

TH
T 216

A STUDY TO DETERMINE
THE PEDAGOGICAL PRINCIPLES AND BASIC OBJECTIVES
OF THE CURRICULA OF MISSIONARY
EDUCATION OF CHILDREN IN
THE UNITED STATES

By

Mary Garland Taylor, B.A.

A Thesis Submitted in Partial
Fulfillment of the Requirements
for the Degree of
Master of Religious Education

The Biblical Seminary in New York

April 1931

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

TABLE OF CONTENTS

TABLE OF CONTENTS

	Page
CHAPTER I. INTRODUCTION	1
A. Statement of the Problem and Its Importance .	1
B. Definition of Terms	4
1. Religious Education	4
2. Missionary Education	6
C. Method of Procedure	8
 CHAPTER II. PEDAGOGICAL PRINCIPLES AND BASIC OBJECTIVES REVEALED IN THE HISTORY OF MISSIONARY EDUCATION IN THE UNITED STATES	 10
A. The Early Attitude toward Missions	10
B. First Attempts in Missionary Education	11
1. Women's Missionary Societies	11
2. Young Men's Christian Association and Young Women's Christian Association	12
3. Student Volunteer Movement	16
4. Christian Endeavor Society	17
5. Students' Missionary Campaigns	20
6. Yale Mission Band	22
C. The Missionary Education Movement	24
1. Aim and Organization as the Young People's Missionary Movement	24
2. Change of Name	25
3. Chief Agencies of the Missionary Education Movement	25
4. Recent Developments and Accomplishments of the Missionary Education Movement	26
D. The World Friendship Committee	28
1. Origin of the Committee on World Friendship	28
2. World Friendship Ideals	29
3. World Friendship Objectives	30
4. World Friendship Projects	32
a. History of the Projects	32
(1) Dolls of Friendship	32
(2) Mexican Friendship School Bags ...	33
(3) Friendship Treasure Chests	35
b. Pedagogical Methods of the Projects ..	37
5. Accomplishments of the World Friendship Committee	38

APR 27 1932 18524 Gift of Mary Garland Taylor

	Page
E. The Present Status of Missionary Education ...	39
1. New Conception of Missionary Education	39
2. Pedagogical Principles of Missionary Education	42
3. Basic Objectives of Missionary Education ..	43
CHAPTER III. PEDAGOGICAL PRINCIPLES AND BASIC OBJECTIVES REVEALED IN AN ANALYSIS OF THE CURRICULA OF MISSIONARY EDUCATION	50
A. Introduction	50
B. Basis for Selection of Missionary Courses to be Considered	51
C. Pedagogical Principles and Basic Objectives of Missionary Courses for Kindergarten Children	55
1. Introduction to Kindergarten Material	55
2. An Analysis of the Material	58
No. I. <u>Ah Fu: A Chinese River Boy</u>	58
No. II. <u>Kembo: A Little Girl of Africa</u>	59
No. III. <u>The Three Camels</u>	59
No. IV. <u>Esa: A Little Boy of Nazareth</u>	59
No. V. <u>Mitsu: A Little Girl of Japan</u>	60
No. VI. <u>Babo: A South Seas Boy</u>	60
3. Pedagogical Principles of the Kindergarten Series	60
4. Basic Objectives of the Kindergarten Series	61
D. Pedagogical Principles and Basic Objectives of Missionary Courses for Primary Children ..	62
1. Introduction	62
2. An Analysis of the Courses	66
a. Home Mission Courses for Primary Children	66
(1) <u>Windows into Alaska</u>	66
a. Contents	66
b. Pedagogical Principles	68
c. Basic Objectives	69
(2) <u>Children of Sea and Sun</u>	70
a. Contents	70
b. Pedagogical Principles	73
c. Basic Objectives	73
b. Foreign Mission Courses for Primary Children	74
1. <u>Filipino Playmates</u>	74
a. Contents	74
b. Pedagogical Principles	76
c. Basic Objectives	77

	Page
2. <u>Bhaskar and His Friends</u>	78
a. Contents	78
b. Pedagogical Principles	80
c. Basic Objectives	81
3. Pedagogical Principles of Primary Courses ..	82
4. Basic Objectives of Primary Courses	82
E. Pedagogical Principles and Basic Objectives of Missionary Courses for Junior Children	83
1. Introduction	83
2. An Analysis of the Courses	85
a. Home Mission Courses for Junior Children	86
(1) <u>Jumping Beans</u>	86
a. Contents	86
b. Pedagogical Principles	89
c. Basic Objectives	90
(2) <u>Sugar Is Sweet</u>	91
a. Contents	91
b. Pedagogical Principles	94
c. Basic Objectives	95
b. Foreign Mission Courses for Junior Children	96
(1) <u>Jewels the Giant Dropped</u>	96
a. Contents	96
b. Pedagogical Principles	99
c. Basic Objectives	99
(2) <u>The Golden Sparrow</u>	100
a. Contents	100
b. Pedagogical Principles	104
c. Basic Objectives	104
3. Pedagogical Principles of Junior Courses ..	105
4. Basic Objectives of Junior Courses	106
F. Summary	107
1. Pedagogical Principles of the Missionary Courses	107
2. Basic Objectives of the Missionary Courses.	108
CHAPTER IV. SUMMARY AND CONCLUSIONS	112
BIBLIOGRAPHY	121

CHAPTER I
INTRODUCTION

CHAPTER I

INTRODUCTION

A. Statement of the Problem and Its Importance

Over nineteen hundred years ago Jesus Christ gave to His followers the great commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you."¹ With the command He gave also the promise, "Lo, I am with you always, even unto the end of the world." In obedience to this commission and filled with the Spirit's power, the first missionaries undertook their task.

Since the first century missionaries have taken up the torch and carried it forward. Throughout the Middle Ages, during the Reformation, from the days of William Carey on through the nineteenth century, men have been true to the trust. Now the world task is greater than ever before. Vast fields are open in foreign lands. Millions are waiting to hear the Word. The missionaries are pitifully few in number. They have not the proper equipment or material aid. They need helpers and naturally they look to the homeland for the supply of their needs. But how tragically the home church fails them! Continually the Mission Boards make their appeals in

.....

1. Matthew 28:19-20

vain. In recent years, as the field has grown and its demands have become greater, the home base has become steadily weaker. On all sides the cry comes for retrenchment.

Dr. John R. Mott has said that one of the most crucial problems in connection with the great missionary task is an adequate home base.¹ The home church needs to be revitalized and filled anew with the Holy Spirit if it would enable the mission work to move forward in other lands. It is on the home church that foreign work depends for its inspiration, guidance, and support.

If the children of the land receive forceful information in regard to the great work, if they develop right attitudes and come to feel that they have a definite responsibility for spreading the conception of world fellowship in accordance with Christ's command, they will become leaders of power in the lines of missionary endeavor. They will be able to help vitally in accomplishing the "Evangelization of the world in this generation".

Many agencies now exist for developing and encouraging the true missionary spirit of brotherhood and that love for others which expresses itself in unselfish service. In order to have our children and young people grow up with a consciousness of their responsibility for carrying out Christ's commission for the good of the world, these same children must be

.....

¹ Mott, J. R., The Decisive Hour of Christian Missions - p.127

educated regarding the needs of the world.

In the present age the term "missionary education" is encountered frequently in our reading. Fifty years ago it was hardly known. In the past three score years rapid strides have been made in presenting to the youth of this nation a vital challenge to enlist in the campaign of world evangelization. Knowledge about world conditions has been made available. Interesting courses have been arranged for the education of children in every phase of missionary work. Opportunities have been opened for their active participation in helping carry forward the great programs of the Church. Prayer and stewardship have made their appeal and many young people have enlisted for life service. Such facts are encouraging, but in the light of the situation outlined above, they are not sufficient.

The missionary spirit is the very essence and core of Christian living. There is today a growing conviction that the life of the individual Christian is not being lived to the full unless it has the missionary outlook. Our hope today lies in educating the children of the land so that they may carry on and accomplish the great world task. The seed that is being sown today will bear fruit tomorrow in effective Christian leadership. Unless the Church would fail at a crucial time, it must now present for its children a program penetrated with the missionary spirit and motive.

Such is the situation and such the task of the Church. Our problem, then, in view of this, is to investigate the Church's method of meeting this task. The investigation will involve a study of the curricula of missionary education to determine its basic objectives and pedagogical principles.

B. Definition of Terms

1. Religious Education

Religious Education is a term in almost universal usage today. Many definitions have been given by various leaders expressing their conceptions as to what this term implies. The reader who is at all familiar with Church conditions of the present time, will realize that the educational program is now recognized as an important part of the work of the Church.

"Religious Education is coming to be stated in terms of teaching and interpreting the principles of Jesus in such an effective manner that His ideals shall become dominant and find their expression in a social order that is thoroughly and actively Christian."¹

In a report given at the Jerusalem meeting of the International Missionary Council in 1928, Dr. L. A. Weigle gave the following explanation of his understanding of religious education:²

.....

1. Hutton, J. G., The Missionary Education of Juniors, pp.1,2
2. Jerusalem Meeting - International Missionary Council, 1928, Vol. II, p. 4

"Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

Professor George H. Betts sums up the aim of religious education under the following three-fold emphasis: "development of fruitful knowledge, right attitudes, and skill in living."¹

In his volume, Religious Education in the Church, Mr. H. F. Cope distinguishes religious education from general education by the following designation:²

"Education is the directed development of persons into the full experience of all their social universe. Specifically, religious education is training and instruction in the life of the larger, infinite spiritual society. It is the education of a religious person by religious means, for religious living in a religious social order which is part of a spiritual universe."

All of this may appear rather confusing to the readers. In each definition, however, he may note certain leading thoughts. It is understood, under the circumstances, that here the term "religious education" is confined to Christian

.....

1. Brown, I. O., Training for World Friendship, p. 97
2. Cope, H. F., Religious Education in the Church, p. 36

religious education. It is used to express the processes by which individuals come to know God through Christ, to accept and follow His teachings as presented in the Bible, and to develop those Christ-like attitudes which shall express themselves in all human relations and in the larger relationship with God.

2. Missionary Education

With the preceding conception in mind, the reader may well ask - What, then, is the place of missionary education in the broad field of religious education? Miss Jean G. Hutton, in her book on The Missionary Education of Juniors, has said, "Any missionary education is striving for intelligent, dynamic, functioning Christians; it is of necessity a religious education."¹

Mr. R. E. Diffendorfer calls missionary education - "The Christianization of all our social contacts".² In more simple words, Mr. Gilbert Loveland expresses the same thought, "Missionary education aims to make certain that all relations of man with his brother, whether here or there, direct or indirect, shall be relations of mutual helpfulness and service".³

Again this idea is expressed by Mr. T. H. P. Sailer in an article entitled - "What is Missionary Education?" - when he says:⁴

.....

1. Hutton, J.G., The Missionary Education of Juniors, p. 4
2. Diffendorfer, R.E., Missionary Education in Home and School, pp. 7-12
3. Loveland, Gilbert, Training World Christians, p. 95
4. Sailer, T.H.P., "What is Missionary Education?", International Journal of Religious Education, Feb. 1928

"Finally, missionary education stands for world brotherhood, understanding and fellowship between every race and nation and class. It realizes the weakness of the ordinary imagination and the deadening effect of self-interest on human relations. It therefore undertakes to begin early and counteract the prejudices which make us provincial and selfish."

Clearly, then, missionary education is not different in aim from religious education. Professor Betts might say that it aims to impart missionary knowledge, to develop right missionary attitudes, and to create skill in social living. Consequently, all real religious education is necessarily missionary.

The distinction has arisen mainly because Sunday Schools were actively at work long before the Church's missionary enterprise was undertaken. Missionary education was left out of the plans of religious education so long that it had to be dragged in later as an afterthought. However, it is gradually coming to be recognized in its proper place.

The final distinction between the two has been expressed as follows: "The aims of both are identical, but their fields differ, as do also the means used in realizing their common purpose. Religious education is the broader field and includes every activity that develops the Christian kind of Character. Missionary education is a smaller specialized field, and, a part of religious education without which true Christian character cannot be trained; but it includes more speci-

fically those activities which develop Kingdom-extending habits and attitudes."¹

C. Method of Procedure

Before meeting the task of educating our children and young people in vital missionary methods and spirit, it is of value for us to know what methods earlier leaders have employed in striving towards their goal - "evangelization of the world in this generation". We shall briefly consider their objectives and pedagogical principles as we make a general survey of the various movements in the United States which have made definite contributions to the development of missionary education.

With these contributions in mind, we shall turn to some of our present-day courses of study in missionary education. It will be our purpose to study and estimate certain representative courses, as chosen by various denominational boards, to determine their pedagogical principles and basic objectives. This thesis will endeavor to summarize the results and to draw certain conclusions from the study of the curricula of the Missionary Education of children.

.....

1. Loveland, Gilbert, Training World Christians, p. 104

CHAPTER II

PEDAGOGICAL PRINCIPLES AND BASIC OBJECTIVES

REVEALED IN THE HISTORY OF MISSIONARY

EDUCATION IN THE UNITED STATES

CHAPTER II

PEDAGOGICAL PRINCIPLES AND BASIC OBJECTIVES REVEALED IN THE HISTORY OF MISSIONARY EDUCATION IN THE UNITED STATES

A. The Early Attitude toward Missions

In the light of history it had been only a few years since missionary education was no more than a vague and indefinite field in the work of our churches. By slow degrees missionary education has come to be recognized as a vital factor in all church work. Many elements have contributed to the growing conception of its importance in our programs. The present status of missionary education can best be appreciated in light of its historical development.

Formerly, about fifty years ago, there was no systematic, thorough organization and plan for enriching the lives of children in this country with the real missionary spirit. In a number of churches some of the women organized missionary bands or clubs among the children with the purpose of giving them some knowledge of the mission work of their particular denomination. Maps, stories and pictures were used. The stories, however, were of a type that would startle us in the light of our present day educational material. Senti-

ment, not sympathy, was the usual reaction to such stories.* There was an attempt to arouse in the hearts of the club members an interest, through pity, in the children of other lands. Numerous missionary letters, poems and stories were published in various magazines and periodicals. In all the early missionary methods the basic objective for the child was apparently to acquire some knowledge but mainly to arouse the emotions through the dark pictures painted.

Only gradually have leaders changed their programs in consequence of the increasing feeling of unity in the world. "World Friendship" and "Brotherhood" are terms expressive of the present emphases in missionary education which strive to develop the proper missionary attitude and expression in actual life as well as to impart information and to arouse the emotions.

B. First Attempts in Missionary Education

1. Women's Missionary Societies

The Women's Missionary Societies were among the first organized agencies in America in the nineteenth century to encourage and help promote the mission work of the Boards of various churches. Very little definite information is

.....

* This conclusion was drawn after reading eight Missionary Stories - published in Pamphlet form by various Women's Missionary Societies, between 1905 and 1909.

obtainable as to the objectives and methods employed. Apparently no real pedagogical rules were followed in imparting knowledge and the method was rather haphazard and casual. Reading between the lines, it would seem that these societies encouraged movements to help send the gospel to heathen children, contributed money to the mission box, and met regularly to hear about missions.¹ The women often encouraged the formation of mission bands among the children of their churches. The basic objective was the imparting of knowledge of a biased type in regard to the "benighted heathen" and the raising of funds.

2. Young Men's Christian Association and
Young Women's Christian Association

Most of the early missionary movements in the United States were begun either by or for adults or young people. Few traces of missionary activities for children are to be found. Among the leading movements for young people are the Y.M.C.A. and the Y.W.C.A., founded in 1878 and 1886 respectively.

The leaders of the Y.M.C.A. have felt from the start that the work of missions is one of their interests. In an address made at the thirteenth Triennial International Conference and Jubilee Celebration of the Young Men's Chris-

.....

¹cf Mason, A. DeW., Outlines of Missionary History, p. 307

tian Associations at London in June, 1894, Mr. L. D. Wishard said, "The following are some of the achievements of the American College Y.M.C.A.s. They are anchoring the English Bible in the curriculum of American colleges. They have for seventeen years been the mainspring of revivals which have blessed our colleges. They have prepared over 60,000 educated men for leadership among the laity in the Church's enterprises at home and abroad. They have influenced quite 3,000 men to enter the ministry. Finally, they have written on their standard the ringing watch-cry - THE EVANGELIZATION OF THE WORLD IN THIS GENERATION, and have lifted the standard so high that the believing host in every nation can see it and follow it to victory. The mission of the Y.M.C.A. will not be fulfilled until the name and work of Christ shall have been declared to every young man throughout the world, and the leading young men throughout the world shall have enlisted in His service. To answer the appeal of missionaries to transmit to educated young men in non-Christian lands the spirit and agencies of the College Y.M.C.A., to plant the Association in every non-Christian land and to nourish it until it yields to the missionary enterprise the rare consummate fruit of the Association is our supreme duty, and will in eternity be regarded as our supreme achievement.¹

.....

1. Report of Jubilee of the Y.M.C.A. in 1895, p. 84

Thus Mr. Wishard regarded the missionary emphasis. In the Y.M.C.A. handbooks, however, we find no definite place given to missionary interests. One handbook, in the division devoted to Religious Meetings, section A, heading 9, states that - "There should be a general plan, not only for each meeting but for the entire year, as to give a profitable and attractive variety. Some Associations present statedly such topics as personal purity, temperance, work among young men in missionary lands, etc."¹

In section B of the same division, under heading 2, Occasional Meetings, the following suggestion is made: "Meetings in the interest of work among young men of foreign mission countries are held by many Associations, and an earnest and widespread feeling is aroused on the subject. An important feature of these meetings is the information given regarding the present condition and needs of young men in these fields."² This suggestion is all that is given in reference to any educational work in the field of missions. In a book by George Hodge, Association Educational Work, there is no mention of any missionary teaching. The same is true of other Y.M.C.A. manuals and handbooks.

In regard to missionary activities of the Y.W.C.A. it is also difficult to find much definite information. We find an interesting comment, however, about early methods. Miss

.....

1. Y.M.C.A. Handbook, 1892, p. 258
2. Ibid, p. 264

Elizabeth Wilson, of the Secretarial Department of the National Board, gives us this brief account. "Once a month the missionary meeting might be found on the topic cards for the Sunday afternoon. If the meetings were notoriously poor they occurred less often, if they were notably good, ten or twelve a year were not too many. In states where the recognized leaders were Student Volunteers for the foreign field who after reaching their appointed posts kept up a large personal correspondence, the missionary spirit was easily cultivated. Not until 1894, after the formation of the World's Y.W.C.A. did missionary giving focus upon distinctly Y.W.C.A. objects."¹

We can judge very little by such meagre material. Nevertheless the very fact that so little material is available in reference to missionary activities of both Y.M.C.A. and Y.W.C.A. leads us to an inevitable conclusion. Missions was not felt to be one of the vital causes of these Associations. Consequently no definite objectives and pedagogical principles of missionary education are obtainable in the records of the Y.M.C.A. and the Y.W.C.A. It has been left largely to other organizations to carry forward the educational program of missions among young people.

.....

1. Wilson, E., Fifty Years of Association Work among Young Women, pp. 71, 72

3. Student Volunteer Movement

In 1886 Mr. D. L. Moody invited a group of college men to Northfield during the summer for four weeks of Bible study. One hundred men during this conference signed the Volunteer pledge - "I am willing and desirous, God willing, to become a foreign missionary."¹ This was the beginning of the Student Volunteer Movement. Prior to this time, few missionary meetings were held in any college in America, missionary libraries were virtually nonexistent, missionary contributions almost unknown, and mission study classes nearly unthinkable.

The Student Volunteer Movement has been from the first a recruiting agency for the various Boards. Its four-fold purpose is as follows: (1) To awaken and maintain among all Christian students intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified Student Volunteers to meet the demands of various mission boards; (3) to help all intending missionaries to prepare for life work, and to enlist their cooperation in developing the missionary life of the home church; (4) and finally, to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home.²

The Student Volunteer Movement has been a vital agency among college students. Its basic objective has been to

.....

1: Erb, F. O., Development of the Young People's Movement, p. 92
2.^{cf} Ibid, p. 93

obtain volunteers for the mission field. By means of publishing mission textbooks, establishing mission classes and holding conferences, the movement has exerted its teaching influence.

The influence of the Student Volunteer Movement seems to have waned in recent years. Twenty years ago, for example, there were between one hundred and two hundred active volunteers in a representative denominational woman's college in the middle west. To a recent Student Volunteer Conference in this country the same college sent one representative, the only volunteer in the college. A missionary alumna, remembering the active interest of twenty years previous, wrote to the dean to find the cause of the drop. The answer she received was - "Why propagate that which we ourselves so faintly pursue?"

This is but a typical instance. The Student Volunteer Movement has done a splendid work in the past. Unless a revival of interest occurs, however, its greatest activities are over.

4. Christian Endeavor Society

The Christian Endeavor Society began with a local group in Portland, Maine, in 1881, under the leadership of Dr. Francis E. Clark. For years Dr. Clark had attempted to organize the young people of his church through a literary and

and debating society, a musical guild, a young people's prayer meeting, and a pastor's class for those preparing for church membership. In 1877 Mrs. Clark organized a Mizpeh Circle of girls for mission study, a circle which later included boys. This circle, together with a class of young men and a group of older girls, formed the first Christian Endeavor Society.¹ The characteristic features were the prayer-meeting pledge, the consecration meeting and the committee work of prayer-meeting, "lookout", and social committees.

Soon societies sprang up in other cities and in other countries. By 1887 over seven thousand societies were reported. Persistent advertising was the main reason for the rapid growth.

The Christian Endeavor Society has proved an important factor in training Christian youth throughout the world and a unifying force among converts in every land. Now there is scarcely a country in which Christian missions are established that does not also have its Christian Endeavor Societies.² This widespread organization did not start as an actual missionary movement, but it was evangelical. Throughout the years of its history it has helped to organize, train and develop children and young people for further Christian work.

.....

- 1.^{cf} Erb, F. O., Development of the Young People's Missionary Movement, p. 52
- 2.^{cf} Mason, A. Dew., Outlines of Missionary History, p. 310

The present year, 1931, marks the Jubilee Year of the Christian Endeavor. Around the world the celebration of Christian Endeavor Week and Golden Jubilee Day, February 2, 1931, has been even more notable for its prophecy of the future than for its splendid and worthy tribute to the past. President Hoover has recognized the celebration of the Endeavor's half century of youthful service by the following message: "The celebration of the fiftieth anniversary of Christian Endeavor is indeed an occasion for world-wide gratification to all who have witnessed its steadfast service for high ideals of life and character. I join its multitude of friends in best wishes for continued success and growth."¹

In a study of some of the programs published for present-day Christian Endeavor meetings in the local church several facts are evident. The topics usually seem to be pupil-centered. They develop subjects that are really vital to juniors, intermediates and young people today. The program as planned usually provides for talks by the young people or for discussion. The original aim of Christian Endeavor was to provide young people with worthwhile tasks and to develop their spiritual life. The aim, as it is revealed through the programs now presented, remains the same. An

.....

1. Special Message from President Hoover, Christian Endeavor World, February 12, 1931. p. 6

attempt is made to educate the young people of the churches and to train them in worship. The Christian Endeavor has done much to break down denominational barriers and to give young people a world consciousness. Dr. Clark, the founder, stated as one of the fundamental principles of Christian Endeavor "international fellowship, promoting peace and goodwill among all nations of the earth".¹

The Christian Endeavor Movement has attempted throughout its history to present young people of other lands in a favorable light and to arouse our young people to a real friendship with the native people of our mission fields.

5. Students' Missionary Campaigns

A number of children were reached to a limited extent by the agencies of such movements as missionary societies, Y.M.C.A., Y.W.C.A., the Student Volunteer Movement and the Christian Endeavor. But these agencies, as suggested above, were largely effective among young people rather than children. Within a few years after the organization of the Christian Endeavor Movement, about 5,000 young people had been enrolled in various societies or leagues. The leaders felt that now was the time to present to these young people the strong appeal of the needs and claims of the non-Chris-

.....

1. Clark, F. E., "Principles of Christian Endeavor", The Christian Endeavor World, January 22, 1931, p. 261

tian world. They felt that now was an opportunity for student volunteers to do a real work among the children and young people in local churches, by increasing their missionary intelligence, their interest, and their sense of responsibility.

In 1894, a group of Baptist Volunteers from Denison University devoted their summer vacation to a missionary campaign in Ohio. In behalf of Christian missions they visited local churches in many sections. Their aim was to promote daily prayer for, careful study of, and systematic giving to missions on the part of children and young people. They attempted to avoid introducing new machinery into the church and to render more effective the already existing organizations. The student workers emphasized training the missionary committee in each society visited, so that the local committee might carry on effectively, after their departure, the work started by the campaigners.

In 1897, eight volunteers from Northwestern and Lawrence Universities visited some of the Epworth Leagues in Wisconsin. During the five summers from 1898 to 1902, under the direction of Mr. S. Earl Taylor of the Methodist Episcopal Church, more than three hundred students from thirty colleges and twenty-five states visited and organized work

.....

in more than two thousand churches.¹ Other denominations took up the work. In 1903 at least thirteen denominations were using their student volunteers and other college students in missionary campaigns among their young people's societies. The students engaged in the work as a labor of love, for often they devoted entire summers to it without compensation.

The student workers carried on a great deal of their work by means of mission study classes. They thus reached the children of the churches more effectively than former organizations had done.

6. Yale Mission Band

The work done by the college students, though valuable and effective, was confined to the summer months and largely to town and rural communities. A plan was needed to be carried on through the winter months and in the cities.

In the spring of 1898, five Yale men volunteered their services without compensation to accomplish this work. The Yale Mission Band visited in the year 1898-1899 at least 95 leading cities and towns from the Missouri River to the Atlantic, addressed 900 meetings and held 364 conferences on practical methods of missionary work.²

.....

1.^cVickrey, C. V., The Young People's Missionary Movement, p.15
2.^cIbid, p. 16

The results of their work are almost incalculable in the increased missionary intelligence, interest, prayer, and giving, in the deepening spiritual life and devotion of the young people reached, and in the reflex influence upon the general student body of Yale University.

Each one of these missionary movements played its part in arousing the young people of the country to the vital need and challenge of missions. The objectives were largely to stimulate the emotions of children and young people by spreading sentimental and striking information concerning the conditions and needs of the foreign field, to raise money to carry on the work, and to obtain volunteers for the mission field.

The chief pedagogical methods used were talks, stories of a somewhat inferior type, the development of mission study classes, conferences and other special agencies. Mission study was a field in itself, apart from the regular church program.

Due to the work of the various agencies, an increasing company of missionary specialists were being developed in the churches and young people's societies. Thus arose the problem of organizing, unifying, and giving direction to the energies of these young people. The secretaries of a number of missionary boards, realizing the possibilities of this

rapid growth of interest, proposed a conference of workers to be held to compare methods.¹ The Young People's Missionary Movement was the result.

C. The Missionary Education Movement

1. Aim and Organization as the Young People's Missionary Movement

On December 11-12, 1901, a conference of workers representing various denominational Mission Boards was held in New York City. For two days the situation was studied. At the close a series of resolutions was passed, to which may be traced directly the organization of the Young People's Missionary Movement, formally consummated seven months later.

A conference of missionary leaders was held at Silver Bay, N.Y., July 16-27, 1902. "It was at this conference, after much prayer and in full consultation with the secretaries of the various mission boards, that the committee felt led of God, on July 18, 1902, to enter into the formal organization of the Young People's Missionary Movement."² The Movement was later incorporated by a special charter under the name, the "Young People's Missionary Movement of the United States and Canada."

.....

1. ^{cf} Vickrey, C. V., The Young People's Missionary Movement, p. 18
2. Ibid, p. 20

The Young People's Missionary Movement did not originate as an independent organization, but rather as a federation or clearing-house of the young people's departments of various home and foreign missionary boards of North America. The aim at the first was "to assist the established church agencies to deepen the spiritual life and missionary purpose of young people."¹ The two chief agencies to be stressed in arousing missionary enthusiasm were the interdenominational summer conferences and the procuring of missionary literature for young people.

2. Change of Name

In 1911 the name of the organization was changed from Young People's Missionary Movement to the Missionary Education Movement of the United States and Canada. From this time forward a greater emphasis was placed on the educational phase of the mission work among children and young people.

3. Chief Agencies of the Missionary Education Movement

The summer conferences of the Missionary Education Movement have had for their aim from the beginning the provision of a specialized missionary education leadership program. They help to instruct and train those spe-

.....

1. Vickrey, C.V., Op. Cit., p. 26

cially selected young people who are to have chief responsibility for the direction of missionary work in important¹ centers and local churches.

The production and distribution of missionary literature is the second main function of the Missionary Education Movement. This Movement is the agency in the United States through which 35 boards of home and foreign missions from 16 denominations cooperate in planning, editing, and publishing materials for missionary education.² The practical purpose of the publication department is to secure economy, efficiency and unity among denominations in fostering mission study. Each year the Movement publishes at least one new text book for home and one for foreign missions for each age group in the Church School. The fact that the material is carefully graded to meet various age requirements is a great aid to leaders. Missionary courses can be conducted in any department according to the latest pedagogical principles.

4. Recent Developments and Accomplishments of the Missionary Education Movement

On April 12, 1928 a new department of Leadership Training and Promotion was begun with Rev. Walter Getty as Secre-

.....

1. Cf. Strevig, J.M., History of the Missionary Education Movement in the U. S. and Canada, Chapter III.
2. Cf. Ibid, p. 95

tary. As Mr. Getty is able to devote all his time to the development of leadership training for missionary education among young people,¹ he has already accomplished much.

The Missionary Education Movement has exerted a subtle and far-reaching influence beyond our comprehension. It may be well to state but a few of its great accomplishments. In the twenty-nine years of its history, the Missionary Education Movement has profoundly affected thousands of lives through its conferences, it has influenced such sister organizations as the Student Volunteers, it has been responsible for the decision of many volunteers, it has unified Church Boards in missionary enterprise, and now, due largely to its influence, missions are a part of the regular church program.

The basic objectives of the Missionary Education Movement throughout its history have been three-fold:

- (1) To encourage the formation of mission study classes among all grades in the church.
- (2) To provide suitable text books.
- (3) To train leaders by means of missionary literature and by holding summer conferences at several places.²

.....

1.^{cf} Cogswell, F.D., "A Look Ahead with the Missionary Education Movement", International Journal of Religious Education, p. 14

2.^{cf} Strevig, J.M., History of the M.E.M., in the U.S. and Canada, Chapter VII

The Movement has been largely successful in putting into effect its objectives.

The pedagogical principles it has employed in accomplishing its ends have been more advanced and effective than those of earlier movements. Well-trained leaders have been supplied to the churches by means of summer conferences. Worthwhile missionary material is continually being published and offered to all denominations on an economical basis. Teachers are supplied with a quantity of material graded to meet their needs and containing the most helpful aids and suggestions for the leader, such as possible projects, worship services, games, songs and stories. Literature in the form of maps, stories, pictures and interesting accounts of the customs of other countries are furnished for the use of the pupil.

The Missionary Education Movement has done much to establish missionary education in its present status and to make it a vital part of the work of the Church among children and young people.

D. The World Friendship Committee

1. Origin of the Committee on World Friendship

A movement that has great possibilities for the future in promoting a feeling of brotherhood among nations

is known as the Committee on World Friendship among Children. Miss Caroline Bahr, Office Secretary of the Committee, has stated its origin as follows: "The Committee is only a little over five years old. The need for a specific work among children in the interest of international friendship and goodwill was the primary factor in the institution of the work and the formation of the Committee under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches of Christ in America."¹

The Committee does not regard itself missionary in any sense, yet its primary aim is the establishment of peace and goodwill on earth. Indirectly the missionary cause is benefitted through the better understanding and broader sympathy of our children for children of other lands.

2. World Friendship Ideals

The World Friendship Committee has issued a statement of World Friendship ideals for the consideration of boys and girls in this land. These ideals are as follows:

- "(1) We believe that nations should obey God's laws of right.
- (2) We believe that nations become truly great and honorable only by being just and unselfish.

.....

1. Letter from Office of Committee on World Friendship among Children

- (3) We believe that Christian nations have special duties to other nations.
- (4) We believe that Christian friendship can overcome bad feeling between peoples of different colors and religions.
- (5) We believe that Christians who love their own country will work for goodwill between nations.
- (6) We believe that men and women, boys and girls of all races and colors should be fair and just to one another.
- (7) We believe that all nations should work together for world peace.
- (8) We believe that all nations should settle their disputes and quarrels in a World Court of Justice or in other peaceful ways.
- (9) We believe that all nations should cut down their armies and navies and should stop making war.
- (10) We believe every one should work to stop war and we promise to do our part." 1

3. World Friendship Objectives

With these ideals in mind, the Committee has set forth eleven definite objectives for its work. If the reader will carefully study these objectives he will realize that they provide for a practical application of the above ideals. The objectives are listed below, without comment, as they speak for themselves:

.....

1. Pamphlet of the Committee on World Friendship among Children

OBJECTIVES OF THE COMMITTEE ON WORLD
FRIENDSHIP AMONG CHILDREN

1. To conserve the natural friendliness of children by providing opportunities for its expression.
2. To make real to children through experience the fact that the world is a neighborhood of nations.
3. To implant in the minds of children the ideals of goodwill, understanding, and peace among nations.
4. To select for demonstration a country toward which for some reason special cultivation of friendliness is needed.
5. To give to children a knowledge and an appreciation of the people of that country, stressing similarities rather than differences.
6. To stimulate interest in some characteristic phase of life in the country, which not only has educational value but is of interest to children.
7. To provide opportunity through a project for the children to express this interest in a thoughtful and worthy way.
8. To dramatize the project so that it will appeal to children.
9. To choose for the consummation of the project a day of special significance to the other nation.
10. To enlist the interest and the help of older people in the children's friendship gesture.
11. To increase the consciousness among nations of the desirability of world-wide cooperation.

4. World Friendship Projects

a. History of the Projects

(1) Dolls of Friendship

The first project developed by the Committee on World Friendship among Children, was the launching of an adventure of 13,000 American Doll Messengers of Friendship to Japan in 1927. The children of the United States studied about the Island of Japan, its people, its customs, and its contributions to us. They were given its location on maps, they were furnished with pictures and stories of life in Japan. And then they had the opportunity to take part in dressing beautiful dolls to send to the Japanese girls. Only the best material was put into the dainty clothes that were made by willing hands. Each doll must be a true representative of the children of America. The doll was naturally chosen as the most appropriate gift for Japanese children, because the famous Doll Festival Day is the greatest celebration of the year in Japan. The 13,000 American dolls reached Japan in time for the Festival on March the third. They were joyously welcomed by throngs of Japanese children.

The following year, growing out of the friendship thus established between the children of these two nations, 58 superb Japanese Doll Ambassadors of Goodwill were sent to the United States by the Japanese children. They were welcomed

in America in over 1000 receptions. Millions of children participated in this expression of friendship between the nations. Delightful letters passed between the children themselves. The signs of goodwill had an impressive effect on cities and villages, on citizens, officials and diplomats. The project was apparently carried to successful completion.

(2) Mexican Friendship School Bags

Encouraged by the results of the first friendship project, the Committee on World Friendship carried out a second project in 1928. This time Mexico was chosen as the country to receive the assurance of America's friendly interest and goodwill. As the first gifts were sent for the Doll Festival Day in Japan, so the day chosen for recognition in connection with Mexico was September 16th, Independence Day. Mexico's great emphasis is placed today on one of her greatest needs, schools and education for her children. Since President Calles had promised a thousand new schools annually in his administration and had kept his promise to that date, the Committee selected Friendship School Bags to carry the good-wishes of the children of America to the children of Mexico.¹

As a result of widespread interest and enthusiasm, 30,000 school bags were sent out in 1928 to Mexico. Each bag contained an assortment of useful articles, pictures of two great Mex-

:.....

1.¹ Packing Friendship into Schoolbags - Pamphlet from
Committee on World Friendship among Children

ican and two great American heroes, and a picture of Lindbergh. The plan provided also for an interchange of letters between the children of the two countries.

At the Independence Day Exercises at Mexico City a wonderful public and official reception was given the bags.¹ 75,000 persons filled the stadium and some 30,000 children shared in the program. The school bags were distributed throughout the 27 states of Mexico and found their way to schools situated in the remotest parts of the country.

Mexico's appreciation of this expression of friendship and goodwill was keen and a reciprocal project was immediately planned. 1,250,000 children in the primary schools, federal, state and private, of Mexico, shared in the preparation of 49 Exhibits of the Arts and Industries of their country - one for each state in the United States and one for Washington, D.C. 49 lacquer chests were sent to this country, each one containing specimens of the handicrafts and artistic products of the peasants and Indians of Mexico.

On the placards accompanying each exhibit are these significant words:-

.....

1.^{cf} Mexico Sends Appreciation of Goodwill Gifts, Clipping from N.Y. Herald Tribune, April 13, 1929

"This 'Arca Museo', containing samples of the paintings and drawings and of the articles made in the schools throughout the Republic of Mexico, together with miniature objects of the popular arts which are the playthings of Mexican children, is one of the forty-nine museum chests that we are sending to the children of the United States in return for the greetings and as an expression of sincere thanks for the 'Good Will Bags' sent to us by them a year ago."

The Children of the Primary
Schools of Mexico¹

So the children of the two countries, Mexico and the United States, have formed a bond of union with one another. The educational and political values of this great project are inestimable.

(3) Friendship Treasure Chests

The World Friendship Committee promoted its third friendship project from November 1, 1929 to August 15, 1930. The country selected this time was the Philippine Islands. A Friendship Treasure Chest was the symbol chosen to bear goodwill greetings from the children of the United States to the Filipino children.

The chests were made of metal - delightfully lithographed in eleven colors. Each chest bore on its sides charming old maps of the new and old world, life-like pictures of Washington and Rizal, of Columbus and Magellan, of the spouting whale and the wise old sea-serpent, of the U. S. Army transport which served as the treasure ship, of old Boreas

.....

1. Pamphlet from Committee on World Friendship among children

and Father Neptune controlling the winds and waves. Thousands of these delightful chests were sent by the American children. They were filled with attractively wrapped gifts, both useful articles and toys, for children from six to fifteen years of age. As there are few public libraries in the Philippines, at least one book from a selected list was sent in each chest.

In practically every case, the filling of the Friendship Treasure Chest formed the culmination of a program of study on the country and the people. Often the children of the United States made many of the articles which they sent. They developed a real personal interest in the children about whom they studied and for whom they worked.

Finally on December 30, 1930, the project reached its consummation. This date marks a national holiday commemorating the death of Dr. Jose Rizal, the great Filipino patriot who gave his life to win freedom for his people. At this time the Department of Education received the Friendship Treasure Chests and distributed them and their contents to the children of the Philippines.

Governor-General Dwight F. Davis, of the Islands, in a radio communication to the Committee on World Friendship among Children, transmitted a message of appreciation from the school children of the Philippines to the school children of the United States in connection with the distribution of the chests. A

part of their greeting follows;¹

"Every gift in every chest has become a message of World Friendship to us. We are glad that it is your wish to bring friendship to all peoples; this is our wish too. We hope that before long it may be possible for the children of every country to know one another as we, the children of the Philippine Islands, have come to know you through your gifts of friendship and goodwill."

This project will likely be followed by a reciprocal project of goodwill on the part of the children of the Philippines. In the near future another country will be chosen for study and a fourth friendship project will be planned. In this progressive way a really deep sense of unity and brotherhood is being developed among the children of this and other lands. We shall expect the real results of this movement to show themselves in the future through expressions of international peace and goodwill.

b. Pedagogical Methods of the Projects

In the case of each of the three projects considered, the gift was planned and sent as the culmination of a program of study about the country and the people who were to be the recipients. The Missionary Education Movement published a number of books on each country, courses that were suitable for use by the various departments of the Church School, story

.....

1. "The Friendship Treasure Chests", Articles in the Presbyterian Survey, March, 1931, p. 135

books containing biographical as well as fairy stories typical of the country, maps, dramatic material, pictures of the land and the people and other interesting, informational material. Abundant suggestions were given for carrying out programs of study for various ages on every land considered.

The method employed in the instruction was far different from that of the early missionary society days. The characters presented in the stories were of such a type as to arouse the comradely interest and admiration of the readers. There was no attempt to play upon the emotional sympathies of the children, but rather to stir them to intelligent interest and service. Patterns and suggestions were obtainable at the Committee headquarters for expressional activities. Dramatizations depicting typical scenes from the life of each country made their appeal. And, most important, opportunity was furnished for service activities on the part of the children. The motivation was from the child's viewpoint. Working together in sympathetic groups, their horizons were broadened as they came to know the children of other lands as children like themselves.

5. Accomplishments of the World Friendship Committee

In the light of its ideals, objectives, and history thus far, we may question whether the World Friendship Committee has accomplished its aims. Surely as we consider the widespread

interest, enthusiasm, and approval of its work on the part of many thousands in this and other countries, we must conclude that the results are worthwhile. Better understanding and broader sympathy are apparently being developed in the minds and hearts of the children who are reached.

Many of the objectives are being realized. But the question is, do these objectives aim high enough? The following requirement was made in regard to the contents of the treasure chests: "Nothing of a sectarian nature or for religious propaganda should be included in the Friendship Chests."¹ In the light of this requirement, leaders may question whether Christ is at the center of the World Friendship projects or whether they are entirely on the human level.

E. The Present Status of Missionary Education

I. New Conception of Missionary Education

As we think back over the development of missionary education in the United States in the past fifty years, we are impressed by the very decided changes that have taken place. It has not been many years since in this country all people of other lands were considered queer and different, since the American felt that he was in some way superior to the native

.....

1. The Third Friendship Project, Pamphlet from World Friendship Committee, p. 5

of every other nation, since a condescending attitude was assumed toward all "unfortunate" people of different race or nationality. It was customary for the missionary to emphasize either the romantic, picturesque side of life in a strange land or to paint a picture of the dark side of the life which would call forth sympathy and pity on the part of others. It was but natural that the earliest missionary education should reveal the same attitudes. At first its goal was apparently to arouse interest in missions, to spread sentimental information about missions and to secure financial support.

Today missionary education is felt to concern itself chiefly in the realm of attitudes and habits of conduct. It seeks to develop persons who fully live the world life in a religious spirit. No longer is the emphasis on the machinery, on the societies and the missionaries. They are important, not as ends in themselves, but rather as means towards the accomplishment of a great world aim - the vision of the world coming into the common family of God.¹ Now the program of missionary education in the church, from the very beginning of every life, must seek to develop the simple consciousness of living in one common social order that embraces all men.

.....

1.^{cf.} Cope, H.F., Religious Education in the Church, p. 118

Missionary education has as its definite aim the producing of real Christians, those who have a conscious fellowship with Christ and who actively share His purpose for the world. This is simply carrying religious education to its logical conclusion.¹ Missionary education should be a part of real religious education. But so far, the majority of leaders have not yet recognized it as an integral part. The missionary enterprise has never been looked upon as the main business of the church. It has always been something separate and apart that must be superimposed upon an already existing program. Christian leaders have presented missions through the often begrudged "five missionary minutes", through special efforts at missionary meetings, and through carefully labelled "missionary application" of the lesson. Pupils inevitably came to regard missions as wholly an optional matter, rather than ^{an} essential₁ interest and responsibility of Christians.

Today there are leaders in the church who feel that missions can no longer be an optional matter with individual Christians. These leaders insist that missionary education must not be thought of as an addendum, but as an integral part of the well-rounded educational program of the church.² The young people themselves should not be allowed to feel that

.....

1.^{Cf} Brown, I.C., Training for World Friendship, p. 92

2.^{Cf} Hutton, J.G., Missionary Education of Juniors, p. 5

missionary education is being super-imposed upon them. On the other hand, through the Christian influences about them, their missionary conceptions should come as a natural outgrowth of their conviction that God is our Common Father, and that family love leads us to know about our brothers and sisters everywhere and to share life with each other.

2. Pedagogical Principles of Missionary Education

Fifty years ago no definite pedagogical rules were followed in imparting missionary knowledge. The methods, as we have seen, were casual and haphazard. There was no attempt to provide for the development of missionary consciousness in the lives of children and young people as a necessary outgrowth of their religious training. Special classes, conferences, talks and stories were employed in a rather external manner. Their effectiveness is questionable.

Today the latest pedagogical methods are available for use in the missionary training of our children. Men and women who are specialists in their fields are constantly producing new textbooks and courses of study for each individual age group. Not only are pedagogical principles being applied, but there are now more opportunities for definite instruction in missions. There are existing in most churches, for example, such agencies as the Church School, the Daily Vacation Bible School, the Week Day School and the Young People's Society. These, with perhaps

the exception of the Church School, are being used more and more as media for missionary education.

These evidences of progressive and improved methods of missionary education are an encouragement and a challenge to the religious education leader.

3. Basic Objectives of Missionary Education

No longer do we find the basic objectives of missionary education expressed in terms of knowledge, information or financial support. Now, instead, there are certain definite results in character which are generally expected from an adequate program of missionary education.

Dr. Paul H. Vieth has given us a helpful set of aims for the Church School of today.¹ It may be well to note these aims and to consider for ourselves how they may be applied to missionary education. The seven objectives, as he gives them, and as they are being rather generally accepted² are listed in the following order as questions.

- (1) Does our program of religious education lead the pupils into a personal relation with God?
- (2) Do we give the pupil an understanding and appreciation of the life and teaching of Jesus, as Saviour, Friend, Companion and Lord, and lead him into loyalty to Christ and His cause?

.....

1. ^{Cf.} Carrier, Blanche, How Shall I Learn to Teach Religion? pp .77-90
2. These aims are set forth by Dr. Vieth in his pamphlet, The Development of a Curriculum of Religious Education, pp.38-46. He states that the International Council of Religious Education has recommended them "as a basic document for curriculum work, subject to revision from time to time as further experience may make desirable."

- (3) Does our teaching program lead to a progressive and continuous development of Christ-like character?
- (4) Does our program lead to enthusiastic and intelligent participation in the building of a Christian community and world?
- (5) Does our program develop the ability and desire to participate in the life and work of the world?
- (6) Are we giving a Christian interpretation of life and the universe?
- (7) Does our program give a knowledge, understanding and love of the Bible and an intelligent appreciation of other records of Christian experience?

These are worthy objectives for our religious education of today. They reveal the increasing emphasis placed upon character development, including the spiritual phase, and a world-vision on the part of one who feels a sense of personal relationship with God.

To carry Dr. Vieth's aims over into the field of missionary education, we may ask ourselves the following questions about our program:

- (1) Does our program of missionary education lead the pupils to attempt to win others into a personal relation with God?
- (2) Do we give the pupil an understanding and appreciation of the life and teaching of Jesus as Saviour, Friend, Companion and Lord, lead him into loyalty to Christ and His cause and inspire in him a feeling of responsibility for sharing with others these same privileges?

- (3) Does our teaching program lead to a progressive and continuous development of Christ-like character and a desire to help others in similar development?
- (4) Does our program lead to enthusiastic and intelligent participation in the building of a Christian community and world?
- (5) Does our program develop the ability and desire to participate in the life and work of the world?
- (6) Are we giving a Christian interpretation of life and the universe?
- (7) Does our program give a knowledge, understanding and love of the Bible and a desire to share it with others, as well as an intelligent appreciation of other records of Christian experience?

If our program really meets these requirements, it is truly a missionary program, and it should be increasingly effective in developing a missionary consciousness on the part of our children.

By way of comparison, since the spirit and purpose of the early apostolic Church was so predominantly missionary, it will not be amiss at this point to consider briefly the underlying objectives revealed in its teachings. These, as will be seen in the following quotations,¹ while perhaps a bit differently stated, nevertheless in essence cover the same ground.

- (1) A growing conception of God as a universal Father.

(John 10:16 - "And other sheep I have, which

.....

1.^{cf} Brown, I.C., Training for World Friendship, pp. 104,105

are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

Rom. 2:11 - "For there is no respect of persons with God."

Rom. 3:29 - "Is God the God of Jews only? Is He not the God of Gentiles also? Yea, of Gentiles also."

I John 2:2 - "And He is the propitiation for our sins; and not for ours only, but also for the whole world."

- (2) A deepened religious experience and a more intelligent and loyal allegiance to Jesus Christ as Saviour.

(Col. 1:24-29 - "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church; whereof I was made a minister, according to the dispensation of God which was given to you-ward, to fulfil the word of God, even the mystery which has been his for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily.")

- (3) A widening range of personal interest in all people, regardless of race or class.

(Col. 4:2-4 - "Continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for whom I am also in bonds; that I may make it manifest, as I ought to speak.")

- (4) A more consistently Christian attitude towards all individuals and groups.

(Acts 13:46,47 - "We turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth."

Acts 10:34,35 - "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.")

- (5) An increasingly consistent and effective expression of these attitudes in regular service and in sacrificial giving.

(II Cor. 8:10,11,14 - "This is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability your abundance being a supply at this present time for their want.")

The final authority for the work of missions and for the endeavors of missionary education is recorded in the Book of Acts. Christ gave the great command and with it the power for putting it into effect. "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." ¹ Surely there can be no question that this was carried out, for here we have the very key verse of the Acts. Step by step, as the record unfolds, this promise

.....

1. Acts 1:8

of Jesus is fulfilled, first in Jerusalem, (ch. 1-7), then in Judea and Samaria, (ch. 8-12), and, finally, unto the uttermost part, (ch. 13-28). So too, the above objectives which we found underlying the early teachings, were brought to fruition through the contagious spirit and convincing life of the early witnesses, however humble they were. To them the calamity of the persecution proved but an opportunity for spreading the Word. (Acts 8:4 - "They therefore that were scattered abroad went about preaching the word.") What they had found in Christ was of such vital importance to them, that they could not help sharing it.

To this day Christ's command holds for all those who would be His followers. To this day, therefore, no missionary education can be considered truly effective that does not bring each pupil face to face with his missionary obligation of witnessing and working for the Kingdom of God. The object, then, of missionary education, may be stated as "first, to teach the individual to know the whole spirit of Christ and to look upon the world as a field of service and his life as a sacred trust, and second, to raise up a constituency supporting solidly the advancement of the Kingdom."¹

Having thus reviewed the history of Missionary Education, in order to discover its basic principles and objectives, we shall now proceed to examine some of our present-day missionary courses in order to find how these principles and objectives are put into practice.

.....

1. Grant, E.D., Pamphlet, Putting Foreign Missions into the Sunday School, p. 4

CHAPTER III
PEDAGOGICAL PRINCIPLES AND BASIC OBJECTIVES
REVEALED IN AN ANALYSIS OF THE CURRICULA
OF MISSIONARY EDUCATION

CHAPTER III
PEDAGOGICAL PRINCIPLES AND BASIC OBJECTIVES
REVEALED IN AN ANALYSIS OF THE CURRICULA
OF MISSIONARY EDUCATION

A. Introduction

Although we now leave our consideration of the early movements in missionary education, it will be well for us, as we continue our study, to keep in mind the methods and objectives that have been evident throughout its development.

Missionary education, as we have already observed, has gradually come to be recognized as a vital part of religious education, a smaller specialized field, without which true Christian character cannot be trained.¹ Today most religious leaders are beginning to acknowledge that the religious education program of the Church is not complete, that it is not accomplishing its aim, unless it provides for the missionary emphasis and outworking.

In a recent address by Miss Helen Kittredge, the Associate Treasurer of the Board of Foreign Missions in the Presbyterian Church, U.S.A., the following statement was made: "I beg of you, don't make foreign missions an extra. Incorporate

.....

1. Cf. Loveland, Gilbert, Training World Christians, p. 104

it as part of your Church's program. I have always found that the missionary church is the live church, the one that is awake to all needs and opportunities."¹

If we are to have this truly live missionary church today, we must begin by educating the children in missionary principles. Very active efforts are at present being made by many people to develop in our children the vital missionary conceptions and attitudes. Many courses of study on mission topics are being prepared to this end. In order that we may have a clear understanding of the type of missionary education which our children of today are receiving, we shall now proceed to examine some of our leading missionary courses for children.

B. Basis For Selection of Missionary Courses To Be Considered

Perhaps one of the best methods of approach to an understanding of the present day missionary education being offered to our children, is to become familiar with the courses most widely used by various denominations. If we consider the material most frequently recommended by a number of the leading denominations we shall be dealing with the representative available sources.

.....

1. Address delivered to the women students of The Biblical Seminary in New York, February 16, 1931

With this thought in mind the writer sent letters to about eighteen leading denominational boards, asking them to recommend the best available missionary courses for Kindergarten, Primary, and Junior children. Eleven of these responded. A summary of their replies and suggestions will be given below.

Just here it may be well to quote briefly sections of a letter from Miss Florence E. Norton, Director of Children's Work for the Board of Christian Education of the Presbyterian Church in the U.S.A.. In regard to the present-day system of missionary education, she says:

- "Our plan for the missionary education of children is, to put it briefly, that of making missions an integral part of the whole program. Our new courses for Primary and Junior children carry entire units calculated to realize our aims for the missionary education of children. We are looking definitely away from the organization of missionary societies for Primary and Junior children as a means of giving them the necessary missionary education, and our aim now is to reach the whole group by including missionary materials in the Sunday and week day sessions of our church schools.

Missionary education in the past in our denomination has been carried on largely through the organization of separate societies for little children and Juniors. The first step in the direction of our new plan was the organization of a committee of the three Boards of our Church, which committee built our present program. I am inclined to think that something of the same nature is going on in other denominations."

These statements of Miss Norton have been verified by similar statements in the literature of other denominations. In accordance with this conception many churches are using

courses put out by the Missionary Education Movement in the regular sessions of their Sunday and week-day schools.

From the rest of the letters the following information was gained:

1. Eight of the eleven boards recommended the study courses prepared each year by the M. E. M., as follows:

- (1) American Baptist Publication Society
- (2) General Mission Board-Church of Brethren
- (3) Congregational Society
- (4) Methodist Episcopal Church
- (5) Presbyterian Church, U.S.A.
- (6) Presbyterian Church, U.S.
- (7) Reformed Church in U.S.
- (8) United Christian Missionary Society

2. The Evangelical Church Board of Religious Education recommends Margaret Applegarth's Missionary Stories For Little Folks as well as several specific courses published by the M. E.M.

3. The Methodist Episcopal Church, South, makes this statement:

"We have a fundamental conception about Missionary education for children which does not separate it from the main line of the curriculum of the local church either throughout the year, or in vacation schools; in other words, missionary education is more thoroughly integrated with the lesson material which our denomination provides for children. There are, however, certain units, and even whole quarters of this present material which could be labeled 'missionary' and which our workers are finding most satisfying."

4. The United Lutheran Publication House recommends Margaret Applegarth's Missionary Stories For Little Folks and the suggestions appearing in Stoker's The Missionary Education of Primary Children, Hutton's Missionary Education of Juniors, and Gate's Missionary Education in the Church.

From these suggestions, it is evident that the majority of the denominations follow rather closely the material offered by the Missionary Education Movement. Although a number of letters merely referred in general to the courses of the M.E.M., the majority mentioned some specific courses. The chief ones recommended were as follows:

(1) For the Kindergarten Period- The Nursery Series

Nevill and Wood--Am Fu: A Chinese River Boy

Barnard and Wood--Kembo: A Little Girl of Africa

Spriggs and Wood--The Three Camels; A Story of India

Nevill and Wood--Esa: A Little Boy of Nazareth

Barnard and Jacobs--Mitsu: A Little Girl of Japan

Pateman, May--Babo: A South Seas Boy

(2) For the Primary Period

A. Home Missions

Wagner--Children of the Sea and Sun

Warner--Windows into Alaska

B. Foreign Missions

Cavell--Filipino Playmates

Labaree--Bhaskar and His Friends (India)

Converse and Wagner--Kin Chan and the Crab (Japan)

Entwistle and Harris--The Call Drum

(3) For the Junior Period

A. Home Missions

McConnell and Forsyth--Sugar Is Sweet (Caribbean Islands)

McLean and Crawford--Jumping Beans (Mexicans in U.S.)

St. John--Porto Rican Neighbors

B. Foreign Missions

Eberle and McGavran--Jewels the Giant\ Dropped (Philippine Islands)

Harper--The Golden Sparrow (India)

Schwab--In the African Bush

Seebach--The Treasure Hunt

From the preceding list a representative selection of courses has been chosen for special study. Special attention will be given to the most recently published books, as they present the most up-to-date treatment of missionary material for children.

C. Pedagogical Principles and Basic Objectives of
Missionary Courses for Kindergarten Children

1. Introduction to Kindergarten Material

In the Kindergarten Department of the church school the missionary teaching is largely a matter of developing attitudes rather than that of imparting information.

Because it seems typical of the prevalent viewpoint, the following quotation concerning missionary education for kindergarten children, is given verbatim.¹

"When one begins to view missionary education as seeking and sharing Christlikeness on a world basis, one immediately sees that missionary education is inherent in all religious education, in all worthy living. Any teaching which develops and enriches the parental instinct, that tender regard for the right and welfare of others, is contributing to a child's growth into that large self which is essential to membership in a world brotherhood of the followers of the Christ. For young children in the kindergarten, tender care for pets, for other children, helping one's mother at home, sharing with other children in the group, rather than selfishly seeking all for one's self, are experiences which help to insure the growth of the larger self.

With kindergarten children, then, first-hand contacts with situations where they may bring joy to others, flowers to some sick member of the group, blotters for fathers, scrapbooks for children in a hospital, all these are valuable in the teaching of world friendliness.....If the kindergarten group has some vital contact with another group, they can enter into experiences of sharing with the other group just as well if they are around the earth as if they are around the corner. If the vital contact is not there, the interest is not likely to be."

Very much the same thought is expressed in a pamphlet from the Presbyterian Board of Christian Education. This Board feels very definitely that in the Beginners' program, missions and world friendship should become part of the whole. The small child has little conception of far-away places and people, but through stories, through pictures and songs, he may develop a friendly, loving attitude toward all children

.....

1. This statement was taken from a pamphlet, "For the Missionary Education of Children", 1930-1931, published jointly by the department of Missionary Education and the Department of Religious Education for Children, Methodist Episcopal Church

everywhere. The study courses are developed with the missionary purpose and content every prominent.¹

In accordance with the preceding suggestions, therefore, no definite courses in missionary education have been arranged for the kindergarten age group. Some supplementary story material, however, is available.

In recent years a number of attractive little story and picture books, belonging to the "Nursery Series", have been published by the Friendship Press. The name, "Nursery Series", might seem to imply that these books are intended for younger children than those of the Kindergarten Department. This term is misleading, however, because in all the catalogs of the Missionary Education Movement, the "Nursery Series" is listed under material for Beginners. The Beginners and Kindergarten group are understood to be the same.

These small volumes are spoken of as "missionary books for babies, in which an endeavor is made to stir the spirit of love for far-away children in the hearts of our little ones at home."² For it is said, "Impressions gained before the age of five affect a child's attitude throughout the whole of his life." These books are small in size, in somewhat the style of the "Peter Rabbit" books. In each case the writing of the story appears in large, clear type on the left side of the page,

-
1. Cf. Pamphlet, "Presbyterian Age Group Programs for the Children's Division, Beginners' Program and Materials", Board of Christian Education, Philadelphia, Pa., 1930
 2. Quoted from the cover of each book in the "Nursery Series"

and a colored picture fills the right side of every page. The illustrations are well done and immediately arouse the interest of the small child.

2. An Analysis of the Material

A brief sketch of the Beginners' Nursery Series follows:

No. I. Ah Fu: A Chinese River Boy

By E. Mildred Nevill and Elsie Anna Wood

This small volume presents the story of a happy little Chinese boy, one in fact whose name, Ah Fu, means "Happy". The story is based on the experiences of Ah Fu as he plays by himself on the ferry boat which is his home. He longs for a playmate, till one day he finds a waterpot in the river, with a tiny baby girl inside it. His mother and father adopt the baby and so Ah Fu finds a playmate.

At the end of the story, in a note "To Mother", is found the suggestion that the little brother in Western lands will sympathize with Ah Fu's longing for a playmate and will rejoice with him when she is found.¹ So the seed of sympathy will be sown. Loving is the first step in the missionary enterprise. Thus this little book will have achieved its purpose if it may help our babies to love little brother in China, to find a place for Ah Fu in baby prayers, and to remember the far-away brothers when he sings:

"Little ones to Him belong
They are weak, but He is strong."

.....

1. Cf. Nevill and Wood, Ah Fu, A Chinese River Boy, last page

No. II. Kembo: A Little Girl of Africa

By Winifred E. Barnard and Elsie Anna Wood

Little Kembo is a tiny girl whose home is in Africa. She goes one day with her brother Mantu to the missionary's school where the teacher has a wonderful surprise for the children. Each child receives a gift from a box full of toys which the teacher has just received from her little niece in America. In her happiness at receiving a lovely string of beads, Kembo sends in return a gift of pigeon feathers to the new friend in America.

Here there are no suggestions for mothers.

No. III. The Three Camels: A Story of India

By Elsie H. Spriggs and Elsie Anna Wood

This book contains the story of three little girls, one from America and two from India, whose friendship is begun and fostered by three wooden camels. An interesting element is introduced when the children pretend that their toys are the three camels who carried the Wise Men to see Jesus.

The book contains no helps for the teacher or mother, as it is simply a story book.

No. IV. Esa: A Little Boy of Nazareth

By E. Mildred Nevill and Elsie Anna Wood

Esa is a little boy whose home is in Nazareth where his father is a carpenter. A little American friend one day makes

Esa happy by giving him a picture book about the boy Jesus. The stories show how Jesus helped His father in the carpenter shop just as Esa does now.

No. V. Mitsu: A Little Girl of Japan

By Winifred E. Barnard and Helen Jacobs

The story of Mitsu tells about her friendship with Betty, a small American girl just her age who is traveling in Japan. By their exchange of dolls and by their play together, the two children become the best of friends.

No. VI. Babo: A South Seas Boy

By May Pateman

Babo is a small boy on a sunny island in the South Seas, who continually gets into trouble because of his desire to do the things that his older brother and his father do. Because of his overwhelming desire to become a fisherman, his grandfather one evening takes Babo on a fishing trip and allows him to catch a fish.

3. Pedagogical Principles of the Kindergarten Series

The contents of the "Nursery Series" have been suggested above. No material for further instruction is given. In accordance with the thought that the missionary spirit must grow naturally out of everyday situations in the life of the Beginner, no course in missions is planned. These small books merely contain readable, interesting stories of the normal life of boys

and girls in other lands. They are distinctly child-centered. The mechanical features of the books are all that one could desire. The cover of each book is of some soft pastel shade.

The print is large and clear, with very little on a page. Wherever he opens the book, the child will find a colored picture, one true to the life of the country it represents.

4. Basic Objectives of the Kindergarten Series

A study of the foregoing books would lead us to conclude that their main objective is to develop a friendly attitude on the part of our children toward those of other lands. The stories in each book picture happy, attractive children. They play together, help their mothers and fathers, and have the same interest in dolls, in toys, and in pretty beads, that American children feel. The small boy or girl of the United States should naturally come to regard the children of these stories as his own friends, as children that he would like to play with and to have as visitors in his own home.

This is borne out by suggestions in the books themselves. The real objective of the little "Nursery Series" is stated definitely at the end of each book. It is more than a desire to give pleasure to the small children for whom they are intended. That pleasure which they give should be the doorway to a wider world.

As they listen to these stories again and again, and delight in the pictures, Western children should come to share in the joys and in the sorrows of Esa and of Sita, of Kembo and of

Ah Fu, and in the happenings of their daily lives, so like their own and yet with a difference that makes them fascinating.¹ The stories strive to give the experiences which all children share in common, of home life and of toys, of pets, of laughter, and of tears. Through these, the children's interest should be stirred and an attitude of friendliness should be awakened towards the little brothers and sisters of other lands.

In this manner, even in the earliest years, it is purposed to lay foundations of sympathy, stimulated by knowledge and by understanding, which are the fore-runners of a true spirit of world-brotherhood.

D. Pedagogical Principles and Basic Objectives of Missionary Courses for Primary Children

1. Introduction

The child of six to eight years, in the Primary Department of the Church School, has different needs from those of the Kindergarten child. His horizon is broader. He has had from one to three years of experience in public school. He has learned a little geography and has developed an ever-growing interest ~~interest~~ in the affairs of the larger world. He is beginning to find more interest in countries and people whom

.....

1. Cf. Spriggs and Wood, The Three Camels, Note to the Grown-up Reader at the close of the book.

he has not seen. He is able now to read stories of other people and his imagination will carry him far beyond what he reads.

Keeping before us these possibilities, we may consider for a moment the type of missionary program which may reasonably be expected to appeal to the Primary boy or girl. We must remember here, as with the Kindergarten department, that the "teaching should concern itself mainly with securing attitudes rather than imparting information".¹ With a continued emphasis on basic missionary motives, we need, however, to add certain specific instruction in missions.

Miss Frederica Beard suggests that the Primary child is ready for a larger home missionary service than that of the Kindergarten child, and for a little foreign missionary service, but only a little - just what will naturally link itself to the every-day experience.² She feels that there should be provision for developing a habit of missionary activity and for cultivating a missionary spirit from the standpoint of eight year old development. This can be accomplished through suggestion, story, and the doing of simple but definite forms of missionary work.

The Methodist Episcopal Church has published a suggested outline of missionary activities for Primary and Junior Departments for the year 1930-1931. A number of suggestions are made

.....

1. Trull, Geo. H. - Missionary Methods in the Sunday School, p.39
2. Cf. Beard, F. - Graded Missionary Education in the Church School, p. 23

to aid in determining, with any special group, the type of activity which will best meet the needs of that individual group. The warning is made again and again that no material should be used bodily and forced upon a group for whom it is not specially suited. Care and discretion must be exercised by the teacher in selecting only that material which naturally grows out of the needs of her particular group. The following procedure is suggested for the teacher's guidance:

- (1) An inventory of the interests and needs of the children should be made to determine the basis of a missionary activity.
- (2) The M.F.M. text books for the current year should be secured and looked over to discover whether they are the ones to use with a particular group. It is not necessary that the newest books be used, if others seem more suited to the special interest and needs of that group.
- (3) The Graded Lessons or Group Graded Lessons should be read over to discover the missionary emphasis upon which missionary activity may be based.
- (4) When the teacher has fully informed herself concerning these sources, she should proceed with the children so that they may have a share in deciding what activity is to be taken up.
- (5) When the activity has been decided upon, the teacher should supply herself with every available help and source material which she, as a teacher, should have.

- (6) Some definite sharing enterprise should be made a part of the missionary activity. After the enterprise is decided upon, a letter should be written to the Department of Missionary Education for specific information and helps concerning it.
- (7) The teacher must be sure that very definite results are accomplished, such as:

- a. A greater appreciation of the children and people whom the group has studied.
- b. A desire to share with their new friends both in material needs and in experiences.
- c. A satisfaction in accomplishment so that they will want to carry on a similar activity again.¹

If these suggestions are followed, the teacher may be justified in expecting fruitful results from the activities in the lives of her pupils.

In order to determine the type of material that is in use today, by leaders in many denominations, the writer, as with the Kindergarten period, has studied a number of the most recent text books that have been published by the M.E.M. for the missionary education of Primaries. Some of the results of her study will be given here.

.....

1. Cf. Suggested Outline of Missionary Activities for Year 1930-31, prepared jointly by Department of Missionary Education, World Service Agencies, Department of Religious Education of Children, and Board of Education, of Methodist Episcopal Church.

2. An Analysis of the Courses

On the basis of the recommendations made by the leading denominations, the writer chose for her consideration two texts on home missions and two on foreign missions. The two home mission books are Gertrude Chandler Warner's Windows into Alaska, published in 1928, and Mabel Garrett Wagner's Children of Sea and Sun, published in 1930. The foreign mission texts are Jean Moore Gavell's Filipino Playmates, an edition of 1929, and Clara G. Labaree's Bhaskar and His Friends, published in 1930.

The writer entered into her study without first setting up definite criteria as a basis for judging the courses. It was her desire, rather, to let the objectives and principles of each course reveal themselves through study. Without prejudice or foregone opinions in regard to the material, each text was permitted to unfold its own special contribution.

A. Home Mission Courses for Primary Children

(1) Windows into Alaska

A Course for Primary Children.

a) Contents

The text, Windows into Alaska, was written by Gertrude Chandler Warner with the collaboration of Elizabeth Harris. Miss Warner supplied the stories and notes for teachers and Miss Harris the worship services. The book falls into three definite divisions. Part I gives rich and helpful notes for the teacher's use: about Alaska, thus supplying necessary background material

for an understanding of the country; about the course, explaining its methods and suggested activities; and about teachers, their personality, goal, and desired qualifications.

The information given in Part I prepares the mind of the teacher in a vital way for the appreciation and understanding of her responsibility in leading the course. The material it offers is a challenge to her to put her best into the work.

Part II contains the stories about which the course is based. These stories center in the experiences of Bobby, a seven year old American boy, and his younger sister on a visit to their father who is a missionary in Alaska. The eight stories that are told reveal much of interest about life in Alaska. Charlie Joseph, the Indian boy, Bobby's friend, is a real boy with all the strong characteristics that would appeal to any Primary boy. A very real friendship grows up between the Indian boy of Alaska and his neighbor from the United States.

One of the most interesting features of the stories is the emphasis put upon picture books that Bobby and his sister make of everything new that they see in Alaska. They cut windows in the cover of each book, behind which the pictures are placed. Pictures of every eventful happening of the summer's visit, with explanation, find their way into the two books, each of which is called "My Window into Alaska". These are suggestive of possible activities which may be carried out by the children who use the course.

Worship services are furnished in Part III. These services are prepared for use in either week-day or Sunday Schools to help children to an understanding of and sympathy with those whose lives are different from their own. Detailed suggestions are offered for nine services, but the request is made that they be not too slavishly followed.

An outline plan for one worship service, number 4, is ² suggested here as typical of the nine:

- Materials that will help.
- Pre-session period - Work on notebooks.
- Quiet music.
- Hymn. "God's Children Live in Many Lands"
- Scripture.
 - Introductory statements about Jesus and his pupils.
 - Reading of Mark 1:16 - 20.
- Hymn. "Savior, Teach Me Day by Day".
- Story - "Bobby's Fur Suit".
- Prayer.
- Offering.
- Offering hymn or prayer.
- Discussion - of additional gifts to be sent to Alaska.

A helpful bibliography is given of background material, of books on method, and of books for children's reading. In addition, the book contains a large pattern sheet of cutouts to be used by the children in making their notebooks of Alaska.

b) Pedagogical Principles.

The text, Windows into Alaska, is definitely a child-centered course. The stories are based on natural, interesting happenings that appeal to an active Primary boy or girl. They are suited to his understanding. Provision is made for individual creative work in the notebooks. This activity is intended to be carried out in the pre-session period. No real time is allowed for activities during the worship service itself.

The children are encouraged to adopt some plan of service on their own initiative, a plan by which they will send gifts to some Alaskan children. The children also plan their own program for the last session together in which their gifts are displayed and a summary made by the pupils of their work and study together. Pupil participation is stressed throughout.

c) Basic Objectives

The goal of this course is stated rather abstractly as the development of brotherly love, or of world friendship, or of religious education, or of Christian responsibility. The author expresses the thought that while we may not teach world friendship in its fullest sense to a Primary child, we may give him an intense interest in his far-away brother. This interest is only one step in the long stairway of education, the top of which is very high and far away, a goal worthy of any one's ambition.

It is evident throughout each story and each worship service that the objective of the course is to develop a feeling of brotherhood and understanding between the children of the United States and the children of Alaska. This is made concrete by the stories in which a boy and a girl from Alaska and a boy and a girl from the United States become the best of friends. Although Bobby's father is a missionary in Alaska, little emphasis is placed upon any religious work that he does. The emphasis bears rather on the social and economic contacts. Friendship, understanding, service and love for one another are

continually stressed. It is only in the worship services that the real spiritual element is introduced. These worship services, if rightly used, will lift the pupils' thoughts beyond merely human contacts.

(2) Children of Sea and Sun

A Course on the Caribbean Islands for Primary Boys and Girls.

a) Contents

Mabel Garrett Wagner's Children of Sea and Sun is the most recent home mission course for children, that has been published by the M.E.M. It is based on a study of conditions in the Caribbean Islands, this being the special field for study in the year 1930-1931.

The arrangement of material in this course is somewhat different from that of other M.E.M. books. The contents fall into four main divisions, as follows: (1) suggestions to the leader, (2) plans for ten sessions, including stories, (3) source material, and (4) additional stories.

In her suggestions to the leader, Miss Wagner states first of all her aim - to establish Christian friendship with the West Indian people. She explains how the course was built up and how it may be integrated with the Church School program. As it is planned, the course may be valuable in a Sunday session, in week-day schools, in vacation schools, or in mission lands. Various methods of procedure may be followed, but it is wise, with little children, to plan for a study continued over a period of consecu-

tive sessions rather than for a study conducted one Sunday a month. The author includes helpful notes for the teacher, suggesting materials that will help and various ways to begin the course. She advises that it is well to use the suggested plan for each session as a guide, but not to follow it rigidly.

As indicated above, Miss Wagner has planned in detail ten sessions. The first deals with the Caribbean area in general, the second and third with Porto Rico, the fourth, fifth, and sixth with Cuba, and the seventh and eighth with Haiti. The last two sessions are to be spent in preparation for, and in execution of, the closing program.

The plan of the first session includes a statement of the aim, an introduction for beginning the study, a story of Columbus and his landing on the West Indies, a suggested followup of the story, a worship program and activities - drawing and painting - which should arouse discussions and questions for further study and investigation. The outline plan for each session is somewhat the same. In each case a specific aim is expressed for that session. The stories, largely adaptations or contributions from other writers, are all child-centered. They center in the lives of a number of different children who are essentially like the children of the United States in their interests, their characteristics, and their love of play. One story, "School Picnic", is especially intended to create a sense of greater nearness to other children through the realization that boys and girls in Cuba share in the difficulty of such

every-day tasks as learning to control temper. The story for Session VIII, "When Joan and Marjorie Forgot", is given mainly to help the children overcome race prejudice. The final session should be definitely planned by the children to represent the work that they themselves have done.

Under the division of source material, there are a number of valuable background notes which contain historical information about the West Indies in general, Porto Rico, Cuba and Haiti. The material for the course has grown out of the work carried on with an experimental class. In this connection, some rich suggestions are given of experiences with other groups. Among these are plans for developing a dramatization, for play motion pictures, an account of an excursion, and actual reports from a vacation teacher's diary. Stress is laid upon original work on the part of the children. As a result, several dramatizations, an account of a trip to a Porto Rico pier in New York, some original verses, a story, and a game have been reported.

One interesting feature of the material is the inclusion of a number of actual letters written by mission school children in Porto Rico to little friends in the United States. In addition, the author has given us some typical games, some Spanish Bible verses and hymns, and three additional stories to be used at the discretion of the teacher. She has also prepared a very full bibliography of books for general reading, pamphlets and periodicals, books for children's own reading, books of verse,

books on method, music and games, pictures, stereopticon, phonograph records, and inquiry sources. Such is the content of this text.

b) Pedagogical Principles

The text, Children of Sea and Sun, is very pleasing in its mechanical features. The type, attractiveness of page, organization of page, and general make-up of the book are commendable. There is one question, however, in the mind of the reader, as to whether it is wise to include the stories in the plans for individual sessions or whether it would be better to present all the stories in one part, as is done in all the other texts examined. The style of the material is good. It seems appropriate to a Primary-age group.

Each session is built up around some specifically stated aim. The provision is always made for using the pupils' own interests as incentives for further study. Valuable teaching helps are ~~are~~ presented in each individual lesson and in the book as a whole. In addition, suggestive material is furnished for the use of the pupils. The activities, as planned, provide for initiative and very definite pupil participation.

c) Basic Objectives

As revealed throughout each story, activity, and worship service, the main objective of the course, is to arouse a desire on the part of our children to become better acquainted with West Indian people and to develop a spirit of friendship for them. No effort is made to present ~~them~~ in a sentimental

fashion, but rather as real human people who are not unlike us in their fundamental characteristics. Everyday experiences of West Indian boys and girls, in their homes, in their schools, in their games, among their friends and pets, at work in city and country, are given.

In the specific objectives of individual lessons some of the following characteristics are evident: a human interest in children of Caribbean Islands, an understanding of some of the economic problems of the people, an appreciation of the interdependence of all peoples, and an understanding of likeness and common interest between the American group and the other children. There is sufficient provision for the realization of these objectives throughout the course. As is evident from this analysis, however, there is a very apparent lack of emphasis upon definitely Christian objectives. The social and economic phases are most vital.

B. Foreign Mission Courses for Primary Children

(1) Filipino Playmates

Stories and Studies for Primary Children.

a) Contents

In the year 1929, the Philippine Islands constituted the foreign field for special study. In this year, Mrs. Jean Moore Cavell published her book, Filipino Playmates, for the use of Primary teachers and leaders. Her book falls into two clear parts: Part I furnishes the stories with background notes; Part II provides an outline for the course.

Nine stories are given, centering in the experiences of two Filipino children, Jose and Rufina, their parents, home, friends, and adventures. The background notes at the close of each explain unusual customs, pronunciations, and terms which the children ordinarily would not understand. One particularly outstanding story deals with the friendly attitude and kindness of a group of Filipino boys for a foreigner, a little American boy, the son of a missionary, who is ill in one of their hospitals. The deep friendship that grows up between the American and the Philippine boy receives special emphasis.

In Part II, Mrs. Cavell gives a number of suggestions to the leader. The sessions are planned for use in week-day schools, mission lands, vacation schools, extended Sunday sessions, Junior Christian Endeavor societies, the Primary department in the Sunday School and other children's groups. The stories may be incorporated into worship services as suggested in the programs, or the children themselves may work out a project using the course merely for reference and suggestion. Among the leaders' suggestions are: a statement of the purpose, a consideration of the worship element, some information regarding materials, helps in the use of stories, games and folklore, expressional activities, and pictures.

Definite plans are provided for ten class sessions. In each case procedure similar to the following is suggested:

- Statement of specific problem.
- Materials that will help.
- Plans for pre-session period.
- Suggested Worship Service.

Introduction to story.
Telling the story.
Activities.

Provision is made for a final program - as a summary of the children's experience in friendship with the Filipino children.

A plan is presented for cooperating with the Committee on World Friendship among children by having the study culminate in sending a Friendship Treasure Chest to the Philippine children. This was, of course, an appropriate suggestion at the time when the book was published.

Under the heading, "Class Experiences", in Part II, Mrs. Cavell reports work actually done by different groups. Some made Philippine houses, some supplied their own museum, some made posters, and one group planned and carried out a Filipino party.

In the final section of Part II, we have presented some folklore material, a number of Filipino games, and a bibliography of teachers' background material, books for childrens' own reading, method books, song books, and folklore.

b) Pedagogical Principles.

The book, "Filipino Playmates", is small and attractive in appearance. The print is very large and clear. The contents are so arranged that it is easy to find any desired material. The organization is easy to follow. The stories are simple enough to appeal to the Primary child, yet full of adventure and interest.

The teachers' helps are conveniently arranged and suggestive, not too detailed. The teacher is advised to use her own initiative and to fit her material to meet the needs of the class. Provisions are made for expressional activities which will call forth the best efforts of the pupils, will give opportunity for originality on their part, and will afford them the privilege of giving.

c) Basic Objectives

The author has prepared this course on the Philippine Islands with two definite aims in mind. The first is that the children shall come to know definitely something about Filipino children, and develop friendly attitudes towards the peoples of the Philippines and of other lands, thus recognizing that they have a part in promoting the influence of Christianity throughout the world. The second aim is to present life situations which are common to children everywhere, in such a way that the group may be helped to meet some of their own problems.

Suggestions are made for introducing the subject to the children in such a way that their work and study will be purposefully undertaken. There is opportunity for definite activity and service on their part. As far as objectives go, provision is made for their realization in life. Here again, worship services provide the only real spiritual phase of the course.

(2) Bhaskar and His Friends

A Course on India for Primary Children.

a) Contents

The most recent foreign mission course for Primary children is Clara Gray Labaree's Bhaskar and His Friends. The stories in the book have their setting in a mission school in Western India. All of the material has been experimentally and constructively tested in the Tonawanda School of Religion in New York.

The book falls naturally into two sections. Part I presents the stories and Part II the outline of the course. The six stories are about children from the lowest castes in India, many of whom are famine orphans. Although poor and underprivileged, these children are happy. They have a deeply implanted family affection, they love to play together, they delight in weddings, in parties, and in any special celebration. Their customs are different, but at heart they are much like the children of the United States. The children of this land will be interested in seeing how the children of that land celebrate Thanksgiving and Christmas.

Before outlining plans for individual sessions, in Part II, Miss Labaree offers some preliminary material. She reports the methods that three different teachers have employed in introducing the course. In each case the interest of the children has been aroused so that the project becomes their own from the beginning.

In the same preliminary section, Miss Labaree lists and describes the materials that will be needed during the course. She suggests that it is by no means essential to wait till Christmas time to hold a Christmas party or program. Such an event can be made delightful even in summer and if gifts are brought at this time they can be sent to India so that they will be ready for the Christmas season there. No gift, she says, should be decided upon without first consulting denominational headquarters. A few plans are offered in regard to the closing program.

Outlines for twelve sessions are arranged. Only six stories are provided, but the rich content of supplementary information furnishes abundant material to the children. The plan of the following session is representative of all:

- Descriptive material used (or story)
- Aim
- Pre-session period
- Worship
 - Hymns
 - Scripture
 - Prayer
 - Offering
- Conversation
- Presenting the topic
- Telling a folk tale
- Activity

In every case a specific aim is stated, and the program is built around that aim. Many different activities are offered, with the provision for real service on the part of the children. At the close of each lesson plan, the author has listed all new Indian words, with their correct pronunciation and definition. The final

session is motivated by the Christmas theme.

The supplementary material is arranged for teachers' reference, supplying data on India, and for children's reference, also giving information about India. Such items as the continent, the climate, means of travel, the people, dress, food, festival days, sanitation, Indian homelife, education, Hindu and Moslem schools, primary education, and the use of English, are treated briefly in the teachers' reference material. The children may read for themselves about the country itself, about travel in India, about interesting street scenes, about Hindu family life, about the unfortunate outcastes, about Indian leaders and writers, including Gandhi and Tagore, and about boys and girls, their schools and their games. A story, a folk tale, a poem, and many games are provided for them also.

The bibliography at the close of the text lists books for children's own reading, leaders' background material, books on method, folklore, games, music, handwork, and pictures.

b) Pedagogical Principles

Bhaskar and His Friends is a book that provides a wealth of material for the teacher. She has an opportunity to use real initiative in selecting and fitting the material to the needs of her particular group. As is the case with the other courses also, the plans may be used for either Sunday or week-day sessions. The suggestions for each session may be used largely as they stand; the stories may be incorporated into worship services; or the whole contents may be regarded merely as supplementary material.

Perhaps the most striking item of this course is the abundance of rich material, both for teachers' and for pupils' reference, to be used as the teacher sees fit. The course seems of more value when we realize that it has actually been tried out successfully by others.

c) Basic Objectives

The author makes no one statement of her general objective for the course. She does, however, present a specific aim for each lesson. These are, largely: to give general information about India and her people; to create a desire on the part of the children to know these people better; to deepen the spirit of kinship with the children of India, by showing that they have moral problems to solve, similar to those of children in this land; and to stir the group to helpful action in meeting some of the needs of an Indian mission school. The creation of friendly and cooperative attitudes, through a real knowledge of actual conditions, seems to be basic. The wise advice is given, that each group get into contact with the denominational board, before sending any gifts to India. In this way, really intelligent and constructive aid will be given.

Although this course centers in happenings at a mission school, there is little mention of any spiritual phase of life at the school. The spiritual element is brought into the course only through the worship services. These services are very well planned. If rightly used, they may be expected to create a sincere spirit of worship on the part of the children, and to

provide the religious motivation for activities which may otherwise be merely social.

3. Pedagogical Principles of Primary Courses

In the four primary courses which the writer has examined, she has been impressed by the exceptionally good pedagogical methods which these courses reveal. Each text is attractive in its mechanical features. The covers, type, arrangement and organization of pages, and the general setup of the books appeal to the eye. The style, in each case, seems appropriate to the age and understanding of the Primary child. The stories are well constructed.

The same general order of contents is followed in all but one of the four books. Very definite material is provided for the aid of the teacher. And in each case there is sufficient supplementary material for the children's own reading. The contents are definitely child-centered. A variety of worth while activities are provided, by which the children may learn to be Christian by actually doing things for others. These courses are up-to-date in employing the latest teaching methods to develop their aims.

4. Basic Objectives of Primary Courses

The usual procedure in these Primary courses, is to develop the course about one general aim. The contents are intended to help perfect this aim. Each lesson in the course, then, has its own specific aim which relates to the larger general aim.

The main objective of each course is to develop a feeling of brotherhood and of understanding on the part of the children of the United States for the children of other lands. In realizing this objective, the children of different nations are presented through story, letters, and games as real brothers. They are attractive, appealing children, who are not unlike American children, except in their customs. The similarities, rather than the differences, are stressed.

Throughout each text, the main emphasis is upon social and economic conditions. Only through the worship services is any definite spiritual element introduced into the courses. These worship services are more carefully planned in two of the courses than in the others. Their effectiveness depends largely upon the teacher's attitude and emphasis in their use. If the material of the texts is used merely as supplementary, however, and the worship services are omitted, there may be a definite lack of any real spiritual contribution from the study.

E. Pedagogical Principles and Basic Objectives
of Missionary Courses for
Junior Children

1. Introduction

The Junior boy or girl has different characteristics and different needs from those of the Primary child. This boy of nine to eleven years of age is no longer a small child, dependent on his mother and on the interests of the home. He is rapidly developing his independence. He has ever growing inter-

ests in people who do things. He loves to read, especially about deeds of adventure. He is an ardent hero-worshipper. Overflowing energy and activity seem to be his leading characteristics.

It is natural that the boy and girl of this age should demand, by way of instruction or of service, work that is alive and challenging, if it is to hold their interest. Mere sentiment has little appeal for them. They admire the man of action. Under the right leadership, they are willing to put their whole hearts and energy into some type of service that really seems worth while to them.

The subject of missions offers a rich and fascinating field to the worker with Juniors. If they are approached in the right way, they may develop permanent attitudes of understanding and appreciation toward the peoples of the world through their mission study. They will be thrilled by stories of exciting action and dangerous exploit in the lives of the missionaries. They will enjoy interesting geographical study, visits to museums, and the active creation of objects that they can give to others.

Henry W. Gates has well stated what he conceives to be the aim of missionary education for Juniors. It is "to give the Junior a wider knowledge of human conditions and needs throughout the world and of the heroic service rendered by missionaries, that he may develop attitudes of friendly appreciation ~~of~~ other people and engage in definite projects of kindly helpfulness and companionship".¹

.....

1. Gates, H. W., Missionary Education in the Church, p. 186

It is generally agreed that the missionary activities of Juniors should center in their department of the Church School, including both Sunday and week-day sessions, as an integral part of the program. Mr. John L. Lobingier has noted five possible opportunities for the offering of missionary education to Juniors. These are as follows:¹

- (1) The period of worship in which missionary materials may be used.
- (2) The introduction of missionary material in the regular course of study.
- (3) The lengthening of the Sunday School session to provide time for this work.
- (4) A week-day program correlated with that of the Sunday School.
- (5) A vacation church school with missionary courses.

As in the case of Primary children, it is well to offer missionary instruction in consecutive periods of study. Those enterprises which are purposive for the Junior, which provide for individual creative work as well as group activity, and which really challenge him to active service for others, will have the most appeal.

Keeping before us these interests and needs of the Junior pupil, we may now turn to a study of the recent courses for the missionary education of Juniors.

2. An Analysis of the Courses

As in the case of the Kindergarten and Primary periods,

.....

¹cf. Lobingier, J. L., World Friendship Through the Church School, pp. 52, 53

the writer has chosen a group of texts, recommended by the leading denominations, for special study. These particular courses are representative of the material that is being presented to Junior groups today for their attention and study. The two home mission courses for consideration are: Jumping Beans, (1929), by Robert N. McLean and Mabel Little Crawford, and Sugar Is Sweet, (1930), by Dorothy F. McConnell and Margaret E. Forsyth. The foreign mission courses are: Jewels the Giant Dropped, (1928), by Edith Eberle and Grace W. McGavran, and Irene Mason Harper's The Golden Sparrow, (1930). The reader may judge of their value from the following analysis of these four courses.

a. Home Mission Courses for Junior Children

(1) Jumping Beans

Stories and Studies about Mexicans in the United States
for Junior Boys and Girls

a.) Contents

Two authors have worked in collaboration in composing the text, Jumping Beans. The stories are all written by Dr. Robert N. McLean, while Mrs. Mabel Little Crawford has outlined the course. In the author's Foreword, Dr. McLean gives a statement about the truth of his stories. He says that some of the events recorded took place just as they are recorded; some have been changed slightly; but all could have happened and are true to the life of many Mexicans in the United States.

The stories in Part I, all relate incidents in the life of a Mexican Indian family who leave Mexico to become migrant agricultural laborers in the southwestern and western parts of the United States. The Sandoval family travels continually from one place to another. They never settle in one place long enough to call it home. As Carmen one day expresses it: " We're just Mexican jumping beans".¹

The stories in this course might be regarded as chapters in a novel. Each story is closely related to the one immediately preceding and following it. In this, they are unlike the stories of the previously examined courses for Primary children. This arrangement appeals to Juniors as they like continued stories. The stories are full of adventure and unusual happenings. They present a phase of life about which most Juniors know nothing from experience. It seems inevitable that these stories shall lead Junior boys and girls to a keener appreciation of the hardships and the deprivations which many children in their own land have to endure. Every Junior will admire the courage and determination, the loyalty and accomplishments of this interesting family.

In Part II, Mrs. Crawford gives a clear statement of her plan and point of view for the course. She says the stories are presented so that Junior boys and girls may learn something of the everyday life and background of "the people next door",

.....

1. McLean and Crawford, Jumping Beans, p. 45

something of the aspirations and ideals which impel them to emigrate to the United States, and something of the difficulties they face in this country. The course deals with large questions, with real problems which will make the Junior think and will arouse his sense of responsibility in helping to solve them. The author has arranged a careful list of the materials needed for the course and has suggested a number of worth while activities: such as, making a map, making notebooks, writing letters, making a Mexican village, preparing a Mexican meal, and presenting a dramatization. The leader is advised to get into touch with her mission board for information about definite valuable service activities. In a summary of the preparation that should be made by the leader before undertaking the course, Mrs. Crawford has offered some practical suggestions for the teacher's own background of knowledge and some practical suggestions for activities and participation on the part of the children.

Sufficient plans are presented for twelve sessions. An outline of Session IV is given here as typical.

Materials that will help
Story used - "The Letter from Colorado"
Pre-session period - Music
Descriptive talk - Legend of Quetzalcoatl,
the Feathered Serpent
Introducing the story
Telling the story
After the story - Discussion
Activities - Dramatization
Worship
Hymn
Scripture
Prayer

In each session a descriptive talk, largely historical, is planned.

ned for the teacher to present. The chief activities are notebooks, dramatization, pantomime, and the preparation of gifts for some Mexican group (to be suggested by the mission board). The final session is to be planned and conducted by the Juniors themselves as a summary of their study together.

At the close of the book Mrs. Crawford furnishes some supplementary material, in the form of Mexican games, Spanish proverbs and additional stories. She also gives a glossary of unfamiliar terms. The bibliography contains titles of books and pamphlets on the Mexicans in the United States, pamphlets on child labor, general articles, books on method, books for children's reading, song books, and a list of phonograph records.

b) Pedagogical Principles

Unlike other courses examined, more space is given to the stories in this text, than to the actual outline of the course. The stories are well-suited to the interests of Junior boys and girls. They are closely related and full of interesting happenings. The characters are attractive and admirable, in spite of their poor circumstances.

The course, as provided, is very thorough and could well supply all the necessary material for a rather long study. All the material contributes to the definite plan and point of view that Mrs. Crawford sets forth in the beginning of her discussion. There is nothing particularly new or original in the suggested activities, however. No definite types of service activities are

mentioned. This is left largely to the choice of the leader. One admirable feature in the second part is the carefully arranged summary of preparation to be made by the leader. One who carries out these directions should be well fitted to conduct such a course. Very little material for the children's own reading is offered, except in the form of games and two additional stories.

c) Basic Objectives

The fundamental aim of this course is to make Junior children conscious that there are problems, such as relate to the life of Mexicans in this country, that there are two sides to the problems, and that Christianity ought to have something actively to do with the solution of any problem that affects the lives of other human beings. The course attempts to arouse the Junior boy and girl to an appreciation of these vital problems, to a feeling of sympathy for the children who are forced to live in such conditions, and to active interest in helping to improve their unfortunate circumstances. Practically they may provide material aid to mission boards which are at work among Mexicans in this country and they may develop a more friendly attitude toward foreign children in their midst.

There is very little of the religious element in the stories. This comes in only in connection with the mission centers in various cities and in the account of the church which the Sandovals are instrumental in building. References are made

to institutional churches, to church settlement houses, to houses of neighborly service, to work of individual missionaries, and to the building of churches for special groups. There is a lack of spiritual emphasis in all this, however. The worship services are very brief, consisting merely of hymns, scripture and prayer. Their effectiveness depends mainly upon the leader.

(2) Sugar Is Sweet

A Course on the Caribbean Islands for Junior Boys
and Girls

a.) Contents

Sugar Is Sweet, a course on the Caribbean Islands, is the most recent missionary course for Juniors. As in the preceding text, two authors have worked together to prepare this book. Miss Dorothy F. McConnell, who is familiar with the Caribbean area, has written the stories. The plans for the course have been given by Miss Margaret E. Forsyth.

Nine stories form the first part of this book. They are unconnected in theme, but each one presents some interesting feature of the history, the people, of the customs of these island people, which will naturally have an appeal for Junior boys and girls. The last story shows especially the friendly spirit and the kindness of the Island inhabitants for visitors in their midst. The first three stories in the book deal with Haiti, the next two with the Dominican Republic, the next with

Porto Rico, the two following with Cuba, and the last with Jamaica.

By far the larger part of the text is concerned with the treatment of the course itself. In her preliminary discussion, Miss Forsyth tells how the course evolved, offers her plan of the sessions, suggests ways of beginning the course, and speaks of the worship element and the activities. The final plans of the course grew out of a cooperative enterprise carried on by ten groups of children under trained teachers at work in different parts of this country. The advice and opinions of a group of children have been taken into account in collecting and appraising the material presented. Each session has been planned around a theme with the story treated as a kind of investiture of the theme. Ample provision should be allowed for originality in each session. The importance of the teacher's self-preparation in facts and attitude is mentioned by the author. Worship is intended to integrate all parts of the session. A number of possible activities are suggested, such as making a map, making scrapbooks, a marionette show, making pottery, making linoleum block prints, playing games, preparing foods, dramatization, and telling the stories.

As already mentioned, provision is made for thirteen sessions. They resolve themselves into five units: four dealing with Haiti, two with Santo Domingo, three with Porto Rico, two with Cuba, and one with Jamaica. A final session is reserved

for summary of all the islands studied. Consideration is given to historical and geographical background. In addition to the final summary, opportunity is given for the group to sum up the study on Haiti by writing an original play and to conclude the study on Porto Rico with an appropriate party.

The reader may gain an idea of the usual type of session provided, by an outline of the following:

- Locals of study - Haiti
- Story used - "The Far-Away Island"
- Beginning the session - Charades
- Worship
 - Hymn - "This is My Father's World"
 - Scripture - Matthew 20:25-28
 - Prayer - (as written by a group of children after a visit to the International House.)
- Telling the story
- Discussion
- Questions
- Activity
 - Dramatization
 - Planning for next session
- Further activities

In every session the worship seems to be the central feature. The story and discussion come under this heading. As suggested above, the last session may be in the form of a summary of the whole study.

Of special interest to children will be the section containing the accounts of experimental group work as reported by teachers and by children, and the dramatizations by children. In the first section is an account of a marionette show, one of play motion pictures, and of making pottery, also directions as to how to make linoleum block prints. Reports by children are

given on map making, on a surprise scrapbook, on designing paper covers for notebooks, and a boy's note on Cuban sugarcane workers. The following dramatizations by children are supplied: " A Radio Travelogue", " The People Columbus Left", and "Judith Goes to Work".

The remaining source material that Miss Forsyth furnishes, consists of games, recipes, folktales, and a Spanish hymn. A complete and suggestive bibliography is also included.

b) Pedagogical Principles

In contrast to the home mission book, Jumping Beans, only one-third of the text, Sugar Is Sweet, contains stories. The other two-thirds is rich in materials for the teacher's use. The stories are well written. Each one is a unit in itself, having no real connection with the preceding or the following, except that its setting is in the Caribbean Islands.

Several of the stories have an historical atmosphere. A number of the characters are very life-like. The stories are simple and interesting, but one may question whether they would not suit a Primary child almost as well as a Junior.

One excellent feature of the course is the fact that it has been built up with the assistance and the approval of Junior children. Surely it is child-centered. The activities presented here were chosen because they were of particular interest to groups of children, because they can be combined with other ac-

tivities in an enterprise, and because they offer a real chance for original work.

Creative work is stressed throughout the course. Boys and girls are encouraged to use their own initiative and originality by the examples of experimental, group activities and of dramatizations that are reported in the text.

c) Basic Objectives

The authors of this course have stated definitely neither a general objective nor specific objectives for their book. The aims reveal themselves, however, through the contents. It seems evident that the authors presented their material in order to arouse in the children of this country an interest in the children of the Caribbean Islands and to impress upon them their responsibility as Christians for helping these people.

Unlike the plans of other courses, the majority of items in the session outlines seem to fall under the term "Worship". Not only the hymns, Scripture and prayer, but also the story, dramatization, and frequently discussion, find a place in the worship service. Miss Forsyth says that the worship should so integrate all the parts of a session that the children will feel an understanding of the life of the people of the Caribbean Islands, deep enough to make them want the United States to change its attitude toward them from that of an overload to that of an unselfish neighbor.

The Christian element is brought into several of the stories. In "The Plant Man", the little boy puts the utmost confi-

dence in a stranger because he says he is a Christian. Again in the story called "Magic", Pedro loses his fear of charms because the Sunday School teacher tells him that "perfect love casteth out fear". These suggestions are valuable, but they seem to fall short, because there is no mention of Christ as the source of trust and love. Used by a wise teacher these contents might have a rich spiritual significance. Unless the right emphasis is used, however, the materials may fail entirely to go beyond the human relationships and contacts.

b. Foreign Mission Courses for Junior Children

(1) Jewels the Giant Dropped.

A Course on the Philippine Islands for Junior

Boys and Girls

a) Contents

Miss Edith Eberle and Miss Grace McGavran worked in collaboration to produce the text - Jewels the Giant Dropped for Junior boys and girls. The eleven stories of Part I reveal a real knowledge and understanding of Philippine people. Miss Eberle's experience as a missionary to the Philippines has equipped her in an unusual way for her contribution. Miss McGavran, out of wide experience with Juniors, has presented the arrangements for the course.

The introductory story gives a brief history of the Philippine Islands as background for what is to follow. The second story, which gives the book its title, is a legend of the origin of the islands. Four stories tell of the adventures of Roque,

Carlota and their family. The remaining stories are unrelated, but deal with interesting happenings, customs, and heroes of the Filipino people.

Miss McGavran offers some preliminary suggestions to the leader before presenting the plans for each session. As with other courses, this course is designed for use in the extended period of the Church School, the week-day school, the vacation school, or other similar periods. The major project, as planned by the author, is the making of a Philippine Village, with dramatization and notebooks as alternative activities. In agreement with Mrs. Crawford, in Jumping Beans, the author advises the leader to write to her mission board, before the course is launched, for suggestions about making gifts. She gives a list of articles to buy and send and others to make and send, that have been useful in the past. As in the case of the study of Filipino Playmates, the writers hoped to have this study culminate in the sending of many Friendship Treasure Chests by various groups.

The author has supplied possible programs for ten sessions. The outline for lesson III is as follows:

- Materials that will help
- Pre-session period
- Story used - "When Mother Was Sick"
- Worship
 - Prelude
 - Call to worship
 - Hymn
 - Psalm
 - Prayer
 - Hymn
- Review
- Introducing the story
- Telling the story

Activities
Work on village
Work on Philippine picture map
Work on notebooks
Dramatization
Group Period
Assignment
Hymn
Benediction

At no other time is an assignment given. Session X, the final period, is planned as a review of the work done and a special time for pupil activity and initiative.

Miss McGavran devotes more than two pages to a discussion of the importance and place of worship in Junior experience. She believes that in a course on world friendship it is essential to bring out what being a Christian means to boys and girls of Junior age, since it is through this appreciation that they will want to share with others of all races and lands what Christianity is bringing to themselves. She says that the services as given are only tentative and that wherever possible the boys and girls should arrange their own worship services. Spontaneity and sincerity should be encouraged. This stress, which she places upon worship is particularly noticeable, since the other courses have failed so to emphasize it.

A very significant feature of the material is that section provided for Boys' and Girls' Own reading. The subjects treated here are: Finding the Philippines, What the Islands are Like, Philippine Houses, Everyday Life in a Philippine Village, The Children of the Philippines, Outdoor Sunday Schools, the Philippine Mountain Tribes, The Moros, Rizal Day, The Story

of an Old Woman Who Couldn't Read, The Story of a Monkey, and Games the Filipino Children Play. This section is adapted to Junior interests and needs. Finally, the bibliography affords helps in leaders' background material, in folklore, in pictures and handwork, in dramatization, in method books and in books for childrens' own reading.

b) Pedagogical Principles

In reading this course, the writer tried in vain to distinguish between the stories here presented and those contained in Filipino Playmates. It may be an unfair criticism, but these stories do seem as well suited to the Primary age as to the Junior. After forming this opinion, the writer was told by a leader who has used this course that her group considered the stories too simple for them. They preferred the stories in the course for Intermediates - Forty Thousand Emeralds.

The contents of the second part seem much better suited to Junior interests. The teachers' helps are good, though not so detailed as in some other texts. The outline plans for individual sessions are carefully worked out and they provide sufficient variety to appeal to Juniors, also sufficient activity and participation. Especially valuable for the pupils' use is the section for boys' and girls' own reading.

c) Basic Objectives

In connection with Session I, the author has stated her aim for the course. This is through stories, worship, and ac-

tivities, to develop in the Junior group a lasting interest in, friendly feeling toward, and sense of nearness to the people of the Philippine Islands. No further specific aims are stated in regard to individual sessions. But provision is made for effecting this general aim throughout the course.

In a number of ways, Jewels the Giant Dropped contains more of the religious emphasis than other courses. In three stories particularly, "The Queerest Place to Keep a Bible", "The Happiest Day in the Year" and "Hearing the Story of Jesus", there are definite references to Christ and evidences of something for man beyond his relation with other men.

Her rather remarkable discussion on worship, has led us to realize that Miss McGavran is unwilling to have the course result merely in closer friendship for, and understanding of, children of the Philippines. She believes apparently that the course should be motivated from above. She says that children should be made especially aware of the joy that Jesus' way of living has brought into the lives of other children, and thus should enter into the missionary spirit naturally, as one shares enjoyment of anything that one loves.

(2) The Golden Sparrow

A Course on India for Junior Boys and Girls.

a) Contents

In the Preface of her recent text on India for Junior boys and girls, Mrs. Irene Mason Harper explains the signifi-

cance of the title, The Golden Sparrow. A common idiom in Indian speech is the expression, "He has found a golden sparrow" equivalent to our saying, "He has found a gold mine". In pursuing this course, American Juniors will be explorers in search of a golden treasure in the friendship of India's boys and girls. Mrs. Harper is at present a missionary in India. The course has grown out of her own experience with, and knowledge of, the people of Northern India. Her own sons of Junior age and several groups of Juniors in America have helped in suggestions for the preliminary planning of the book.

The stories and notes are found in Part I and plans for the course in Part II. The nine stories deal with the experiences of a group of Indian boys in a mission school - particularly with a group called a "Six" composed of two Hindu boys, two Mohammedans, a Sikh and a Christian. As in the case of the book, Jumping Beans, these stories form a connected series. There is much in them to appeal to an active Junior boy or girl. The kite flying contest, the visit to the Rajah's palace, the religious pilgrimage, the study of village conditions and the visit to the missionary's home, are but a few of the outstanding events. At the close of each story the author has added extensive notes explaining important customs, geography, and background material.

Part II opens with helpful advice to the leader. The author outlines the course and pictures people of the progressive, educated classes of Northern India. The people are mainly

of a type overwhelmingly in the minority but steadily increasing. It is well for American boys and girls to learn something about these educated Hindus, Mohammedans, Sikhs, Parsis and Christians. A number of general objectives for the course~~x~~ are listed. The importance of the right attitude and thorough preparation on the part of the leader is definitely stressed. The leader is warned that she cannot expect to use all the material offered but must select what best suits her group. The author suggests some worth while activities, the best use to be made of the pre-session period, and a number of materials that will be needed for the course.

Plans for twelve sessions are afforded in detail. A specific aim is stated for each session. The vital relation of the material to American boys and girls is made evident by mentioning every time an experience common to children everywhere. The outline plan for Session V is given here:

Materials that will help
Story used - "A Pilgrimage"
A common experience - Wonder about God and how
to do right
Aim
Problems for the group
Pre-session period
Worship
Theme
Call to worship
Hymn
Scripture
Hymn
Scripture
Telling the story
Prayer
Discussion
Planning ahead
Other activities - friendship book

Variations are made in various sessions. At one time a true-false test is given which should arouse much interest on the part of the group. All the plans are quite thorough. Five possible plans are offered for conducting the final session. These are: a Christmas celebration in India in a city church, an exhibit, dramatizations, the work of our church among village people of India or what our group thinks about India.

One of the most creditable phases of the book is the valuable source material for boys' and girls' own reading. Mrs. Harper has included here a number of letters and essays written by Indian boys and girls; and some suggestions of "How My Indian Friends Are Like Me", by her own son, also a number of poems and stories familiar to all Indian children. One very special feature is an account by Mrs. Charlotte V. Wiser of a personal interview with Gandhi. From this interview, Gandhi's message to the boys and girls of America as quoted on the title page is "Tell them to love the other people of the world as much as they love America". Under the heading of things to do, are given some Indian games, handwork and songs. Mrs. Harper advises writing to denominational headquarters for suggestions, before deciding definitely on any project for friendly help. She has prepared a careful list of different articles that fifty rupees will pay for in India. Finally she has reported the results of questionnaires which she sent out, in preparing the course, to several Junior age groups of American children. They supplied her with two lists:

- a. We want to know about These things.
- b. We want to Do These things.

Their lists were kept in mind in developing the course.

A word list of pronunciations and definitions is included at the end, as well as a bibliography of books for childrens' own reading, leaders' background material, method books, song books, pictures, and handwork.

b) Pedagogical Principles

The Golden Sparrow is very comprehensive and thorough in its contents. A wealth of material and of helpful directions for using it await the leader. All of the stories are suited to the Junior age. The teacher who really studies and immerses herself in the background material should have an adequate appreciation and understanding of India to make the course significant to her pupils.

As already stated, the material for boys' and girls' own reading is sufficiently varied and selected with care to meet their particular interests.

The book is well arranged and easy to follow. There should be no difficulty in carrying out its directions. Of all the texts studied in this connection, the writer would make The Golden Sparrow her first choice as a course to be used for a Junior group in Daily Vacation Bible School.

c) Basic Objectives

Through each story and in all the contents of the book, Mrs. Harper has attempted to create a real understanding of the Indian boys and girls in their problems and play. Her character

studies are very fine. Every boy would like to have Man Mohan, or Piyare Lal or Prem Nasih for a friend. In her directions to the leader Mrs. Harper has listed the following general objectives of the course:

- To stimulate growth in normal Christian living.
- To secure a better appreciation of the Bible as a source of help for themselves and others.
- To widen social experience by imaginative sharing in lives different in environment and customs from their own.
- To arouse sympathy for boys and girls in India, who, under harder conditions, have the same desires and problems as themselves.
- To clarify information about India and Indians, correct wrong ideas, and lay the foundation of a permanent interest in the country and the people.
- To build a better understanding of the blessings which the Christian religion has brought and can bring to India.
- To develop respect for the Indian Church, and willingness to cooperate with it.
- To promote world peace through showing how, by applying the principles of Jesus, friction can be healed, misunderstandings avoided, and good will established and made lasting.

The author has also stated more definite objectives in connection with each session. Through the stories and the lesson plans she has found ways for putting them into effect. The children are made to realize that it costs something to be a Christian in India, but it also brings the greatest joy into life. Throughout the picture of the social, economic and political conditions, Christ is kept supreme over all.

3. Pedagogical Principles of Junior Courses

The writer of this thesis has examined in detail four missionary courses for Junior boys and girls. The four books

have very much the same general set-up. They are attractive in appearance and in style. Their stories are well written and very interesting. Some seem better suited to Junior needs than others.

Very excellent lesson plans for each session have been presented for the leaders' use. Teachers' helps are abundant and practical. No teacher is advised, however, to accept the material bodily without adaptation to her own particular group.

These courses are especially noteworthy in their abundance of ~~Source~~ material for boys' and girls' own reading. The courses are intended for children. They are thoroughly child-centered. All their content seems to provide for very definite pupil motivation. The activities are of the type that give outlet for the Junior's abounding energy. They are constructive and purposeful. He is free to give expression ~~to~~ his reactions to the material presented. And above all things he is inspired to attempt creative work. The service activities are really worthwhile for those who undertake them and for the recipients. Pedagogically, these Junior missionary courses rank with the latest educational texts in their contribution.

4. Basic Objectives of Junior Courses

Both the home and the foreign mission courses, aim primarily, to develop in the Junior boy and girl of the United States, a deeper interest in, and understanding, of the children of other lands. The stories that are given are not merely for amusement and entertainment. Many of them deal with economic and social

problems. In a good study of any one of these courses, the Junior will be led to do some real thinking for himself. He will appreciate the hardships that other boys and girls face in meeting the same questions of right and wrong and in many cases much more difficult problems in ethics than any he himself has ever met. He will realize that true Christians have a responsibility for helping all others who are in trouble. Several of the Junior courses lay real emphasis upon the Christian responsibility and attitude, upon the spiritual, as well as the ethical and social teachings. However, this is the exception rather than the rule.

F. Summary

In order to clarify the thinking of the reader, after this rather lengthy discussion of the present-day missionary education texts for children, it may be well to summarize briefly some of the main findings of the chapter.

1. Pedagogical Principles of the Missionary Courses

The missionary education texts for Kindergarten, Primary and Junior children, as we have seen, come up to the highest standards in their mechanical features. The make-up of the books is attractive, the type large and clear, and the pages well organized and arranged. The style is of literary merit and, in most cases, well suited to the particular age group for which it is intended.

It will be recalled that the books for Kindergarten children are different from those of other age groups, in that they

are merely story books. Their stories are about children in other lands, interesting, attractive children. The stories have a definite aim deeper than that of mere entertainment. These books, however, make no attempt to supply any course of study, as this is considered inadvisable for children of Kindergarten age.

The general set-up of the Primary and Junior texts, we have found, is much the same. In most cases the stories are presented first and then the outlines for the course with teachers' helps and source material for pupils' individual reading and study. The contents are child-centered. The courses are organized, usually, about some general aim. Rich background material is furnished to the teacher so that she shall be prepared to present the course in a sympathetic, understanding manner.

Every course provides for some type of worship service in each session. Definite activity is planned in every period. Pupil initiative as well as group participation is desired. "Learning by doing" is a prominent phase of the work.

Pedagogically, these courses are arranged to meet the real needs of the age groups for which they are planned. Much of the value of the courses depends upon the leader. She may use them with the greatest success or make of them a failure with her group. The material furnished her in these texts, however, is of the best. It is on a par with present day public school material.

2. Basic Objectives of the Missionary Courses

The basic objective, in most of the missionary texts that

have been reviewed in this chapter, is the development of right attitudes toward the children of other lands. It is inferred that if these attitudes grow out of real knowledge of actual situations, that they will lead to definite action in helping to improve unfortunate conditions and to right certain glaring wrongs.

The economic and social conditions are those most frequently presented. No great stress is laid upon religious conditions. In some cases there is the suggestion that Christianity may overcome the existing evils. The children who study the courses are encouraged to get into touch with denominational boards in order to find ways of helping Christian workers in various sections. They are encouraged to provide gifts for needy centers. But not once are we told that they are to be given any definite instruction about prayer. They are not challenged to use this God-given means of helping the work of others.

Recently the writer heard a story told about the prayer experience of a Junior boy, Dr. Calverley, who has served as a missionary in Arabia for twenty years, was giving a talk about her work to a group of women in a Presbyterian Church. She closed her talk by urging these women to pray for Arabia. At the close of the meeting one of the women said to her, "You may be interested to know that my son, a boy of fifteen, has been praying for Arabia for seven years. I asked him once not long ago why he continued to pray for Arabia when our Presbyterian Church has no work there. He told me then about a talk he heard when he was only eight years old. But that talk on Arabia had thrill-

ed him. It made him want to do something for this great land. If he could not go himself, at least he could pray and so for seven years he has prayed daily for the work of Christ in Arabia". What an opportunity these courses might afford of leading other boys and girls to the same wonderful experience of prayer for Christ's work.

Once more, let it be said, the emphasis upon spiritual things in the courses will depend upon the leader using them. She may use the worship services to supply any element that may be lacking in other parts of a session. If she uses only the stories, however, she will need to contribute more of a really Christian atmosphere by her own teaching. Unless this is done, the courses, in most cases, will prove to be purely social, without religious emphasis or spiritual motivation.

CHAPTER IV

SUMMARY AND CONCLUSIONS

CHAPTER IV

SUMMARY AND CONCLUSIONS

Before drawing our conclusions on the basis of our finding, it will be well to recapitulate. We have considered somewhat in detail the general field of the missionary education of children. We have been reminded of Christ's great commission to make disciples of all nations. We have been compelled to recognize the inadequacy of the force now at work in mission fields. And we have been led to realize that one of the most vital means of meeting the needs of today, is, through education, to present to our children the most striking challenge to assist in fulfilling Christ's command.

Rather briefly we have traced the historical development of missionary education for children in the past fifty years. In the process we noted that in the past, missionary education was considered as an extra, something outside of the field of religious education. In studying each movement that has made some contribution to the general field of missionary education, we considered particularly the pedagogical principles and the basic objectives underlying these early movements. This study led us to conclude that the pedagogical principles of such organizations as the Women's Missionary Societies, the Y.M.C.A., the Y.W.C.A., the Student Volunteer Movement, the Christian Endeavor Society, the Student Missionary Campaigns, and the Yale Mission Band were

not adapted to meet the needs of children. Information was imparted in a rather haphazard fashion, without the aid of an organized system. Their aim was mainly to present knowledge about mission fields, often in a sentimental manner; to arouse pity for the people in other lands; to provide funds for carrying on the mission work; and to supply volunteers for the field.

The Missionary Education Movement, on the other hand, has from the beginning of its history, we found, employed more effective pedagogical principles than those of earlier movements. It has supplied valuable missionary training to the leaders of children and young people in the church through its summer conferences. It has furnished to all denominations a wealth of missionary material, graded to meet the needs of various age groups. The basic objectives of the Missionary Education Movement, from the start, have been: to encourage the formation of mission study classes among all grades in the church; to provide suitable text books; and to train leaders by means of summer conferences. These objectives have been largely realized.

In this connection, our attention was turned to one of the more recent movements for the development of world-brotherhood. We read the history of the Committee on World Friendship among Children; we noted its ideals, its objectives, its pedagogical methods, and its accomplishments. We saw that the pedagogical principles presented in the various projects are well-adapted to the needs and interests of children, and that they are varied and worth while. The objectives, we have discovered,

are largely to implant in the minds of children the ideals of goodwill, understanding, and friendship among nations, and to provide an opportunity, through a project, for the children of this country to express their friendship for the children of another land in some practical way. This is all done on the human level, without any reference to God or Christ at the heart of the movement.

Thus we have traced the pedagogical principles and basic objectives underlying the various movements that have contributed to the development of missionary education for children in the United States. We have noticed the decided changes in method and in content that have taken place in recent years. We have been led from the historical study, where information was predominant, to a consideration of the present-day missionary education, in which attitudes and habits of conduct receive the main emphasis.

In the immediately preceding chapter of this study, we have been analyzing the curricula of current missionary education to determine its pedagogical principles and its basic objectives. We have seen that today missionary education is coming to receive its proper recognition as a vital part of religious education, a smaller specialized field. We have analyzed carefully some of the foremost present-day courses in missionary education for Kindergarten, Primary, and Junior children, with the following results: Stress has been placed, we found, upon the very modern and valuable pedagogical helps given in connection with the courses.

The various texts have been graded to meet the requirements of each specific age group. The Kindergarten material is merely in the form of story books. The courses for Primary and Junior children contain an abundance of material for the leader's use in carrying out the course, and for the pupils' own reading. Suggestions for many activities are provided. Provision is made for the use of the story telling, the discussion, and the project methods in developing the study. The pupils are continually encouraged to use their own originality and initiative in developing further plans.

The objectives of the various courses have usually been expressed in terms of world friendship. There is evident a desire to know more about the children of other lands, to consider them as brothers, and to find ways of expressing real friendship towards them. On the whole, the social and economic emphasis is foremost.

In the light of the foregoing study, then, the following conclusions about missionary education for children may be drawn:

1. The commission which Christ gave to His followers more than nineteen hundred years ago, has not yet been fulfilled. It is our duty today to help carry out this command.
2. The home church today is not giving sufficient support to the workers on the mission field.
3. The chief hope for the future of our mission work lies in the children of today. If the missionary challenge comes to them in the right way, through a knowledge of conditions, through an attitude of love and friendliness for other children of the

Father, and through an inspiration to serve, if the challenge thus comes, they may revitalize the great task of missions in the coming generation.

4. In the past fifty years, many organizations have attempted to give some type of missionary instruction and incentive to the young people of the land. As a group, these organizations have largely failed through ineffective pedagogical methods.

5. The two recent movements most pedagogically sound, have proved to be the Missionary Education Movement and the Committee on World Friendship among Children. These organizations make use of the latest educational methods in their textbooks, written by specialists in their fields, in their child-centered curriculum, in their interesting stories, in their provision for purposeful expressional activities, and in their attractive projects of various types.

6. The objectives of these last two movements, however, are not altogether in accordance with Christ's commission. They tend to encourage friendship between the peoples of different nations, but they fail to place Christ at the center of their friendship. In their efforts to establish a world peace among men, they leave out of the account Him who is alone the source of world peace.

7. Missionary education of children in the past has led up to the present system of missionary education, but it has failed to accomplish the evangelization of the world.

8. Today missionary education is regarded as a vital part of the program of almost every progressive church. Missionary education is felt to be one of the essential features of religious education.

9. The courses most widely used at present, for the development of missionary education, by leading denominations of this country, are those texts published each year by the Missionary Education Movement.

10. These missionary courses, which are furnished for every age group in the Church School, are pedagogically sound and commendable. Their contents are child-centered. They are rich in material for both teachers' and pupils' use. Educationally, they come up to the highest standards.

11. As they stand, however, these texts could be used almost equally as well in public school as in Church School. Their teaching, as shown in the content, is almost entirely social and ethical. The worship service provides the only spiritual emphasis. The religious value of the courses depends largely upon the teacher's use of the material. The issue lies almost entirely with the teacher, as to whether these courses shall exert a spiritual, or merely a social, influence upon the lives of the pupils.

12. In the course of our analysis of these present-day courses, the following omissions were marked:

- a. There is no mention of any really Christian missionary work that is actually being done in these fields today. No definite names are

given of living missionaries who today are preaching the Gospel of Christ. Some missionaries are brought into the stories, but the side of their work which is chiefly stressed is the social aid they are bringing to the people of their adopted land.

- b. Very little stress is placed upon giving. Only a few courses even mention an offering, or the value of tithing, or sacrificing in order to help others to know Christ better.
- c. No place is given to the value of prayer for missions on the part of these children whose faith at this time should be boundless.
- d. No consistent attempt is made to provide spiritual motivation for the activities suggested by consciously linking them up to the Fatherhood of God and to His will for us.

Finally, in conclusion, we may say that the chief emphasis of current missionary education material seems to rest upon the new educational methods, rather than upon the religious element in life. The curriculum of missionary education of children today is a great development over that of the past. It has many commendable features. Yet it fails to attain its highest possibilities. In the light of this study, the religious education leaders of today is faced with a mighty challenge, a call to lift the present curriculum of missionary education to a higher level - to lift it above mere human relationships - to make Christ the center of all our contacts with the people of every nation.

If the leaders of our land will accept this challenge, they may help to produce a new generation of missionary enthusiasts in our churches. They must remember, however, that Christ's command is, "Go ye into all the world, and preach the

gospel to the whole creation."¹ Our children need to know more about the power of the Gospel as it is working in the world today. They must be prepared to go to the people of other lands with more than a social message. They must be trained now in such a way that they will go out "on fire" with the good tidings of Christ, and will be ready, in an intelligent way, to do their part to bring the Kingdom of God upon earth.

.....

1. Mark 16:15

BIBLIOGRAPHY

BIBLIOGRAPHY

Source Material

A. Books:

- The Bible, American Standard Version, New York:
Thomas Nelson & Sons, 1901
- Barnard, Winifred E. and Jacobs, Helen, Mitsu:
A Little Girl of Japan. New York: Friendship
Press, 1930
- Barnard, Winifred E. and Wood, Elsie Anna, Kembo:
A Little Girl of Africa. New York: Friendship
Press, 1928
- Cavell, Jean Moore, Filipino Playmates, New York:
Friendship Press, 1929
- Eberle, Edith and McGavran, Grace W., Jewels the
Giant Dropped. New York: Friendship Press, 1929
- Harper, Irene Mason, The Golden Sparrow. New York:
Friendship Press, 1930
- Labaree, Clara G., Bhaskar and His Friends, New
York: Friendship Press, 1930
- McConnell, Dorothy F. and Forsyth, Margaret E.,
Sugar Is Sweet. New York: Friendship Press, 1930
- McLean, Robert N. and Crawford, Mabel Little,
Jumping Beans. New York: Friendship Press, 1929
- Nevill, E. Mildred and Wood, Elsie Anna, Ah Fu:
A Chinese River Boy. New York: Friendship Press,
- Nevill, E. Mildred and Wood, Elsie Anna, Esa: A
Little Boy of Nazareth. New York: Friendship
Press, 1930
- Pateman, May, Babo: A South Seas Boy. London:
Edinburgh House Press, 1930
- Spriggs, Elsie Helena and Wood, Elsie Anna, The
Three Camels, A Story of India. New York: Friend-
ship Press, 1928

Wagner, Mabel Garrett, Children of Sea and Sun.
New York: Friendship Press, 1930

Warner, Gertrude Chandler, Windows into Alaska.
New York: Friendship Press, 1928

B. Letters:

Letter from Office of Committee on World Friendship
among Children

Letters from the following Boards:

American Baptist Publication Society
Church of Brethren - General Mission Board
Congregational Education Society - Department
of Missionary Education and World Friendship
Evangelical Church - Board of Religious Educa-
tion
Methodist Episcopal Church - Department of Mis-
sionary Education
Methodist Episcopal Church, South - General
Board of Christian Education
Protestant Episcopal Church in U.S.A. - The
National Council, Department of Religious
Education
Presbyterian Church, U.S.A., - Board of Foreign
Missions
Presbyterian Church, U.S. - Executive Committee
of Foreign Missions
Reformed Church in U.S. - Woman's Missionary So-
ciety of General Synod
United Christian Missionary Society - Missionary
Education Department
United Lutheran Publication House

C. Address:

Kittredge, Helen, Address delivered to women students
of The Biblical Seminary in New York, February 16, 1931

D. Pamphlets:

"Mexico Sends Appreciation of Goodwill Gifts", Clipping
from New York Herald Tribune, April 13, 1931, issued
in pamphlet form.

"Packing Friendship into Schoolbags", Pamphlet from
Committee on World Friendship among Children

"The Third Friendship Project" , Pamphlet from Com-
mittee on World Friendship among Children

Two other pamphlets from the Committee on World
Friendship among Children

E. Missionary Stories in Pamphlet Form:
(All these stories were published between 1905-1909)

Guthapfel, Minerva L., The Ringing Bells, A Plea for
Doctors. Boston: Foreign Missionary Society, Metho-
dist Episcopal Church

Hamilton, Kate W., Cindy's Chance. New York: Woman's
Board of Home Missions of the Presbyterian Church

Hamilton, Kate W., First and Last. New York: Woman's
Board of Home Missions of the Presbyterian Church

Matheny, Eleanor, Silver-For Thanks. Boston: Woman's
Foreign Missionary Society, Methodist Episcopal
Church

Morrow, Mrs. A.C., How There Came to be Eight. Harris-
burg

Stephenson, Florence, Mahalar's Smartin' Up. New York:
Woman's Board of Home Missions of the Presbyterian
Church

Stewart, Mary, A Road and a Song. New York: Woman's
Board of Foreign Missions of the Presbyterian Church

The Autobiography of a Successful Life, by a Doll.
Philadelphia

Treat, Emma P., Betsy Harper's Stint. New York: Woman's
Board of Home Missions of the Presbyterian Church in
the U.S.A.

Secondary Material

A. Books:

Beard, Frederica, Graded Missionary Education in the Church School. Philadelphia: The Griffith & Rowland Press, 1917

Brown, Ina Corinne, Training for World Friendship. Nashville: Cokesbury Press, 1929

Carrier, Blanche, How Shall I Learn to Teach Religion? New York and London: Harper, 1930

Cope, Henry, Frederick, Religious Education in the Church. New York: Charles Scribner's Sons, 1918

Diffendorfer, Ralph E., Missionary Education in Home and School

Erb, Frank Otis, The Development of the Young People's Movement. Chicago: University of Chicago Press, 1917

Gates, Henry Wright, Missionary Education in the Church. Boston and Chicago: The Pilgrim Press, 1928

Hutton, Jean G., The Missionary Education of Juniors. New York: Missionary Education Movement, 1927

Lobingier, John L., World Friendship Through the Church School. Chicago: University of Chicago Press, 1927

Loveland, Gilbert, Training World Christians. New York and Cincinnati: The Methodist Book Concern, 1921

Mason, A. DeWitt, Outlines of Missionary History. New York: Hodder and Stoughton, 1912

Moore, Jessie E., The Missionary Education of Beginners. New York: Missionary Education Movement, 1927

Mott, John R., The Decisive Hour of Christian Missions. New York: Presbyterian Board of Foreign Missions, 1910

Report of Jubilee of the Y.M.C.A. in 1895. London: Jubilee Council, 1895

Seebach, Margaret R., The Treasure Hunt. Boston: The Central Committee of United Study of Foreign Missions, 1930

Stocker, Wilhelmina, The Missionary Education of Primary Children. New York: Missionary Education Movement, 1929

The Jerusalem Meeting of the International Missionary Council, Vol. II, Religious Education. New York and London: International Missionary Council, 1928

Trull, George H., Missionary Methods in the Sunday School. Philadelphia: Sunday School Times Company, 1908

Vickrey, Charles V., The Young People's Missionary Movement, New York: Young People's Missionary Movement, 1906

Vieth, Paul H., The Development of a Curriculum of Religious Education. Chicago: International Council of Religious Education, 1930

Wilson, Elizabeth, Fifty Years of Association Work among Young Women. 1866-1916. New York: National Board of Y.W.C.A., 1916

Y.M.C.A. Handbook, 1892

B. Dissertation:

Strevig, Jennie May, History of the Missionary Education Movement in the United States and Canada. Unpublished Ph. D. Thesis, New York University, 1929

C. Articles:

Cogswell, Franklin D., "A Look Ahead with the Missionary Education Movement", International Journal of Religious Education, Vol. V., No. 5, February 1929

Clark, Frank E., "Principles of Christian Endeavor", The Christian Endeavor World, January 22, 1931

Hoover, President Herbert, Special Message, Christian Endeavor World, February 12, 1931

Sailer, T. H. P., "What Is Missionary Education?" International Journal of Religious Education, February 1928

"The Friendship Treasure Chests". Article in the Presbyterian Survey, March 1931

D. Pamphlets:

Grant, Edward D., "Putting Foreign Missions into the Sunday School," Nashville: Pamphlet by Executive Committee of Foreign Missions, Presbyterian Church, U.S.

"For the Missionary Education of Children" , 1930-1931, Department of Missionary Education and Department of Religious Education for Children, Chicago: Methodist Episcopal Church

"Presbyterian Age Group Programs for the Children's Division", Philadelphia: Board of Christian Education, Presbyterian Church, U.S.A.

"Suggested Outline of Missionary Activities", for Fiscal Year 1930-1931, Primary and Junior Departments, By Department of Missionary Education, World Service Agencies, and Department of Religious Education of Children. Chicago: Methodist Episcopal Church