potatoes or rice, making hasty pudding, and a few others, and then proposed to my brother that if he would give me, weekly, half the money he paid for my board, I would board myself. He instantly agreed to it, and I presently found that I could save half what he paid me. This was an additional fund for buying books. But I had another advantage in it. My brother and the rest going from the printing-house to their meals, I remained there alone, and despatching presently my light repast, which often was no more than a biscuit or a slice of bread, a



handful of raisins, or a tart from the pastry-cook's, and a glass of water, had the rest of the time till their return for study, in which I made the greater progress, from that greater clearness of head and quicker apprehension which usually

attend temperance in eating and drinking.

"And now it was that, being on some occasion made ashamed of my ignorance in figures, which I had twice failed in learning when at school, I took Cocker's book of arithmetic, and went through the whole by myself with great ease. I also read Seller's and Shermy's books of navigation, and became acquainted with the little geometry they contain; but I never proceeded far in that science.

"While I was intent on improving my language, I met with an English grammar (I think it was Greenwood's), at the end of which there were two little sketches of the arts of rhetoric and logic, the latter finishing with a specimen of a dispute in the Socratic method; and soon after I procured Xenophon's 'Memorable Things of Socrates,' wherein there are many instances of the same method. I was charmed with it, adopted it, dropped my abrupt contradiction and positive argumentation, and put on the humble inquirer and doubter. I continued this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence.

"My chief acquaintances at seventeen were Charles Osborne, Joseph Watson, and James Ralph, all lovers of reading. Many pleasant walks we four had together on Sundays into the woods, near Schuylkill, where we read to one another, and conferred on what we read.

"Once it was proposed that each of us, at our next meeting, produce a piece of our own composing, in order to improve by our mutual observations, criticisms, and corrections. As language and expression were what we had in view, we excluded all considerations of invention by agreeing that the task should be a version of the 18th Psalm.

"[In the printing-shop] we never worked on Saturday, that being Keimer's Sabbath, so I had two days for reading.

"My acquaintance with ingenious people in the town increased. [At twenty-one] I had formed most of my ingenious acquaintances into a club of mutual improvement, which we called the 'Junto;' we met on Friday evenings. The rules that I drew up required that every member, in his turn, should produce one or more queries on any point of morals, politics, or natural philosophy, to be discussed by the company; and once in three months produce and read an essay of his own writing, on any subject he pleased. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute, or desire of victory; and to prevent warmth, all expressions of positiveness in opinions, or direct contradiction, were after some time made contraband, and prohibited under small pecuniary penalties.

"About this time, at our club meeting, not at a tavern, but in a little room of Mr. Grace's, set apart for that purpose, a proposition was made by me that, since our books were often referred to in our disquisitions upon the queries, it might be convenient to us to have them all together where we met, that upon occasion they might be consulted; and by thus clubbing our books to a common library, we should, while we liked to keep them together, have each of us the advantage of using the books of all the other members, which would be nearly as beneficial as if each owned the whole. It was liked and agreed to, and we filled one end of the room with such books as we could best spare.

"And now I set on foot my first project of a public nature, that for a subscription library. I drew up the proposals, got them put into form by our great scrivener, Brockden, and by the help of my friends in the Junto, procured fifty subscribers of forty shillings each to begin with, and ten shillings a year for fifty years, the term our company was to continue. The library was opened one day in the week for lending to the subscribers, on their promissory notes to pay double the value if not duly returned. We afterward obtained a charter, the company being, increased to one hundred; this was the mother of all the North American subscription libraries, now so numerous.

"This library afforded me the means of improvement by constant study, for which I set apart an hour or two each day, and thus repaired in some degree the loss of the learned education my father once intended for me. Reading was the only amusement I allowed myself. I spent no time in taverns, games, or frolics of any kind; and my industry in my business continued as indefatigable as it was necessary."—*Autobiography.*



## George Washington

*"First in war, first in peace, and first in the hearts of his fellow citizens"*

Born Feb. 22, 1732, Bridges Creek, Va.

Died Dec. 18, 1799, Mount Vernon, Va.

"THE copy-books and exercise-books of most boys are early destroyed, but it chanced that those of George Washington have been kept, and they are very interesting. The handwriting in them is the first thing to be noticed,—round, fair, and bold, the letters large like the hand that formed them, and the lines running straight and even. In the arithmetic and bookkeeping manuals which we study at school, there are printed forms of receipts, bills, and other ordinary business papers; but in Washington's school days, the teacher showed the boys how to draw these up, and gave them also copies of longer papers, like leases, deeds, and wills.

"Washington's exercise-books have many pages of these forms, written out carefully by the boy. Sometimes he made ornamental letters, such as clerks were wont to use. This was not merely exercise in penmanship, it was practise work in all that careful keeping of accounts and those business methods which were sure to be needed by one who had to manage a large plantation. George Washington was to manage something greater, though no one then knew it; and the habits which he formed at this time were of inestimable value to him in his manhood.

"The manuscript book which contains these exercises has also a list of a hundred and ten *Rules of Civility and Decent Behavior in Company and Conversation*. They were probably not made up by the boy, but copied from some book or taken down from the lips of his mother or teacher. They sound rather stiff to us, but it was a common thing in those days to set such rules before children, and George Washington, with his liking for regular, orderly ways,—evident in his very writing,—probably used the rules, and perhaps committed them to memory, to secure an even temper and self-control. The best of rules would have done little with poor stuff; it was because this boy had a manly and honorable spirit that he could be trained in manly and honorable ways."<sup>1</sup>

### Rules

1. Every action in company ought to be with some sign of respect to those present.
2. In the presence of others sing not to yourself with a humming noise, nor drum with your fingers or feet.
3. Sleep not when others speak, sit not when others stand, speak not when you

should hold your peace, walk not when others stop.

4. Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.

5. Read no letters, books, or papers in company; but when there is a necessity for doing it, you must ask leave. Come not near the books or wri-



## Lowell's Tribute

Soldier and statesman, rarest unison;  
High-poised example of great duties done

Simply as breathing, a world's honors worn

As life's indifferent gifts to all men born;  
Dumb for himself, unless it were to God,  
But for his barefoot soldiers eloquent,  
Tramping the snow to coral where they trod,

Held by his awe in hollow-eyed content;  
Modest, yet firm as nature's self; unblamed

Save by the men his noble temper shamed;

Never seduced through show of present good

By other than unsetting lights to steer  
New-trimmed in heaven, nor than his steadfast mood

More steadfast, far from rashness as from fear;

Rigid, but with himself first, grasping still

In swerveless poise the wave-beat helm of will;

Not honored then or now because he wooed

The popular voice, but that he still withstood;

Broad-minded, high-souled, there is but one

Who was all this and ours, and all men's,  
— Washington.

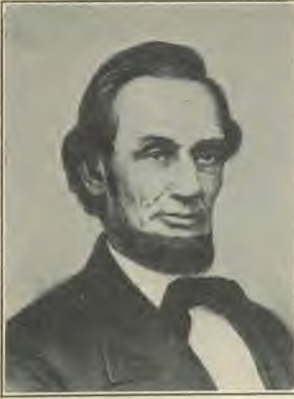
Virginia gave us this imperial man  
Cast in the massive mold

Of those high-statured ages old

Which into grander forms our mortal metal ran;

She gave us this unblemished gentleman.

<sup>1</sup>This matter and the rules following are selected from *Riverside Literature Series*, No. 24.



ting of any one so as to read them, unless desired, nor give your opinion of them unasked; also, look not nigh when another is writing a letter.

6. Show not yourself glad at the misfortune of another, though he were your enemy.

7. Strive not with your superiors in argument, but always submit your judgment to others with modesty.

8. When a man does all he can, though it succeeds not well, blame not him that did it.

9. Being to advise or reprehend any one, consider whether it ought to be in public or in private, presently or at some other time, and in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.

10. Wherein you reprove another be unblamable yourself; for example is more prevalent than precepts.

11. Use no reproachful language against any one, neither curse nor revile.

12. Be not hasty to believe flying reports to the disparagement of any.

13. In your apparel be modest, and endeavor to accommodate nature, rather than to procure admiration.

14. Play not the peacock, looking everywhere about you to see if you be well decked, if your shoes fit well, if your stockings sit neatly, and clothes handsomely.

15. Associate yourself with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company.

#### An Incident

Soon after his marriage, Washington first took his seat in the House of Burgesses. Of this event Washington Irving says:—

"By a vote of the House, it had been determined to greet his installation by a signal testimonial of respect. Accordingly, as soon as he took his seat, Mr. Robinson, the speaker, in eloquent language, returned thanks, on behalf of the colony, for the distinguished military services he had rendered to his country. Washington rose to reply, blushed—stammered—trembled, and could not utter a word. 'Sit down, Mr. Washington,' said the speaker, with a smile; 'your modesty equals your valor, and that surpasses the power of any language I possess.'"

## Abraham Lincoln

*"The most individual man who ever lived"*

Born Feb. 12, 1809, Hardin County, Kentucky  
Died April 14, 1865, Washington, D. C.

"In his childhood in Kentucky, Abraham got a few weeks with one teacher, and then a few weeks with another. Later, in Indiana, he studied a few months, in a scattered way. Probably he had instruction at home, for the sum of all the schooling which he had in his whole life was hardly one year."

"The books which he saw were few, but a little later he laid hands upon them all and read and reread them till he must have absorbed all their strong juice into his own nature." Here is the list: The Bible (most of which he could repeat), "Æsop's Fables," "Robinson Crusoe," the "Pilgrim's Progress," a history of the United States, Weems's "Washington." Some add also: "Life of Henry Clay," Franklin's "Autobiography," Ramsay's "Washington." It is said that he "ransacked the neighborhood in search of an English grammar, and getting trace of one six miles out from the settlement, he walked over to borrow or to buy it. He brought it back in triumph, and studied it exhaustively."

One of his working companions said: "He would work all day as hard as any of us, and study by the firelight in the log house half of the night; and in this way he made himself a thorough, practical surveyor. He used to write and do sums in arithmetic on the wooden shovel by the fireside, and to shave off the surface in order to renew the labor."

"The two books which made the most impression on his character were the Bible and Weems's 'Life of Washington.' The former he read with such diligence that he knew it almost by heart, and the words of Scripture became so much a part of his nature that he rarely made a speech or wrote a paper of any length without quoting its language or teachings."

In a conversation with one of his generals, just after the victory of Gettysburg, Lincoln said: "The fact is, General, in the stress and pinch of the campaign there, I went to my room, and got down on my knees, and prayed Almighty God for victory at Gettysburg. I told him that this was his country, and the war was his war, but that we really couldn't stand another Fredericksburg or Chancellorsville, and then and there I made a solemn vow with my Maker that if he would stand by you boys at Gettysburg, I would stand by him. And he did, and I will! And after this I felt that God Almighty had taken the whole thing into his own hands."—*Selected from Morse's "Lincoln" and "Stories of Lincoln."*

## James Russell Lowell

*"The poet of the man of culture"*

Born Feb. 22, 1819, Cambridge, Mass.  
Died Aug. 12, 1891, Cambridge, Mass.

"A COLLEGE training is an excellent thing; but, after all, the better part of every man's education is that which he gives himself, and it is for this that a good library should furnish the opportunity and the means. I have sometimes thought that our public schools undertook to teach too much, and that the older system, which taught merely the three R's, and taught them well, leaving natural selection to decide who should go farther, was the better. However this may be, all that is primarily needful in order to use a library is the ability to read. I say primarily, for there must also be the inclination, and, after that, some guidance in reading well.

"But have you ever rightly considered what the mere ability to read means? that it is the key which admits us to the whole world of thought and fancy and imagination? to the company of saint and sage, of the wisest and the wittiest at their wisest and wittiest moment? that it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time?

"We often hear of people who will descend to any servility, submit to any insult, for the sake of getting themselves or their children into what is euphemistically called good society. Did it ever occur to them that there is a select society of all the centuries to which they and theirs can be admitted for the asking,—a society, too, which will not involve them in ruinous expense, and still more ruinous waste of time and health and faculties?

"Desultory reading, except as conscious pastime, hebetates the brain and slackens the bowstring of Will. It communicates as little intelligence as the messages that run along the telegraph wire to the birds that perch on it. Few men learn the highest use of books.

"We are apt to wonder at the scholarship of the men of three centuries ago, and at a certain dignity of phrase that characterizes them. They were scholars because they did not read so many things as we. They had fewer books, but these were of the best. We spend as much time over print as they did, but instead of communing with the choice thoughts of choice spirits, and unconsciously acquiring the grand manner of that supreme society, we diligently inform ourselves, and cover the continent with a cobweb of telegraphs to inform us, of such inspiring facts as that a horse belonging to Mr. Smith ran away on Wednesday, seriously damaging a valuable carryall; that a son of Mr. Brown

swallowed a hickory-nut on Thursday; and that a gravel bank caved in and buried Mr. Robinson alive on Friday. Alas, it is we ourselves that are getting buried alive under this avalanche of earthy impertinences! It is we who,

while we might each in his humble way be helping our fellows into the right path, or adding one block to the climbing spire of a fine soul, are willing to become mere sponges saturated from the stagnant goose-pond of village gossip. This is the kind of news we compass the globe to catch, fresh from Bungtown Center, when we might have it fresh from heaven by the electric lines of poet or prophet. It is bad enough that we should be compelled to know so many nothings, but it is downright intolerable that we must wash so many barrow loads of gravel to find a grain of mica.

"One is sometimes asked by young people to recommend a course of reading. My advice would be that they should confine themselves to the supreme books in whatever literature, or still better to choose some one great author and make themselves thoroughly familiar with him. For, as all roads lead to Rome, so do they likewise lead away from it, and you will find that, in order to understand perfectly and weigh exactly any vital piece of literature, you will be gradually and pleasantly persuaded to excursions and explorations of which you little dreamed when you began, and will find yourselves scholars before you are aware. For remember that there is nothing less profitable than scholarship for the mere sake of scholarship, nor anything more wearisome in the attainment. But the moment you have a definite aim, attention is quickened, the mother of memory, and all that you acquire groups and arranges itself in an order that is lucid, because everywhere and always it is in intelligent relation to a central object of constant and growing interest. This method also forces upon us the necessity of thinking, which is, after all, the highest result of all education. For what we want is not learning, but knowledge; that is, the power to make learning answer its true end as a quickener of intelligence and a widener of our intellectual sympathies."—*From Lowell's "Books and Libraries."*



# EDITORIAL

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## Notes

**H**APPY NEW YEAR to all who are willing to work for it; and may the God of peace and power sanctify you wholly to effectual service.

**W**E congratulate our Primary School department in getting a question box started. It correlates well with the article in the Home School on answering the questions of little children. We are led to wonder why people, as they grow older, drop out the interrogation-point — the projectors of the Teachers' Round Table, for instance. As for ourselves, we have many questions to ask, but none to answer.

**W**ITH the new year we are beginning the Farmers' Calendar, which we plan to keep up throughout the year. The first contribution has the right ring to it, and will be found very readable and helpful. It should be carefully studied both by the family at home on the farm and by those who have any responsible part in the agricultural phase of school work. The sentiment that "the farm should contribute to the higher life of its occupants as well as to their material needs," and that other, "the men and women who keep the weeds, thorns, and thistles out of their gardens and lawns, are the most likely to keep them out of their own lives," are suggestive of the educational uplift that should and can be brought into industrial teaching and work.

W. E. H.

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## Build Up the Library

**T**HE library atmosphere in this number is intended to stimulate an interest in making more effective use of the library and in better equipping it. In the selections from "Books and Libraries" which appear under "Roll of Achievement" elsewhere, Lowell points out with much felicity the attractiveness of a good library and the absurdity of abandoning its "supreme society" for the "earthy impertinences" of the newsmonger. O, the time that is wasted in talking and reading gossip and telegraphic "nothings," which might be spent in "communing with the choice thoughts of choice spirits"!

The chief responsibility in educating the tastes of the youth in this matter lies with the teacher. He must himself keenly appreciate the value and possibilities of the library, and the necessity of judicious selection in the reading of current news; then he should sense the importance of establishing a correct reading habit in the youth who come under his care. Many young people need to have *inclination* to read aroused in them. There is no better way to do this than by discreetly inducing them to sample the sweets of good books themselves, and by continually handing out to them delicious morsels from one's own reading.

Lowell's third essential to using a library is "some guidance in read-

ing well." In these days of frenzied book-making, it would be dangerous to induce in a young person inclination to read, without giving it proper direction. *To select well* is the first and last requisite to the profitable use of the library, as well as in the reading of the most ordinary news sheet. But the selection and use of books by the student should be so managed that he does not lose independence and originality of thought, while at the same time getting the greatest good from investigative or research work. Avoid, too, that habit of reading which minces and browses here a little and there a little and carries away nothing that edifies, or that can be remembered and reflected upon afterward.

If any type of school ought to make a specialty of building up a good library, it is our own. If we have any specializing to do in the field of knowledge, it is certainly in Bible, history, and literature. We all aspire to teach or preach, in one form or another, with both voice and pen. In the times that are before us, every doctrine taught from the Bible, every bit of historical evidence adduced to corroborate and sustain the teaching, will be subjected to the closest scrutiny; yet in no phase of human knowledge are we more dependent on records of the past, such as are found in the best libraries, than in these two lines of study. In languages and literary ability we are much weaker than we ought to be with the profession we make and the work to which we are consecrated. The trend of modern science, too, brings us constantly into the necessity of dealing with its teachings. Let us not think, therefore, that we put it too strongly when it is urged that sacrifices may be made in some other things that our schools may be equipped with libraries worthy the name and worthy the aim of our educational effort.

W. E. H.

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## On Our Native Speech

THE learning of language has its own distinctive peculiarities. It is one of the natural things, to acquire which every normal child is born with adequate endowment. We learn to talk as we learn to walk, to use a spoon, to make our own toilet; that is, as need and desire press them upon us, and in imitation of those about us. The skill with which we learn to do these things is determined largely by those who have our care and direction and those with whom we associate. So the use of our native tongue is strictly a social affair, a species of unconscious mimicry, of spontaneous suggestion — seemingly, at times, of spontaneous combustion. Our children are our phonographs, miniatures of ourselves, faithfully reproducing in both form and spirit the type of language that sounds most in their ears.

It is truly pathetic to see a sweet, innocent, wide-awake child, finding one of its most enjoyable activities in talk, fully believing that everything father and mother say and do is just right, yet to see that child taking daily into its vocabulary form after form, term after term, phrase after phrase, that it must sometime either correct or eliminate at great cost of effort and time, or be classed the rest of its days among the illiterate and vulgar in speech. It is scarcely less pathetic to look upon the adult

who has come to a sense of his deficiencies in language, as he toils month after month and year after year to acquire what he is entitled by birthright to have without conscious effort and expenditure of time and money.

But the fact is that the land is full of just such sights as these, and we must take things as they are and act accordingly. Wherein the work of the home has come short the school must step in and correct, eliminate, encourage, supplement, and elevate. A piece of work badly done is always more difficult for another to turn into a good product than it is to do it from the beginning; it is often economy to discard the old and start over. But with the child or adult who comes to school, it is impossible to do this. He is the product of another; the impress has been made, the habit largely formed, and, since he can not be set aside, he *must be made over*.

School methods must always be more or less arbitrary and mechanical. We must aim at the average need of a class. Yet we must keep out of the rut, must keep the machinery simple. The true work of the school is not all of the "regulation" kind; there must be the repair shop, the job room, where more hand and less machine work can be done. We want to throw about the student as natural an environment as possible, yet since our work is to repair what has been more or less marred from the beginning, and since the conditions under which we work are largely artificial, we are obliged to *create*, to the best of our ability and to as great an extent as is expedient, that correct, quasi-natural environment in which the student will thrive best.

One practicable way in which this can be begun for our native speech, is outlined in "Suggestions on the Eliminating of Common Errors From Oral Speech," on another page. It remains forever true that "thy speech bewrayeth thee," and it is hoped that our school men and women will take sufficient interest in carrying out at least the spirit of these suggestions, to insure no one's leaving the school without having acquired love for pure speech and ability to use it respectably.

W. E. H.

### Give Me My Vigorous English

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Give me, of every language, first my vigorous English,  
 Stored with imported wealth, rich in its natural mines,  
 Grand in its rhythmical cadence, simple for household employment,  
 Worthy the poet's song, fit for the speech of man.

Not from one metal alone the perfectest mirror is shapen,  
 Not from one color is built the rainbow's aerial bridge;  
 Instruments blending together yield the divinest of music;  
 Out of myriad of flowers sweetest of honey is drawn.

Therefore it is that I praise thee and never can cease from rejoicing,  
 Thinking that good stout English is mine and my ancestor's tongue;  
 Give me its varying music, the flow of its free modulation,  
 I will not covet the full roll of the glorious Greek,  
 Luscious and feeble Italian, Latin so formal and stately,  
 French with its nasal lisp, nor German inverted and harsh,  
 Not while our organ can speak with its many and wonderful voices.

— William Wetmore Story.

## Educate the Sense of Humor

CENTURIES ago one of the very wisest of men declared that "a merry heart maketh a cheerful countenance" and "hath a continual feast."

The helpfulness of this truth is oftentimes overlooked, and perhaps by none more than the teacher. Few vocations have more perplexities and petty annoyances than that of the teacher, and to no one are these words of Solomon of more value than to him.

The sense of humor is a very important element in the make-up of a strong life. He who is able to see the sunshine amid darkness, to make the best of every circumstance, and to trust with a supreme reliance upon God, has developed within him something of real worth,—that which is a well-spring of constant pleasure for himself and others.

It is far too easy to yield to pessimism — to see the beasts standing by the path along which we must pass, and the ungainly features of the lives of those who walk this path with us. But turn our eyes,—and the beasts are chained, and the unpleasant traits of our associates are far less conspicuous than the agreeable ones.

"The difference between the optimist and the pessimist is droll;  
The optimist sees the doughnut, and the pessimist sees the hole."

Looking at the happy side of others tends to develop in them that which is agreeable to us.

God has given every child a measure of humor. It is as much an element in the mental life of the normal child, and should be as carefully developed, as any other faculty. The whole question of this development turns upon the motive, whether it be a pure and healthy one or low and selfish. A hearty laugh "doeth good like a medicine," but only when it springs forth from a pure fountain — and is at no one's expense or discomfort.

The child who finds the laughable side of his life in the mishaps and failures of his fellows, or in the senseless and harmful comic paper, is dwarfing and destroying one of life's sources of enjoyment. It is incumbent upon his instructors to lead his mind to the pure fountains of healthful mirth. He who is thus educated, whose humor is found only in that which is right and wholesome, and "whose genuine laugh is hung on a ready trigger," is he, indeed, who "hath a continual feast." Parents and teachers have much to do in spreading this bounteous table of good things.

Come, let us laugh with our children!

F. G.

# THE CONVENTION

("Protracted")

## The Third Session

(The question before us is whether we shall add a year in the grades, calling it eighth grade B, or renumbering the series above the eighth.)

I AM much interested in the proposed change in the eighth grade work. I think the plan an excellent one, but believe arithmetic should appear in both years, or else a very elementary text in algebra.

We have practically decided that our present eighth grade class be not permitted to complete that subject this year. Our calendar was revised last spring, on recommendation of Professor Morrison, with this end in view, followed by algebra in the ninth grade.

One division of our eighth grade can do this; for it is made up of older students, who are taking the work in review. Perhaps our eighth grade class proper (intermediate department) is a weaker class than usual. But I am delighted to find in the course of study as amended in the convention report, advanced arithmetic and elementary bookkeeping in the ninth grade. So perhaps I can endure its omission in eighth B.

When I was an eighth grade public-school teacher, I observed that the more intelligent parents, who considered the health of their children as a paramount interest, and put a proper value upon the study of common branches, often kept their children in the eighth grade two years. I am sure they make much stronger high-school students because of this extra strength in the foundation work. It is surely a step which we can commend to parents, as it prevents the overcrowding of our boys and girls at the period of adolescence.

MRS. H. E. O.

## Methods in Foreign Language Teaching

L. L. CAVINESS

THE methods in foreign language teaching are very numerous, for these depend, as we have seen in a former article, on the aim which one has in view. Yet in general terms we can divide all into the following five classes, which will each be discussed briefly:—

1. GRAMMAR METHOD.—By this method the student is required to commit to memory a volume of paradigms, rules, exceptions, and examples of each, before he is allowed to begin to read. Even then the reading is pursued as illustrating the rules, rather than with any great appreciation of its literary beauties. The student is also given much prose composition for the purpose of still further clarifying and emphasizing the rules and paradigms. The language is not spoken, and the pronunciation is not regarded of very great importance.

This method, while still largely used in the ancient languages, is not often strictly adhered to in the modern. It has, however, the advantages of good memory drill as well as of logical training. These advantages are not to be passed over lightly in these days when the tendency seems toward making everything easy for the pupil, sometimes too easy for the pupil's own good. The disadvantages of this method are as great as the advantages, if not greater. It fails to give the contact with life and ideas, or to cultivate the artistic sense, which language study is really so well adapted to do. Also mere grammar study fails to interest most students. This is a very fatal defect in the method, for modern pedagogy recog-



nizes that the pupil's interest must be enlisted if good work is to be done.

2. NATURAL METHOD.—The natural, or conversational, method is based on two ideas, the one true and the other false; namely, that conversational use of a language will awaken interest on the part of the student, and that the natural and therefore easiest method for an adult to learn a language is by the same method that the child learns its own native tongue. The teacher carries on a monologue interspersed with questions to, and answers from, the members of the class. Objects and pantomime are freely used, especially in the first part of the course. All conversation is carried on in the foreign language, and the student's native language is banished from his lips and as far as possible even from his mind. The results from such a course depend largely on the teacher's alertness and conversational ability, as well as on the student's faculty for imitation. The result is only too often, however, the fluent use of incorrect forms, together with a very faulty pronunciation.

An undeniable advantage of this method is the enthusiasm which it arouses on the part of the student. The practical results of the purely conversational method are satisfactory in only the case of the exceptional teacher and the exceptional student. The teacher must speak the foreign language to be learned, with the fluency and accuracy of the educated native; and while not using the English in the class, he must be fully versed in the same and cognizant of the peculiar difficulties which present themselves to the English-speaking student. The student must, on the other hand, still have retained that remarkable imitative ability which is so very characteristic of childhood. Indeed, the purely conversational method is best used with children.

3. PSYCHOLOGICAL METHOD.—This method is very little used in this

country as yet. It is based on the principles of association of ideas and mental visualization. The working vocabulary of the language, in the form of short idiomatic sentences, is divided up into logical groups, which the students learn orally and then from the book. At each new word the student is asked to close his eyes and picture to himself the thing or act represented, thereby associating the word directly with the meaning rather than with some English equivalent. It is not thought inconsistent, however, to use English for explanations, especially in the beginning of the course. Grammatical instruction is begun early, but the reading of connected texts is postponed till the vocabulary has been mastered.

The method arouses considerable enthusiasm on the part of the student, and he gains a ready command of a large and well-arranged vocabulary. The words learned by this method are retained well. There are two main reasons why the method is but little used in America. It requires a special preparation on the part of the teacher, a preparation which but few teachers in this country have found available. It also postpones the reading and the study of the literature of the foreign language too much for the purpose aimed at in the average American school curriculum. Besides, its treatment of pronunciation is unsatisfactory, although that could be remedied without materially altering the method.

4. PHONETIC METHOD. — This brings us to the phonetic method. The first instruction is based on the spoken language. The exact position and action of all the vocal organs in making all the sounds of the language are fully explained and illustrated to the student, who then by repetition and drill forms the habit of correct pronunciation of the foreign sounds, words, phrases, and sentences. The first written work is given in a pho-

netical alphabet, in which each sound has one and only one character. The international phonetical alphabet is the most used. The student is introduced to dialogue, description, and short stories, but still in phonetical notation. It is only after the elementary period is passed that the student is finally taught the standard orthography. Inflections and syntax are learned inductively. The first composition consists of the oral or written reproduction of material heard or read. Systematic grammar is studied later, and translation is taken up the last of all.

The method arouses an enthusiasm only second to that gained by the conversational and psychological methods. It gives the student a correct pronunciation and a good command of the spoken language. The training of the attention which it gives is pedagogically very important; for that which most distinguishes the educated man from the uneducated is the ability of the former to give entire and protracted attention to any subject which he may wish to consider. Again, a special preparation of the teacher is required. While he does not need to teach phonetics as such, he should have had a thorough course in that subject. This many teachers have not found possible. The writer is taking advantage of his first opportunity to take this work. It is indeed a most interesting study, and makes one at times wonder how he ever got along without it. Residence for a period of years in a Spanish-speaking country, and the opportunity of conversational intercourse with those speaking French as their native tongue, do not nullify the advantages of such a course. It may also be objected to this method that it postpones the reading of the great literary masterpieces beyond the school period of most students. This is a valid objection if the aim of the language instruction is reading, and literary culture and insight.

5. READING METHOD.—The name reading method practically explains itself. Connected reading is introduced as soon as possible. Grammar is reduced to its mere essentials. Little attention is given to the pronunciation. Much sight translation is introduced. The ultimate end in view, however, is that the student acquire the ability to read the foreign language directly without the intervention of the English.

This method is perhaps the most widely used in American schools, and is perhaps the best adapted to meet the aims they have in view, namely, the reading of the literature of the language. It fails to give the student any good basis for a practical mastery of the language. In neglecting oral work and the training of the ear, it passes over one of the very best means of training the student to think directly into the foreign idiom. It proves very discouraging and mortifying to the person who has studied Spanish two or even three years by this method to find himself utterly helpless when brought into contact with those who speak the Spanish as their native tongue.

It seems to the writer that in our school system we should aim at the acquiring of the language, rather than at the reading of the literature; that is, the student should be training to understand and to speak, to read and to write, to as perfect a degree as the length of the course will permit. Of the four phases, personally, I would lay a little the greatest stress on the reading, but the reading of literature should be a means to an end rather than an end in itself.

The ideal course, then, would require that the teacher be able to speak with fair fluency, and that he use the language as much as possible in the class, that the students may be trained to understand it. He should also require the student to converse some in class, and should encourage him to talk with his fellow students

outside of class. The student should also imagine different situations to himself and decide what he would say in each. The student should form a sound image as well as a sight image of every word he reads. In the beginning of the course the teacher should give as careful drill in the phonetics of the language as he is prepared to do. Every teacher, where possible, should take a course in phonetics to get this preparation. The grammatical work should be made simple and practical but very thorough. In short, the student should be given a fair basis for understanding and speaking, reading and writing, and that as soon as consistent without the intervention of the English.

## FARMERS' CALENDAR

*"Let us get up early to the vineyards"*

### January — February

S. A. SMITH

IN most parts of the country there is less to occupy the attention of the farmer during these two months than during any other season of the year, yet he should not be idle.

#### *Study and Plan*

In order to become proficient workmen upon the farm we must study the best methods and plans for doing our work. How many men do we find making a success in professional lines who never received any preparation, or who are not continually reading and studying the vital problems in their particular profession? To-day it is just as impossible for a man to make a success in agricultural pursuits without a preparation, or at least without reading and studying along his special line of work, as it is for the man in business or in professional life. The up-to-date farmer of to-day knows what the world about him is doing in the

special work that occupies his attention, and is ready to accept new ideas when they prove to be practical.

During these long winter evenings gather round your fireside and study plans and methods by which you can better your home surroundings and conditions on the farm. Professor Card puts it this way: "Have the farm for the family and not the family for the farm. The farm should contribute to the higher life of its occupants as well as to their material needs."

Write to the Experiment Stations in your home State, and ask them to send you Bulletins treating on the various phases of farm work. Get books treating on the work you are endeavoring to carry out on the farm, and take some good agricultural or horticultural paper. It may cost you a few dollars, but it will pay. The professional man spends hundreds of dollars and years of time getting his education.

#### *Keep Records*

Plan this coming year to keep an account of your farm operations. It is just as necessary for the farmer to keep accounts as it is for the man in business. In the dairy, make daily records of what your cows are doing. Get small scales and place them in some convenient place where you can weigh the amount of milk given by each cow. Have the milk of each cow tested from month to month, and in this way you will know whether or not your cows are paying for their keep. Leading poultry-raisers use trap-nests, thus recording the number of eggs their best fowls lay, and also keeping these eggs separate for increasing their flock. In this and in many other ways you can know definitely just what each department on the farm is doing for you.

#### *Clean Up and Beautify*

Clean up all the tin cans, sticks, chips, old wires, broken pieces of machinery, and any other litter that

gathers about the house and farm-yard. Straighten up the fences and buildings. Clean up the lawns and gardens. Make a yard for the poultry, so you can have not only a garden for vegetables but one for flowers also. Thus we become laborers together with God. In Volume VI, page 186, we read: "The same God who guides the planets, works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the results of degeneration, introduced by him among the precious things." The men and women who keep the weeds, thorns, and thistles out of their gardens and lawns, are those who are most likely to keep them out of their own lives. "By beholding, we become changed." Beautify your home surroundings and make them as attractive as possible. At the same time study how to produce more eggs, more pounds of butter, more bushels of grain, more and better fruits and vegetables, better horses and cattle, and thus have happier homes, and children who will see something more in life on the farm than mere drudgery. In this way you will have "the farm for the family, and not the family for the farm."

#### *House Plants*

Guard your plants against insects during these months especially, because the necessary heat needed to keep the plants warm will make an ideal temperature for the red spider. The aphid, or green fly, must be destroyed. Give your plants a bath at least once a week to keep the dust from filling up the pores in the leaves. If insect enemies become too numerous on the plants, dissolve some Ivory soap in water at 140° F., and dip the plants in this solution; afterward wash them with tepid water. Turn the plants occasionally, to prevent their growing to one side. Bulbs which were placed in boxes last autumn may be brought to the light.

Keep them well watered, with occasionally a watering of liquid manure. Such plants as the primula, geranium, cyclamen, hyacinth, early tulip, calla, azalea, carnation, and others, bloom at this season. Annuals for early summer blooming, such as the petunia, verbena, canna, castor-bean, dahlia, etc., should be started during the latter part of February. Plant the seeds or set the bulbs or roots in shallow plant trays placed in the window or in hotbeds.

#### *The Flower Garden*

The gardens and lawns may be fertilized, rocks gathered and rockeries built, hardy vines, shrubs, and deciduous trees pruned and fertilized. This mulch will aid greatly in conserving moisture and keeping down weeds and grass. Make drawings of your flower beds and lawns, and plan out the designs for your spring bedding. Send for new floral catalogues and order your flower seeds, bulbs, roots, and shrubs in good season.

#### *The Fruit Garden*

This is a good time to prune and mulch your orchard trees. Vines may also be pruned at this time. If your strawberry patch is mulched with a heavy covering of coarse litter, it will delay the blooming season, and insure not only a better crop but in many instances a better price for your fruit. Mulch part of the patch, and have both early and late berries. Peter Henderson, of New York, says in regard to pruning, "No plant is injured by being pruned in cold weather, though the pruner may be." Guard your young trees against the ravages of rabbits and mice. Wrap heavy paper around the trunks of the trees, or give them a heavy coat of red paint. This will prevent them from being barked.

#### *The Vegetable Garden*

In most localities the garden land should have been plowed, and now a dressing of well-rotted manure will

be of great value to the soil. Necessary equipment for carrying on the early spring work can be put in shape for use. Hotbed sash and cold frames, tools, stakes, labels, fruit crates, boxes, baskets, and many other necessary things can be put in order for spring and summer use. During the latter part of February the hotbeds can be prepared and the hardy seeds sown. Get your seed catalogues and nursery books, and order your seeds and nursery stock early.

Plan out the location of your vegetables and fruits in the gardens and keep records of all the work done.

#### *Suggestions*

1. Do not permit the manures to be collected about the buildings, but haul them out and spread them on the land. From forty to sixty per cent of their value as fertilizers is lost from leaching if left in the farmyard during spring rains. Then, too, it is much better and more healthful for you and your stock to have them removed. It also saves you a great deal of work in the busy spring months.

2. Repair your machinery and harness. A little paint on the woodwork of your machinery, and oil on the harness, doubles their wearing value.

3. Get your summer fuel, and do not form the habit of cutting your wood just as you need it.

4. Do not neglect the farm stock. Be sure before you go to bed at night that they are all made comfortable. God has entrusted them into your care. What could you do without the faithful horse and the dairy cow?

5. Remember the motto which has made the difference between success and failure in many a man's life, "Never leave till to-morrow what can be done to-day," rather than that of your neighbor who never does to-day what he can leave until to-morrow.

God's ideal for those who were to possess and cultivate the land of Canaan, was, "The Lord shall make thee the head, and not the tail."

## Mathematics of Manual Training

SARAH E. PECK

THE school garden is another fruitful source for mathematical study — from the plotting of the ground to the gathering of the harvest, every step involves mathematical problems. Many children go through their entire course of study without ever having a definite and accurate idea of rod, square rod, or acre. They learn words and figures, but too often these convey no idea of real things. In measuring the garden and the individual plots, each child will learn definite surfaces and relations, and when he returns to the class-room, the facts worked out in the garden will form the basis of many interesting and practical problems.

Prof. K. L. Hatch, principal of a school of agriculture and domestic economy in Wisconsin, has given to the educational world tangible results along this line in his text-book "Elementary Agriculture With Practical Arithmetic."

The following are a few illustrative problems drawn from the work done in the garden, and supposed to be solved by children about twelve years of age: —

1. If rain falls an inch deep on the level, how many cubic inches is that per square foot? Per square yard? Per square rod? How many cubic feet per square rod? Per acre?

2. How many barrels of water fall on an acre with one inch rainfall? How many tons will this water weigh?

3. Suppose plants use one eighth of this, what is the weight of the water used by a square yard of vegetation? A square rod? An acre?

4. Suppose potatoes contain three fourths of their weight of water. How many pounds of water in a bushel of potatoes?

1. Suppose a load of barnyard manure weighs a ton. How many

pounds of nitrogen in it? of phosphoric acid? of potash?

2. How many loads of manure were hauled onto your land last year? How much of each fertilizing substance was supplied?

3. Suppose you harvested 50 bu. of corn per acre. How much of each fertilizing substance did you take off with the crop?

4. Was your soil richer or poorer after the corn was harvested? Did you take off more than you put on? How much of each kind?

5. How many loads of manure per acre are necessary to restore the fertility lost when a 25-bushel-per-acre wheat crop is harvested?

In the conduct of manual training, the fact that money is to be handled in the purchase of materials and supplies and the selling of articles made or grown, shows the absolute need of keeping simple accounts,—a subject that should early form a part of the child's training. One teacher has thus taught effectively the elements of bookkeeping. Actual bills and orders were written, receipts were given, a cash account, a number of personal accounts, a merchandise account, and an account for each department of industry were opened, and at the end of the year a financial statement was rendered. That school came out five dollars ahead after paying all expenses. With happy hearts the school voted this surplus to the missionary work in the South. The teacher was the cashier, but the business belonged to the children, and there was never a question as to who should have the income from any work done. It belonged, of course, to the concern.

What our schools need to-day is not more time in which to present to the pupil the many lines of study mentioned in the curriculum, but more faith and courage on the part of teachers to step out on right princi-

ples of education, and seeing the true relation of the various studies to life and character, present them in such a manner that the practical things of life give interest and meaning to the requirements of text-books, and text-books themselves become but a guide to the proper performance of life's duties — qualifying the student to be a help and blessing to humanity, and thus to fulfil the design of his Creator.

### Public Programs

B. B. DAVIS

MOST grade teachers feel that during the school year one or more public programs must be given. For the public-school teacher much has been prepared; but it is not always the kind of material a church-school teacher can use.

The first program of the year is usually given about Thanksgiving time, when the harvest ingathering takes place. The decorations for this program usually consist of corn shocks, pumpkins, and the like, which can be grouped very tastily. I shall not suggest for this program, as the *Review* and *Instructor* usually contain suitable songs and exercises. I shall tell you briefly what we did last term for our general program, hoping it may be helpful to other teachers.

We planned for our program during all the year. When our reading classes came to a choice poem, the whole class memorized it. In the nature study classes songs were learned in connection with the regular lessons. The music classes also learned many good songs. The Bible classes made note-books for memory verses, and the class that studied about the sanctuary each made a sanctuary, either from cardboard or from wooden boxes. They made the entire furnishings for both apartments, and some very nice work was done. The

sixth-grade geography class made produce maps of the United States.

The pupils were not told while they were doing it that this work was to be given publicly. When we began to think about giving a program for our parents and friends, we found that we had an abundance of material. During the year we had a weekly missionary meeting. A little program was given each time, and the material used then was useful also.

In the program as given publicly, the primary class gave the life of Christ by each repeating a memory verse he had learned during the year. The class that had made the sanctuary told that beautiful story. One of the sanctuaries was placed at the front of the platform, and the class formed a semicircle about it. One told of the size, one of its curtains and coverings, one of its furniture, one of its services, and so on until each member of the class had contributed something to the story.

The produce maps furnished material for another class exercise. Each child held his produce map in his hand and told what he knew of one certain product. The recitations were those we had learned in class, and each one in the class could have recited the same selection as the child who was chosen to give it. Each sewing class had a song appropriate for the grade of work it was doing. The children each held the real models they had been working on during class periods.

Thus our program was composed of review work, and was prepared without using time outside the regular class periods, and without the extra strain upon teacher and pupils which usually accompanies the preparation of a public program. Instead of taking the interest of the pupils from their studies, it added interest to them. What a relief to the teacher to avoid the usual, "Must I learn

that?" when asking pupils to take part! We gave our program three weeks before the close of school, in order to have our last days for quiet and uninterrupted work. Some quiet outing with the pupils is usually preferable to a closing program.

### Informal Talks on English

#### *Talk I*

THE child who grows up in a home where its mother tongue is used properly has no more difficulty in learning to speak correctly than does the child who hears only the worst kind of *patois* learn to murder speech. It is not a question of aptitude or cleverness in the child, but a question of right models. What he constantly hears he will reproduce in kind—grammatically and rhetorically, morally and esthetically. He is an expert imitator, a natural plagiarist. *He will say ten times what he hears said, while he says once what he is told to say.* Herein lies the master-key to all successful methods of learning the correct use of oral English, whether in the home or in the school.

Many parents little sense the obligation they owe the children they have brought into the world, to set before them a right example in the use of their mother tongue. Parents have the first chance to mold the child's speech, and for some years an almost exclusive one. The first eight or ten years, during which the parent should keep his child largely under his own roof or in his own personal association, is the opportunity of a lifetime to cast the die of speech, which thenceforth will act so important a part in classifying his child in society, in determining his usefulness, and in reacting upon his morals and spirituality. The parent who neglects this opportunity sends forth his son or daughter into the world a cripple for life, either to spend months and years of his prime in the school hospital, or to halt his way to

the grave the best he can against great odds. The parent who improves this opportunity, places his child at once upon vantage-ground when he passes the paternal threshold, saves his time and strength while in school, and equips him with a personal qualification that is only too rare, but in universal demand.

We are not speaking here of producing in the home successful speakers or writers, literary critics, or teachers of English; we are speaking of the practical every-day use of the mother tongue, and of cultivating a taste for the good and the pure in literature.

But why this emphasis upon the right use of the gift of speech? — Because it has a closer relation to culture, character, and career than we may have been wont to think. Language is the chief outward expression of the mind and the heart — of our inner selves; it is the medium of communication and communion between God and man, between man and his fellow; it is the vehicle of saving truth or of eternal death. As a man is, so he talks; as a man talks or is talked to, so he inclines to become. He assimilates to what he hears; what he hears he thinks; what a man thinks, so is he. By what a man says and how he says it, is he understood and judged. By his words he is justified; by his words he is condemned, not only in the judgment to come, but in the ever-present judgment and esteem of his fellow beings.

So great is the influence, the reaction of language upon the user, upon the hearer. With the language a man uses, "to a large degree is bound up life's weal or woe."

#### *Talk II*

What is said in Talk I on the importance of using correct language in the home, does not refer by any means to correct grammatical usage only, but it is intended most emphat-

ically to include the use of good grammar, of which we shall speak first. If correct grammatical forms and the simplest principles of syntax were always properly used in all the homes, the subject of formal grammar in the school curriculum could be placed in the advanced academic or in the collegiate rank, where it more properly belongs. Actual inflection of forms occupies a comparatively small part of the average text-book in grammar, since in the English language inflection is reduced to a minimum. Rightly treated, inflection might be still more simply taught than it is. In truth, if our premise could be true, that the child hears only correct grammatical forms at home, inflection would scarcely need attention at all in school, except from a scientific or philosophic point of view. The Greek child learns by ear forms of the perfect passive participle and the aorist passive subjunctive as readily as he does the indeclinable adverb or the simplest form of pronoun. So also does the American child in a Greek environment. Take inflection and the most elementary usages of syntax out of grammar, and the formal study of what is left belongs more properly to the philosophic category, for pursual by more mature minds than are found in the grades.

But, as a matter of fact, nowhere perhaps (unless it be among the street rabble) is good grammar more abused — assaulted, battered, mangled, slaughtered — than in the American home. Consequently, one of the first burdens of the school has come to be the teaching of grammar, so that the child can learn to "talk straight." In the endeavor to do this, we compass the walls of Jericho round about seven times, then blow the trumpet and expect the walls to fall down flat. We dissect, we diagnose, we prescribe; we parse, we analyze, we diagram. We systematize, philosophize, canonize; we decline,



conjugate, construe. We keep this up three years, on the average. We conscientiously exploit the sentence so fully that we are sure nothing is left untouched; and surely nothing is.

What is the result? — An admirable form of correctness, but a painful lack of power. The pupil has a fair knowledge of the structural anatomy and the functional physiology of language; he can decline, conjugate, parse, analyze, and diagram with mechanical ease; and he can repeat from memory considerable of the *codex grammaticus* drilled into him by his master. But on his way home from the final examination, you may hear him say to his fellow: "Between you and I, Jones and myself won't pass in that exam. Jones don't think he's got half uv em right, and I've got only a ghost of a chance; for a fellow never can tell half they know when the teacher's eyin' em all the time. Besides, that test wuz the hardest of any I ever set down to." Or if months of drill has taken effect, you may hear him say: "To whom shall you go for assistance on the question which you can not understand? Whom do you think will be likely to make it the most clear? I am referring to the point about which the teacher spoke, of which I do not remember ever having heard before. It does not seem to me just to expect it of we beginners."

### Talk III

Have we overdrawn the picture in Talk II? We hardly think so if much observation is any guide. What is the remedy? How can bad habits of speech be overcome? How can correct English be so taught as to put the learner in possession of power to speak in proper form, yet with ease, that is, without too much conscious effort to follow rules?

We must go back to that fundamental truth: *The pupil will say ten times what he hears said, while he says once what he is told to say.*

While this assertion has primarily to do with oral speech, it is with oral speech that the work must be begun and be unceasingly kept up. This is the *natural* starting-point; it is where the trouble *originated*; it is where the gift of communicating thought is most often *needed* and most often *used*. We speak a score of times while we write once. With oral language rectified, an important and laborious feature of teaching correct written language is eliminated; moreover, the effort to teach correct written language while the oral is full of faults, is a well-nigh fruitless task. So far as grammar is concerned, we are speaking chiefly now of faults in inflection and selection of forms and in simple syntax. How shall these be remedied for the youth of eight or eighteen or any multiple thereof, whose speech is found all awry? *The pupil will say ten times what he hears said, while he says once what he is told to say*; which means that in the mending of wrong habits and in the fixing of right habits of speech, example is ten times more effective than precept.

BEGIN IN THE HOME.—This is where the mischief began; this is where it must be undone. To the parent who knoweth to use good language and useth it not, to him it is — time to reform. To the parent who knoweth not to use good language, but knoweth how to learn, to him it is — time to begin. If the parent could sense what a serious handicap he places upon his child by permitting it to grow up from babyhood to school age with wrong habits of speech, there would be a stir on this question in some of our American homes.

When we say homes we do not confine the term to the family home, but consciously include the school home. That president or preceptor or preceptress or business manager or matron or cook who bears responsi-

bility in a school home and allows himself to use incorrect English, or allows any student associated with him to do so, is, so far, unqualified for his position. What is the student in school for? — One thing, at least, is to have his verbal sins reproofed. What is the teacher in school for? — One thing, at least, is to set an example of verbal righteousness, and to reprove verbal sins. And such reproof can be given without offense; it is not so delicate a task as the reproof of moral sins. The student ought to expect it, and be thankful for it; the teacher ought to expect to do it, and be thankful for the privilege of helping where help is needed.

Again, is the cook in the home only to cook? Is the matron there only to keep house? Is the business manager only to manage; the preceptor and preceptress, only to make and enforce precepts; and the president, only to preside? — I trow not. Every one of these is to be a model and teacher of English speech, chiefly and always as "ensamples to the flock," but "in season and out of season" also correctors of English heresy. Every school home should have such an atmosphere of correct English, so wholesome and cheery, that he who breathes it breathes into his linguistic nostrils the breath of pure speech. And always keep in mind that *the pupil will say ten times what he hears said, while he says once what he is told to say*; and that, therefore, the most effective way to correct errors in the speech of another is simply to repeat the correct form after him, and this usually without comment unless asked for.

BEGIN IN THE SCHOOL.— Perhaps you have already begun, but begin anew. Let everything said by the teacher, always, in the chapel or in the schoolroom, and by the pupil as far as possible, be an illustration of faultless English, at least in the inflection and selection of forms and in the simplest usages of syntax. No other

subject in the school curriculum compares with our native language in the universality of its application. History, mathematics, Bible, science, all have their prescribed spheres of usefulness, but without language none of these can be taught or learned adequately. The use of language has become such a habit with us that we scarcely think without it.

If, then, this ubiquitous and indispensable medium of knowledge could always be used to perfection in every phase of work in the school (and where can it be if not there?), what a constant and effective aid it would be toward rescuing our mother tongue from the murderous abuse it constantly suffers from well-meaning people. The ear is the most important organ through which to get results in oral speech — far more important than the logic of rules or the philosophy of analysis. The burden of reform is first on the home; when the home fails of exercising its high privilege, for whatever reason, the burden is shifted to the school; its responsibility is no less but rather double that of the home; for it must undo the wrong and establish the right habit.

To students we say: Let us be imitators! Observe the language of your teachers and other cultured people, and be diligent to appropriate and reproduce the best you hear.

Of teachers we ask in all seriousness: Shall we not, beginning anew, so acquit ourselves as shepherds over the flock, as to be supremely worthy of imitation in the matter of language? Shall we not keep our pupils' ears so filled with right sounds and forms of speech, so keep him on the *qui vive* to assimilate them, that from his environment there may be constantly infused into his speech the saving grace of rightness? When this is done, we have taken the first essential and very important step toward repairing the breaches in our native speech.

W. E. H.

## Suggestions on Eliminating Common Errors From Oral Speech

*Grades 1 - 16*

SET apart five minutes a day for the entire school in general assembly (it's worth ten). The most frequent errors are largely the same for older as for younger people — the younger ones learn them from the older! Therefore, the entire school can profitably take part in this daily exercise. It is best that it be conducted by the head of the school.

1. Require every one who can write (including teachers) to procure a small note-book, ruled, and label it "Correct Speech." Arrange for these beforehand, so they can be of uniform size. Have the name of the owner written plainly on the outside. Announce that these note-books will be inspected later, and that neat, thorough work in this exercise is to be one of the requisites to promotion. Nothing should be written in the note-book except by direction of the leader.

2. Introduce the first exercise with a few words to the effect that English-speaking people use many words in their every-day talk that are not English; they are foreigners,—Hottentots, Eskimos, or something of that sort. We purpose to get rid of these words while in school, so that when we go out into the world to talk with people who use pure English, they can understand us and be willing to listen to what we have to say. A short word for foreigners is aliens. Who can spell it? Write that word at the top of the first page in your note-book, and underline it twice. Draw a vertical line down the middle of the page. We want to begin a list of words belonging to this class, and you may all contribute to it. Suggest two or three, such as aint, gimme, doin', donchew, wuz, putcher, ketch, kmon, etc., to give the idea, then call for a few additions

offhand, writing the list on the blackboard as it is developed.

To close the day's exercise, have the word Aliens written at the head of the first column in the note-book, underlined once, and have the blackboard list copied, one on a line, in the first column; it is best not to allow the copying done before this point, as the leader wants undivided attention during the exercise. At the head of the second column, have the word Natives written; then opposite each alien, its native equivalent, giving one or two to illustrate, and leaving the rest to be filled in before the next exercise. Emphasize the fitness of discarding the use of these aliens, since we have natives to take their place. Ask all to add as many aliens in their note-book as they can before the next day, but for the first few days allow them to add only such as they actually hear used in the meantime. Do not admit any rhetorical slang into this list unless it be words that do not exist in the language in any accepted good use.

On the second day, call on some bright pupil to read his native equivalents to the aliens in the blackboard list kept over from the day before. Call on others to submit additional aliens, accepting and adding to the blackboard list such as properly belong to this class. When all are submitted, ask to have the native equivalent filled in before the next exercise, as on the day before.

Continue the exercise on aliens as many days as it seems profitable and interesting. When ready to pass to another exercise call in the note-books for inspection; then have the complete list of aliens and natives transferred to a chart of suitable material and size to hang on the wall in some much-frequented part of the school building, to help create and maintain an "atmosphere." The daily exercise and the chart together will evoke sufficient discussion and

agitation by the students to make some lasting impressions for the good of their native speech.

3. Since improper enunciation of the vowels and consonants making up a word, is guilty of smuggling many aliens into our speech, the second exercise may very fittingly be on the proper enunciation of common words, and may be conducted on the same general plan as the first. While this exercise may include many words in the list of aliens, such as *uv* (of), *fer* (for), *kummun* (coming), yet it presents these forms from a new point of view, serving to clarify and emphasize one of the chief causes of there being so many aliens in our speech; besides this, it will include a large number of words less noticeably alien, such as *awn* (on), *doo* (dew), *a tall* (at all), *bleeve* (believe), *dawg* (dog), *exept* (accept), *less* (let us), *so my* (so am I), etc. In the note-book, head the page *Enunciation*; the first column, *Improper*; the second column, *Proper*. Each day have all the words in the *Proper* column read aloud from the beginning by two or three different students, and occasionally by the leader. This will give such a training to the ear that the ear will not let the tongue forget. Chart and hang this list, as before.

4. The next exercise may be illiterate expressions, heading the first column *Illiterate*; the second, *Cultured*. (In the primary grades may be substituted *Wrong Uses*, with the columns *Wrong* and *Right*.) Let this exercise be on grammatical forms syntactically wrong, such as, *It was me*; *John don't*; *I seen* a mouse; *You was* right; *Is* these mine? He has *broke* her cup; *Who* did you tell? etc. To aid in making this exercise of lasting value, review each day the list from the beginning, using the entire time some days for this purpose.

A good method of review is to call

on three students to stand; let the first one read the incorrect expression aloud, the second one the correct equivalent, the third one variations. Thus: (1) *John don't*; (2) *John doesn't*; (3) *Mary doesn't*, *Father doesn't*, *My book doesn't*, *It doesn't*, *The world doesn't*, etc. Or thus: (1) *You was* right; (2) *You were* right; (3) *You were* wrong, *You were* late, *You were* here, *You were* at home, *You were* sick, *You were* mistaken, etc. Or thus: (1) *It was* me; (2) *It was I*; (3) *It is I*, *It will be I*, *It has been I*, *It may be I*, *It ought to be I*, *It must have been I*, *It was supposed to be I*, etc. This exercise on *I* may be extended with profit to include all the personal pronouns, singular and plural. On certain days, preferably on the first two or three, on *Illiterate Expressions*, allow the students to add to their list only such as they actually hear used. This puts them on the alert in their own speech, will put others, even teachers, on their guard, and will serve to emphasize to their own minds how very common such errors are. In time, they may have to go outside the school to find such material for their note-books. May the time speedily come!

What is the student in school for? — One thing, at least, is to have his verbal sins reprov'd. What is the teacher in school for? — One thing, at least, is to set an example of verbal righteousness, and to reprove verbal sins.

Exercises similar to the foregoing have been conducted by the writer in one of our colleges in the past, with excellent results. Years afterward students have voluntarily testified of their value. If conducted with animation, good cheer, and perseverance, they will do much toward building the waste places in our common language, and will be found very effective in attuning the ear to the sweet melody of pure native speech.

W. E. H.

### Child Physiology

TEACHERS of children and youth will do well to study and apply the physiological facts and principles in the following selection from the *Pacific Commercial Advertiser* of Honolulu:—

It is a recognized maxim that it is a physical impossibility to acquire skill and dexterity in any art unless the foundation has been laid in the formation of brain cells and the training of the motor nerves before the age of sixteen. This fact is a powerful argument in favor of manual training in the public schools, says a scientific journal. But that the schoolchild shall get all the good and none of the harm of teaching, it is necessary that the teacher shall possess not only infinite patience, but a very high order of intelligence. The brain of children is often most seriously injured by the ignorance of the teacher of the physiological laws on which the effective tuition of the young is based. The length of time that a child six years of age can concentrate its mind does not exceed seven minutes. At the age of eight a child's attention can easily be held for ten minutes. At the age of twelve the mind should not be directed to one subject longer than seventeen minutes. This explains why it is a sin to keep a child of this age, say at the piano, more than fifteen minutes. Let the child go to something else for a while, and then go back to the piano for another quarter of an hour, if necessary; but the rule is never to allow any work to be continued after the brain and nerves have become fatigued. This explains much of the restlessness and inattention of children, which, oftener than not, has a physical basis. A boy's brain undergoes a certain shrinkage at the age of fourteen or fifteen, when it actually weighs less than it did two or three years before. This accounts for the carelessness, laziness, and general cussedness of boys of this age. Boys should not be taken from school at such a time, but parents should have patience, and allow the temporary condition of brain cells to run its course a year or two, when the boy will be able to take up his studies with renewed industry and interest. It is also conclusively proved that the brain of a child is always most active between 8:30 and 11:30 in the morning. All lessons, therefore, requiring the exercise of their reasoning powers—such as arithmetic and grammar—should be at this hour.

### A Neglected Education

WHEN Ned, the eldest son, came on,  
To Art he turned his mind,  
So went abroad to Barbizon,  
Art's "atmosphere" to find.  
Five years in Paris he remained,  
Tho' pa sometimes protested—  
But then, as he to pa explained,  
'Twas money well invested.

Sam was the next in order; he  
On literature decided,  
So studied for his Ph. D.,  
To start out well provided,  
Then traveled for a year or two  
Thro' all of Europe's quarters—  
As Sam explained to pa anew,  
'Twas bread upon the waters.

Alonzo followed Sam, but turned  
His ear to music's voice;  
He felt that genius in him burned,  
He was Apollo's choice.  
So, like his brothers, forth he fared,  
His soul in travel steeping—  
Assuring pa when he got scared,  
'Twas seed for future reaping.

Now, last of all came little Jim,  
A simple lad and plain;  
No god had set his seal on him,  
His was no mighty brain.  
Pa's money, too, had all been spent—  
Twigs grow as fortune bends them.  
The others haven't got a cent—  
Except what Jimmy sends them.  
—William Wallace Whitelock, in *Life*.

### University Course of Franklin and Mark Twain

AT a memorial service for Mark Twain, held recently in Carnegie Hall, New York, Joseph Choate is credited with saying:—

Mark Twain's hatred for shams and charlatans was as intense as his love for truth and honesty. I believe he and Franklin learned more in the printing-shop than the average boy in college. He graduated from the printing-shop high school and then spent four years in the pilot-house. Those four years were his university course and were more instructive to him than Yale or Harvard could have been. And he realized it himself.

# PRIMARY SCHOOL

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

## Happy New Year

"A 'HAPPY New Year!' you can  
make it,  
By smiling and doing your best;  
Be cheery and true the twelvemonth  
through,  
So shall the new year be blest."

A glad new year or a sad new year;  
O, what shall the new year be?  
I can not tell what it hath in store,  
I would not desire to see;  
For God knows well, and I need no  
more:  
Is that not enough for me?

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## The Story Hour

SOME one has said that the first essential to success in a primary teacher is the ability to tell a story well. Watch a group of little children listening to a story well told; see how open are their minds, how concentrated their attention, how free and intimate the relation between them and the narrator, and you will at once appreciate the truth of this statement.

"The power to tell or to read a story so as to give genuine pleasure to one's audience goes far toward winning and holding the attention and respect of the school. It attracts pupils to school by their own interest; overcomes many mischievous tendencies by arousing the nobler natures of the children; affords an excellent model of good reading for pupils to follow; supplements the direct teaching of language by greatly increasing the vocabulary of the pupils, strengthening their power to choose and use effective similes and other forms of picturesque speech; incidentally imparts much valuable knowledge; helps to develop a permanent taste for good literature, and

supplies a needed change and relaxation from the periods devoted to concentrated effort. But while all these results follow the telling\* of stories, the chief aim should be to expand and add to the spiritual experience of the child."

A child is interested in almost any story that is told in an interesting manner, but it is the almost universal testimony that no story interests, fascinates, and instructs, or leaves a more permanent impression for good in the mind, than do the marvelous stories of the Bible. These Bible stories meet the conditions of a good story more fully than any fairy tale, or any other tale that was ever told.

We give below an illustrative Bible story, such as might be told to primary children in their Bible story hour.

### Story I—King Adam

I want every little boy and girl this morning to try to think how beautiful this earth was when God first made it.

We all know that new things are much brighter and prettier than after they are all worn out, don't we? Well, the earth was all new, then. Everywhere were pretty hills and plains, with here and there lovely rivers and lakes. All the land was covered with green grass or with beautiful gold and silver. Tall trees bearing all kinds of fruit were there, too. And the air seemed everywhere scented with the fragrance of flowers of every color.

The earth didn't look then as it does now. There were no swamps nor barren places, and no dead trees or faded flowers. Even the air was different from what it is now. It was never too warm or too cold. All kinds of little fishes played in the waters, the birds sang sweet songs as they flew about in the air, and the beasts of the field roamed quietly and peacefully over the earth.

As God looked upon the fair earth, as he saw how beautiful it was and how happy all the animals were, he was very happy, too. But he wanted some one to take care of all these things and enjoy them with him, so he made King Adam.

How many of you ever saw a real king? Well, a king is a very great man who rules over a large country; but no king on this earth has ever been so grand and perfect as was King Adam. The Bible tells us that he was made in the image of God, after his likeness. That means that King Adam was like God. This globe is an image of our earth, because it is of the same shape as our earth, and it helps us to understand what our earth is like. Do you know whose picture this is? O, yes, you see it looks like me, doesn't it? It is my "likeness," because it looks like me. So King Adam was made in the image of God, after his likeness.

King Adam did not look like the men who live on the earth now. He was much taller and grander. He was very noble and beautiful, and the kingly robe that he wore was a lovely garment of light, such as the angels wear.

After King Adam was made, God himself talked with him. Think of it! the great God who had made all things, sitting down and quietly talking with him. How I should like to have been there and listened to them as they talked together, wouldn't you? But the Bible tells us that sometime we shall see God and talk with him; and although we were not there to hear what they said, God has told us all about it in his Word. Would you like to know what it was?

They talked about this wonderful earth and all the animals that God has made. God told Adam that he was to take care of everything that had been made, and that he was to have dominion over it all. By that God meant that when Adam told the animals to do anything, they would all obey him. They do not always do that way now, do they? Many of them do not even understand when they are spoken to, but it was all very different then. Do you think Adam would kill any of the animals or the birds or the fish after God had made them so beautiful and given them to him to take care of? O, no! Adam loved them all, and they all loved him very much, and they wanted to do just as King Adam said.

Then, as God and Adam still talked together, God called the animals to them one by one, and Adam became acquainted with them, and they knew that Adam was to be their king. Maybe some of you have been at a reception sometime when some great person shook hands with a great many people. But no one ever saw such a reception as God and Adam held with the animals that day in the beginning of this world. I can imagine that as the animals came at the

call of God, King Adam patted them and spoke very kindly to them. I can almost see the noble lion rub himself contentedly against Adam, as your little kitten does when it is very glad to see you. And as the bear came along to meet his king, I wonder if he didn't lick Adam's hand to show how he loved him. You know that is the way a dog does, isn't it? And the bear is a near relative of the dog.

So all the animals that God had made were introduced to King Adam, and when he saw what they were like, he knew just what name to give them. So Adam gave names to all the cattle and to every beast of the field, and whatever Adam called it, God said should be its name.

God called not only the beasts but all the birds of the air to Adam, so that he could get acquainted with them and name them, too. When he called them they obeyed at once. Did you ever hear of a little bird that



would come to you when you called it? I have.

Your chickens will come to you when you call them, won't they? Well, on this day as God called the birds, one by one they came to him and Adam. Perhaps some of them lighted on Adam's hand as he held it out to them, and I am almost sure that they must have sung for him their very sweetest songs. How Adam did love all these sweet singers! and how kind he was to them all! Do you think he felt like throwing stones at them, and making them afraid of him? O, no! no! How sorry God would have felt if Adam had done such a wicked thing, wouldn't he? Well, he feels just as sorry now if any one throws stones at any of his little birds, or is unkind to any animal that he has made. I hope the little boys and girls who come to our school will always remember to be very kind to God's birds and to all God's creatures. If you have a dog or a little kitten or a cow or a horse, I hope you will be very kind to it, as King Adam was. They all belong to God, and he wants you to

take care of them just as King Adam did.

Before our lesson closes to-day I am going to show you a pretty card, which will help you to remember just what the Bible says about Adam.

As I point to the different things pictured on this card, you may try to say with me our memory verse:—

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

To-morrow I am going to tell you about King Adam's beautiful home. S. E. P.

[NOTE.—This is one of a series of stories on the great work of God during creation week, and should be preceded by a brief review of the things created each day. Contributions from primary teachers will be gratefully received.]

### Interesting Paper-Cutting

PAPER-CUTTING took a very interesting form in a certain primary room not long ago. The teacher had told the children a very beautiful story of the time when, at the word of the great God, the earth, which before this had been so barren, was instantly covered with a carpet of lovely green grass, fruit trees bowing down with their weight of fruit, and everywhere the most fragrant and beautiful flowers.

When the story was finished, each child was given a pair of scissors and a cover page of a seed catalogue on which were a number of colored nasturtiums. These he was allowed to cut out very carefully. After the work of cutting was finished, each child was permitted, one at a time, to paste his flowers on a flower chart which the teacher had prepared.

The vegetable chart was the result of seat work done at another time. Both of these charts followed up the thought of the Bible story, provided the children with simple, pleasing, and valuable seat work, and when finished, made a beautiful decoration for the schoolroom.

There are many possibilities wrapped up in old seed catalogues.

## THE QUESTION BOX

THIS question box is yours, teachers,—yours to *use*. Let us make this department of our educational journal helpful to one another, a real live exchange dealing with things that you want to know. Many of you are too busy to write articles, but you can all help to make this section very practical if by your questions you will frequently give us a glimpse into your daily experiences.

Send all your questions to the editor of the Primary School department, College View, Neb.

The following questions have recently been received:—

1. Where can I obtain a copy of the “Church-School Manual”?

*Ans.*—This is a good question. Every church-school teacher needs the “Manual.” It is a practical schoolroom guide. It may be obtained from the Pacific Press Pub. Co., at Kansas City, Mo., or Mountain View, Cal. The price is fifty cents.

2. What book would you recommend that will give suggestions on busy work?

*Ans.*—“Suggestions for Seat Work,” by Minnie George, contains one hundred eighty detailed plans, and may be procured of A. Flanagan Co., publishers, Chicago, for ten cents. Other valuable books are, “Plans for Busy Work,” by Sarah Louise Arnold, published by Silver, Burdett & Co., price fifty cents; and “Games, Seat Work, and Sense-Training Exercises,” by Holton, published by A. Flanagan Co., about fifty cents.

3. *Miss A.*—What *shall* I do in spelling? My twenty-four pupils learn the lists of words given in the speller, but in their examination papers written the first month of this year more than four hundred common words were misspelled.



*Ans.*— You certainly deserve credit, Miss A., for so faithfully marking misspelled words. If you persevere throughout the year you will probably see marked improvement in your pupils. Let me suggest a plan of criticizing spelling in written work which will bring better results than marking the misspelled words. On a separate piece of paper jot down all misspelled words, placing on the pupil's paper simply the *number* which shows how many words are misspelled. After all papers have been marked and returned to the pupils, place a list of the words on the blackboard, correctly spelled. For your next spelling lesson require each pupil to find and bring to class his own misspelled words correctly spelled, as well as to be able to spell any other word in the list. His effort in finding the word will impress it on his mind much more deeply than if you save him this work by writing it on his paper yourself.

The following are a few sound educational suggestions for the teaching of spelling:—

*a.* Make spelling (both oral and written) a part of every study in school. This will lead to close observation and correct imaging.

*b.* Expect the pupil (in at least the first six grades) to spell only those words whose meaning is known to him. (The reading, Bible, nature, arithmetic, and other daily lessons are the best source from which to select words for spelling.)

*c.* Do not make the mistake of supposing the list of words given at the beginning of each reading lesson in the pupil's reader is intended for spelling. These lists are for pronunciation and articulation, and may or may not be valuable for spelling.

*d.* Pronounce the word plainly and distinctly, but only once, unless some accidental confusion occurs.

*e.* Do not vary the pronunciation to indicate the way to spell it.

*f.* In oral spelling require pupils

to pronounce the word correctly and distinctly before attempting to spell it.

*g.* Make phonic spelling a regular feature of all oral exercises in spelling.

*h.* Discourage all guessing at the spelling of a word, and in oral spelling pupils should have but one trial.

*i.* Vary your methods so as to arouse an interest in the subject.

*j.* Count the spelling found on *all* examination papers as a part of the spelling examination.

[NOTE.— Will every teacher of spelling in any grade whatever who reads this, please send us some method which you have found helpful in arousing an interest in spelling, and in the next number we will give our readers the benefit of your experience?— S. E. P.]

### Relief-Maps

IN the study of the surface of the earth, relief-maps are almost invaluable, and they are so simple that any child can be taught to make them.

Different materials may be used, such as potter's clay, flour and salt, corn-starch, sand wet with lime-water, etc. But the most satisfactory material is papier-maché, or paper pulp. This is best liked because it is durable, cheap, of good color, easily painted or printed upon with India ink, clean to handle, and nice, and flies do not like it as they do flour or paste.

To make the pulp, soft newspapers, hand-bills, etc., are best. If not wished at once, let these soak in a pail of water until soft, then rub briskly on a wash-board until all is a pulp of even consistency. If desired at once, rub immediately.

Maps made in this way become a part of the pupil's life experience, and as such the lessons learned are indelibly stamped upon the mind. Eye and hand—two great avenues of learning—have united to aid the power of both comprehension and memory.

S. E. P.



### Snowflakes

ONE of the most beautiful of nature's forms is the snowflake, and at this season of the year can we not help our pupils to appreciate the beauties that God has placed about us?

First of all, lead the pupils to observe the symmetry and design of real snowflakes, if possible, by catching some on black cloth or paper. Draw from the pupil the fact that every flake has six points, and that no two seem quite alike. Teach that

God has put beauty and order and design into every created thing—that all disorder is the result of evil. From the power of many little snowflakes combined, lead them to understand the importance of little things.

In the cut above are snowflake designs made from white tissue-paper and mounted on black paper. These designs are all copied from nature. It is interesting, also, to allow children to invent designs of their own.



Fig. 1

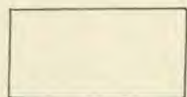


Fig. 2



Fig. 3

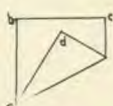


Fig. 4

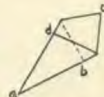


Fig. 5

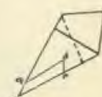


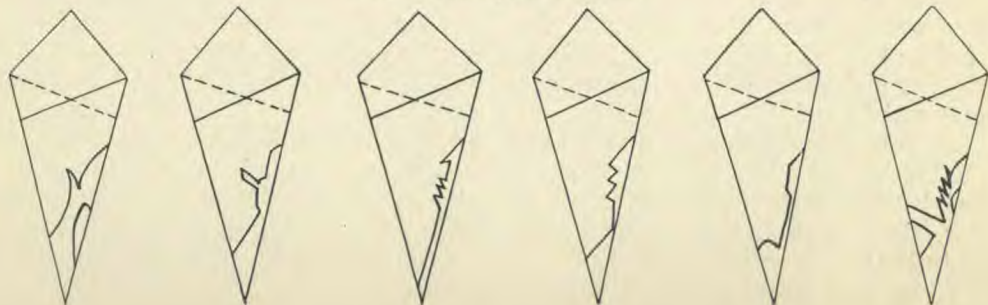
Fig. 6

#### Directions for Making

Take a three-inch square of white tissue-paper. (Fig. 1.) (Any thin white paper will do, but tissue is best.) Fold the lower edge onto the upper edge, making an oblong. (Fig. 2.) Fold the left edge onto the right edge, making a four-fold square.

(*a b c d*, Fig. 3.) *a* is the center of the first square. Fold one third of the four-fold square over, as indicated in Fig. 4. Fold the edge *a b* backward, as indicated in Fig. 5. Cut the pattern on line *a b c* in Fig. 6. The result will be the snowflake.

#### A Few Snowflake Patterns



### Correcting Compositions

MANY faithful teachers almost wear themselves out with unwise correcting of pupils' written work. After hours of patient toil, the pupils' papers are returned. The pupil, generally more interested in the grade making than in correcting the mistakes he has made, gives his carefully corrected paper a hasty glance and lays it aside, remembering chief of all the grade given by the teacher. Or if it is not so indifferently laid aside, he at best merely *copies* the exercise into his permanent notebook, being careful to avoid his mistakes by *copying the corrections*.

By this process, how much is the pupil taught to *think for himself*? How much power has he gained to overcome his incorrect habits? Every teacher knows that that pupil will likely repeat those very mistakes again and again. How can this condition be remedied? I believe the answer lies in a different method of correcting compositions.

The following method is quoted from "Steps to English," and if used by teachers, the pupil will certainly learn to put to practical use his knowledge of English:—

"On the margin opposite an error, the teacher places the number of the principle violated. After reading the principle, the pupil must discover the error he has made, and must correct it, preferably with ink, or a pencil of a color different from that with which the exercise is written.

"Much of this work should be done with exercises copied on the blackboard, each pupil in the class being required to correct every error indicated. As often as time permits, all exercises written for a given lesson should be marked by the teacher, returned to the pupils for correction, and examined a second time to see that the corrections are properly made. The teacher should regularly mark and return at least four or five

papers selected from each set written, to make the pupils more careful."

The following paragraph, taken from a pupil's nature paper, shows concretely the method suggested:—

The following experment proves	4
that air has	25
(a) a tube with the air pumped	5a
out has less weight than a tube	
with the air in it	6a

The numbers in the margin refer to the following rules, a complete list of which each pupil should have access to:—

4. Spell correctly.

5. Begin with a capital letter, (a) every sentence, etc.

6. Use a period, (a) at the end of a declarative sentence, etc.

25. Do not omit necessary words.

Does not this method<sup>1</sup> exemplify the principle, "Never do for a pupil what he through his own efforts can do for himself"? and that other principle, "We learn by doing"?

To make this method practical, each pupil should be provided with a hectograph copy of all the rules which he is supposed to observe in his written work, and these rules should be carefully graded. This work should begin with the third grade, new rules being added in each succeeding grade. This method will teach pupils to *use* rules rather than simply to be able to recite them well in class. The "Summary of Related Work" and the "Summary of Rules," in readers 3, 4, and 5, will suggest most of the rules needed for written work in the grades.

S. E. P.

<sup>1</sup> We suggest that the last thing before a pupil hands in his paper, the teacher require him to give it a final reading, saying: "Now *think*, and *look* carefully to see how many of your errors you yourself can correct. Think of the spelling, the capitals, the punctuation, omissions, repetitions. Then what you don't find I will mark." This not only saves some work for the teacher, but helps establish early the habit which all writers should form, of giving their copy a final critical reading before it leaves their hands.—Ed.

# THE HOME SCHOOL



## A Child's First Impression of a Star

SHE had been told that God made  
all the stars  
That twinkled up in heaven, and now  
she stood  
Watching the coming of the twilight  
on,  
As if it were a new and perfect  
world,  
And this were its first eve. She  
stood alone  
By the low window, with the silken  
lash  
Of her soft eye upraised, and her  
sweet mouth  
Half parted with the new and strange  
delight  
Of beauty that she could not compre-  
hend,  
And had not seen before. The pur-  
ple folds  
Of the low sunset clouds, and the  
blue sky

That looked so still and delicate,  
Filled her young heart with glad-  
ness; and the eve  
Stole on with its deep shadows, and  
she still  
Stood looking at the west with that  
half smile,  
As if a pleasant thought were at her  
heart.  
Presently, in the edge of the last tint  
Of sunset, where the blue was melted  
in  
To the faint golden mellowness, a  
star  
Stood suddenly. A laugh of wild de-  
light  
Burst from her lips, and putting up  
her hands,  
Her simple thought broke forth ex-  
pressively —  
"Father! dear father! God has made  
a star!"

— Willis.

## Answering Children's Questions

ALMA E. MCKIBBIN

"WANTED.—For several hours each day a man and a woman to answer the questions of two small children, and thus relieve their weary and overtaxed parents."

This advertisement recently appeared in one of our popular magazines, and though printed in the column devoted to humor, it is not altogether a joke.

Perhaps no one ever actually advertised for help in answering questions, but there are many who have wished for assistance; in fact, some have earnestly desired that they might be relieved of the responsibility altogether.

There are others, and we are glad that they are not a few, who welcome the child with his questions because each interrogation represents to them a golden opportunity, an open door to the child's soul.

If we would be successful in our work as parents and teachers, we must understand our children, must know the complicated workings of the mind, the bent of the disposition, the hidden impulse of the soul.

It is useless for us to *demand* this knowledge, for they can not give it if they would. Childhood has no power to express to us in a formal manner the emotions of the soul, its desires and purposes.

Sometimes the joy of possession is lost by parents when they realize that though the child is their own, yet he is not after all wholly theirs. His individuality is as separate and distinct from all other beings as is their own.

He is not a piece of mechanism that, like the clock, may be adjusted at our will to run fast or slow. He himself has control of the main-spring. We may teach him how to wind it up, but after all, it remains with him to do the winding. That is beyond our province. God himself respects the individuality of every being that he has made. He does not permit us to do what he will not do.

We may train, teach, direct, and persuade, but we may not enter the temple of the soul and assume control. We must ever remain in the outer court.

How then are we to know what is passing in that inner sanctuary, that holy of holies? — Ah! our little man or woman hangs out many a sign of what goes on in his brain and heart. Every fleeting emotion is pictured on his expressive face. His restless little body tells us a thousand things all unconsciously to himself. His play, his work, his choices, all let the secret out.

But, we think, in no other way does he so fully reveal himself as in his *questions*. It is almost the only verbal expression he ever gives of his own individuality.

By his questions we learn the subject of his thought, what interests him and what perplexes him. By these he makes known to us how much he comprehends and how little.

A man took a band of little children for a short walk. When he started, they were all strangers to him; when he returned, he was well acquainted with each little one in his company. Did each tell the man his history, formally express his emotions, or his likes and dislikes? — Nothing of the kind; they merely asked questions. One, two, three? — O no, dozens, yes, scores of them, one after another, sometimes not even pausing for an answer! One wanted to know where they were going. Another, why a little boy can not run as fast as a little dog. Another wanted to know why the clouds sometimes look like a band of sheep, sometimes like chariots and horses, and at other times like beautiful fluted ribbons. While still another, a little girl, was interested to inquire the age of the man himself, why he walked with a cane and wore eye-glasses; did he have any little girls; did he think buttercups as pretty as baby blue-eyes.

Simple questions that we hear every day; not anything in them, you say. Be not so fast. This man thought there was *much* in them, for he was a wise man; and by those simple questions, because he was a wise man, he read the minds of all those little boys and girls, and being patient as he was wise, he answered every question. The children therefore went home wiser than when they started, and with love and respect in their hearts for the big man who answered little children's questions; for the patient answering of children's queries does beget love and respect. And is not this a great reward for so small a deed?

A mother took her twin boys through the crowded city street,—people, people, everywhere. All their questions were, of course, about people. One little twin said: "Mama, do you know the man in the big machine? How fast can he go? Mama, do you see the boy with the blue cap and the brass buttons? What does he do? Mama, may I be a bootblack? Mama, do you see the pretty lady with the shiny dress? Why don't you have a dress like that? Why does that man hurry so fast? When I grow up, do you think I can have a big store with lots of clerks in it, and candy and automobiles to sell?"

The other little twin asked questions, also. They were like these: "Mama, what makes that old man's back so crooked? Why did he go blind? Where do the newsboys live when they are at home? Do they have nice mamas like you? Mama, do all the little children in that carriage belong to that lady? Is that the doctor who lives where all the sick people are? O, say, mama, when I grow up do you think I could be a doctor in the children's hospital?"

A careless passer-by said: "Those boys are as much alike as two peas. They must be twins." But the mother said, "My boys are not alike, not at

all alike." She knew, for she heard and answered their questions.

Daniel Webster was once asked how he had gathered so much useful information. He replied, "I never was afraid to ask a question."

Some little children could not say that, for they *are* afraid to ask a question. They want to. O, yes, and they have tried to, but they have been told that children should be seen and not heard; that their questions are foolish; or that if they would use their eyes and ears, they would not need always to be asking questions!

If Mr. Webster had met this sort of reception, it is doubtful if even so courageous a man as he could have said, "I never was afraid to ask a question." But no, when the great Daniel Webster closed a sentence with the rising inflection, men, even great men, dropped all matters of interest to themselves, and racked their brains for a correct and suitable answer to his question. It was a privilege, an honor to give information to the great orator-statesman, but it is a stupid bore to have to devote time and thought to the answers we give our little children. We forget that when they come into this world, they know nothing, absolutely nothing. They have everything to learn, with no previous experience to guide them. The great world to which they come is a mystery. They do not understand one of its laws, either physical or social. They must learn it all, but how? They can not read, and they reason but slightly.

They want to know, O, how much they want to know, all about this great wide, beautiful, wonderful world, and the people that live in it! What do they do? What is the only thing they can do? — They ask questions.

What would you do, my grown folk, if you should wake up some morning in a new world, where everything was mysterious and

strange, where you did not understand the why nor the how of one single thing you saw, felt, or heard, where you did not even know yourself, but had to be told who you were? You know what you would do. You know that the first sentence your tongue learned to frame in that strange language would close with an interrogation point. And the next would be punctuated in the same way, and the next, and the next, and the next. Yes, for days, weeks, months, years, your sentences would be chiefly questions, enlivened occasionally with exclamations concerning the things you learned, in answer to your eager queries.

If all your questions were answered correctly and in language you could understand, it would not be many years before you would be well-informed. You would understand the laws that govern your new world. You would be familiar with its practises, customs, and principles, and would have acquired quite a bit of the learning of your new world.

But suppose your questions were not answered, or at least only in part, and you could learn what you wanted and needed to know by your own observation and investigation. Do you not think you would be in danger of making some mistake, of drawing some erroneous conclusions?

Yes, suppose that some of the questions not answered were very, very important matters. Remember that you did not know anything when you first arrived in that land, and after a while you began to wonder about the mystery of your life. Then you asked the good people with whom you lived to tell you where you came from and how you reached that strange new land. But suppose they told you that you ought not to ask such questions, not even to think about them; or perhaps they were kinder, and said: "We can not tell you about it now, but by and by when you have

been here longer, we will tell you."

Suppose you were sometimes away from home, and you met some evil people (though you had had so little experience you did not know the difference between good and bad). These bad people were quite willing to answer all your questions, and to tell you much more than you had thought to ask about; but they did it in so evil a way that you really did not understand the subject at all,—you received a wrong, incorrect impression. It did not seem to you a sacred, hallowed truth, as it really is, and as the good people might have made it appear to you.

Instead, impure thoughts were suggested to your mind and vile images were printed on your brain. You felt ashamed of them, though you scarcely knew why, so you did not tell the good people at home anything about what you had learned. Yes, that was your first secret, but it was not your last; for the bad thoughts led to evil habits, and the evil habits marred your life's record.

Years later you came to yourself, and then you saw, O, so clearly, what started you in that downward way! It was your unanswered questions. But the good people who refused to answer never could see why one to whom they thought they had been so true and faithful should wander so far from the paths of truth and virtue.

Should we then answer every question that a child asks?—Yes, in some way. We may not be able to give a complete answer, either from lack of knowledge on our part or from his inability fully to comprehend,—but an answer he should have.

Children should be taught to ask questions in a proper manner, as they must be trained in everything else they do.

Sometimes children ask questions to which they know the answers. They are not asking for information, but

to start a conversation. Silence is painful to children. They want some one to be talking most of the time, and they do not know any other way of getting their elders to talk than by asking questions. If they can not think of a new question, they will ask an old one.

Sometimes we think children wearisome because they repeat the same questions again and again without waiting for an answer. This is because they know by experience that they must literally wear some one out before they can get a reply.

Usually the child may be trained out of the habit by answering his first question promptly. If he repeats it after it has been answered, he should be kindly but firmly reminded that his question was answered once, and ask him for the answer. In repeating the answer he will become interested in the thought, and if he asks another question on the subject, it will probably be a new one.

Let us treat the children with courtesy and respect. Sometimes the questions of grown people have no point, are actually stupid, but we answer them courteously and to our best knowledge and ability.

If we will be more kind and polite to our children, they will be more obedient and respectful to us. We shall be able to keep their confidence, because we are their confidants.

Let us so treat the questions of our babies that our growing boys and girls, our young men and women, may never feel timid or afraid to ask a question, or doubt that we will spare any pains to give them a complete and correct answer.

And if we answer all their questions with the wisdom God shall give us, may we not trust that when our Father puts to us the question, "Where is the flock that was given thee, thy beautiful flock?" we shall be able to answer, "Here am I and the children which thou hast given me"?

## How to Use the Blackboard

MAUDE M. WILKINSON

OUR blackboard is already made (see the preceding number of this journal), and while some of us older ones have been waiting to find out more about how to use it, some smaller hands have probably been using the crayons deftly. For is not youth always courageous? And why not? Can he not learn to draw, if he can learn to write? Surely this is so. But perhaps most persons who fail in the use of the blackboard fail because they undertake too much in the beginning, or they emphasize too strongly the artistic element in the work.

The children may enjoy an artistic finish, but that is not what we are striving for so much as for simple outlines that will serve the purpose of pure illustration, and these are within the possibility of all who will bring to their aid earnestness and perseverance. Nothing pleases the little child like activity and change. Every moment at the blackboard is watched intently. Curiosity is awakened, interest is excited, and the mind made ready to receive vivid impressions. The slightest mark appeals to the imagination of the little one, and the simpler the marks the more likely are they to attract and hold the attention to what is being illustrated. The *means* by which we teach should not draw the attention from the *truth* to be taught.

By even a rough appeal to the eye many an object, otherwise hard to understand, may be made quite intelligible to children. Then if there is something to be memorized, how much easier it is to fix it in their minds, even though it is only a simple sentence, if they can see it long enough and distinctly enough to insure its being understood and retained by them! If we skilfully arrange what we write on the board, we can stimulate curiosity, which is the "parent of attention, and attention is the parent of retention, and



therefore of profit." Any arrangement of alliterative sentences, acrostic sentences, or poetic presentations, may fasten the child's attention and aid in learning the thing desired.

1. *Acrostic on Christian Giving*  
2 *Corinthians 9*

Cheerfully  
Humbly  
Regularly  
Intelligently  
Sincerely  
Timely  
Immediately  
Abundantly  
Nobly

## GIVE

2. *Initial Letter — The Mission of Christ*

    eal  
**H**elp  
    ope  
    ome

3. *Acrostic and Word Building*  
*John 3 : 13*

God's  
Only  
Son  
Purchased  
Eternal  
Life

4. *Word Building*  
*Luke 10 : 37*

**G**  
**O** LIKE  
**D**

"Go" Like, and "Do" Like

Christ; this makes us godlike.

Blackboard work shows more to the eye in a moment than an hour's teaching through the ear. Do not think that only the primary class is interested in the blackboard. That which gives an idea of position, number, form, contrast, sequence, and

change is helpful to older ones as well.

Now for a short lesson in history. The moment this word is mentioned, what a number of incidents cluster around it.

### CHRISTOPHER COLUMBUS

1492 — October 12 — Friday morning.

In a nutshell we have the whole story of who discovered America, and when.

All children like to use the blackboard themselves. In their geography how quickly they will learn their lessons if they can only see the map. Then they can draw one, and color it too. All these lessons are as profitable to the pupil as the more decorative work, and the more enthusiastic the teacher, the more interested is the pupil; for a class is never dull whose teacher is enthusiastic over the grand themes he is handling.

### A Home-School Convention

A CONVENTION in the interests of the home school was held recently at Lodi, Cal., under the direction of Katherine B. Hale. She writes: —

We had two sessions a day for eight days. What do you think of that? We had a very enthusiastic time, I can tell you. I gave gift and occupation work in the afternoons, together with connecting primary work — regular normal class work for the parents. All were very appreciative. The evening session was devoted to the presentation of special topics, followed by general discussion. It is certainly very evident that education in the home must have more definite attention if we expect to have encouragement in our primary-school work. It is so disheartening to work in the school with undisciplined, untaught children.

Among the topics discussed were: "The Home School Course of Study;" "Answering Little Children's Questions;" "Discipline in the Home School;" "The Children's Story Hour;" "Danger Signals in Young Children;" "Etiquette in the Home School;" "Play in the Home."

# Christian Education

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

*Washington, D. C., January-February, 1911*

*Subscription Price 50 cents a year*

*Single Copy 10 cents*

*No subscriptions accepted for less than full year*

Published bimonthly by  
REVIEW & HERALD PUBLISHING ASSN.,  
WASHINGTON, D. C.

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.

## Some Census Facts

FROM the Census Report for 1910, we gather the following:—

	Total	POPULATION
U. S. (with Alaska, Hawaii, and Porto Rico) .....		93,402,151
U. S. (Continent) .....		91,972,266

### Five Most Populous States

	POPULATION
New York .....	9,113,614
Pennsylvania .....	7,665,111
Illinois .....	5,638,591
Ohio .....	4,767,121
Texas .....	3,896,542

### Five Least Populous States

	POPULATION
Nevada .....	81,875
Wyoming .....	145,965
Delaware .....	202,322
Arizona .....	204,354
Idaho .....	325,594

### Five With Largest Per Cent of Increase Within the last Ten Years

	PER CENT
Washington .....	120.4
Oklahoma .....	109.7
Idaho .....	101.3
Nevada .....	93.4
North Dakota .....	80.8

### City Population

Ten years ago there were 161 cities in the United States with a population of 25,000 or more. Now there are 228 such. The percentage of population in cities of 25,000 or more

has risen from 19.7 in 1880 to 31.0 in 1910, and 5.0 of this in the last ten years. At the present rate of progress, in only four decades fully half the people will be living in cities of this size, not to mention the vast number living in cities and towns with a population below 25,000. An exchange says: "These are impressive facts. From a nation of villages and country, it has already very largely become a nation of cities and villages, and the tendency will probably not be arrested until it has gone much further."

## To Teachers of Mathematics

HAVE you not joined the Mathematical Section? If not, start the year by doing it now. Send your name and fee of fifty cents to the secretary of the section. If you have any questions or topics you would like to have discussed through the section correspondence, kindly send them to the secretary, and they will receive due attention.

H. A. MORRISON,  
*Sec. Mathematical Section.*  
*College View, Neb.*

## Words of Appreciation

THE last number of the journal is certainly fine. I am hoping our teachers can secure some subscriptions among our church people here.

MRS. H. E. OSBORNE.

We enjoy the journal. I have been very much interested in —'s and —'s articles. I hope the journal may continue to be an inspiration to both teachers and students.

MRS. C. C. LEWIS.

The last two numbers of the journal have been such excellent ones, I'm sure that the forthcoming issue will not fall short.

KATHERINE B. HALE.

The articles in CHRISTIAN EDUCATION do me so much good, I thought I must write a word of thanks.

M. H. LEON.

It [the supplement] seems to me a splendid idea, one that will be a great help to our primary teachers.

BESSIE J. RICE.

I shall certainly be very thankful for the supplements to be issued. They are just the material I've been longing for for some time. Am sure they'll prove a great assistance in my teaching work.

A. V. SUTHERLAND.

# Directory of Schools

- Addington Intermediate School, Waurika, Okla.  
 Adelphian Academy, Holly, Mich.  
 Alberta Industrial Academy, Lacombe, Alberta.  
 Ames Academy, Eagle, Idaho.  
 Arizona Intermediate School, Phoenix, Ariz.  
 Avondale School for Christian Workers, Cooranbong, N. S. W., Australia.  
 Battle Creek Industrial Academy, Battle Creek, Mich.  
 Beechwood Manual Training Academy, Fairland, Ind.  
 Bethel Industrial Academy, Bethel, Wis.  
 Cedar Lake Academy, Cedar Lake, Mich.  
 Central California Intermediate School, Armona, Cal.  
 Claremont Union College, Kenilworth, near Cape Town, South Africa.  
 Clearwater Industrial School, Eagle River, Wis.  
 Clinton German Seminary, Clinton, Mo.  
 Colorado Western Slope Academy, Palisade, Colo.  
 Cumberland Industrial School, R. F. D. No. 2, Daylight, Tenn.  
 Danish-Norwegian Academy, Hutchinson, Minn.  
 Darling Range School, Green's Landing, West Australia, Australia.  
 Diamante School, Colegio Adventista del Plata, Diamante, Province Entre Rios, Argentina, South America.  
 Eastern Colorado Academy, R. F. D. No. 3, Campion Station, Loveland, Colo.  
 Elk Point Academy, Elk Point, S. D.  
 Emmanuel Missionary College, Berrien Springs, Mich.  
 Fernando Academy, San Fernando, Cal.  
 Fiji Training School, Buresala, Ovalau, Fiji, Pacific Ocean.  
 Forest Home Industrial Academy, Mt. Vernon, Wash.  
 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, Apartado 218, Guatemala City, Guatemala, Central America.  
 Hamby Intermediate School, R. F. D. 1, Abilene, Tex.  
 Hastings Intermediate School, Hastings, Neb.  
 Hazel Industrial Academy, Hazel, Ky.  
 Hildebran Industrial Academy, Hildebran, N. C.  
 Hill Agricultural Academy, Downs, Kan.  
 Hillcrest School Farm, R. F. D. No. 3, East Station, Nashville, Tenn.  
 Iowa Academy, Stuart, Iowa.  
 Keene Industrial Academy, Keene, Tex.  
 Korean School, Soonan, Korea.  
 Latin Union School, Gland (Vaud), Switzerland.  
 Laurelwood Industrial Academy, Gaston, Ore.  
 Lodi Normal Academy, Lodi, Cal.  
 Loma Linda College of Medical Evangelists, Loma Linda, Cal.  
 Lornedale Academy, Lorne Park, Ontario.  
 Manson Industrial Academy, Pitt Meadows, British Columbia.  
 Maplewood Academy, Maple Plain, Minn.  
 Meadowglade Industrial Academy, R. F. D. 1, Manor, Wash.  
 Mount Ellis Academy, Bozeman, Mont.  
 Mount Vernon College, Mount Vernon, Ohio.  
 Nashville Agricultural and Normal Institute, Madison, Tenn.  
 Northern California Intermediate School, Chico, Cal.  
 Nyasaland Training School, Blantyre, Africa.  
 Oakwood Manual Training School (colored), Huntsville, Ala.  
 Otsego Academy, Otsego, Mich.  
 Pacific Union College, St. Helena, Cal.  
 Portage Plains Academy, Portage la Prairie, Manitoba.  
 Pua Training School, Pua, Chile.  
 Pukekura Training School, Leamington, Waikato, New Zealand.  
 Royal Academy, Cottage Grove, Ore.  
 Scandinavian Union Mission School, Skodsborg, Denmark.  
 Shenandoah Valley Training Academy, New Market, Va.  
 Shesenne River Academy, Harvey, N. D.  
 South Florida Intermediate School, Fort Ogden, Fla.  
 South Lancaster Academy, South Lancaster, Mass.  
 Southern Training School, Graysville, Tenn.  
 Stanborough Park Missionary College, Stanborough Park, Watford, Herts, England.  
 Strobe Industrial School, Oswego, Kan.  
 Swedish Missionary School, Nyhyttan, Jarnboas, Sweden.  
 Swedish Seminary, R. F. D. No. 1, Box 20, La Grange.  
 Taquary Training School, Taquary, Rio Grande do Sul, Brazil, South America.  
 Thatuna Academy, Viola, Idaho.  
 Tunesassa School, Tunesassa, N. Y.  
 Union College, College View, Neb.  
 Vienna Intermediate School, Vienna, N. Y.  
 Walderly School, Hawthorne, Wis.  
 Walla Walla College, College Place, Wash.  
 Washington Foreign Mission Seminary, Takoma Park Station, Washington, D. C.  
 West African Training School, Waterloo, via Freetown, Sierra Leone, West Africa.  
 West Indian Training School, Riversdale, Jamaica, West Indies.  
 Williamsdale Academy, Williamsdale, East, Nova Scotia.  
 Wyoming Intermediate School, Hemingford, Neb.

## A Song for the New Year

---

The sea sings the song of the ages;  
The mountain stands mutely sublime;  
While the blank of eternity's pages  
Is filled by the fingers of Time.  
But man robbeth sea of its wonder,  
Making syllabled speech of its roar;  
He rendeth the mountain asunder,  
And rolleth his wheels through its core;  
He delveth deep down for earth's treasure,  
And every locked secret unbars;  
He scanneth the heavens at pleasure,  
And writeth his name on the stars.

But purpose is weaker than passion,  
And patience is dearer than blood;  
And his face groweth withered and ashen  
Ere he findeth and graspeth the good.  
He pursueth the phantom of beauty,  
Or peddleth his valor for pelf,  
Till the iron of merciless duty  
Has crashed through the armor of self.  
He soweth the life of his brother;  
He wasteth the half of his soul;—  
The harvest is reaped by another,  
And Death dippeth deep for his toll.

So the march of triumphal procession,  
That Science is fain to begin,  
Is hindered with painful digression  
Of ignorance, folly, and sin.  
Through mazes of needless confusion  
The story of freedom must bend,  
And the grandest and simplest conclusion  
Go stumbling along to its end.  
Yet a year does not slide o'er the border  
Of time but some progress it shows;  
And a lustrum proves prescience and order—  
So the drama creeps on to its close.

—Edwin R. Johnson.