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FRIENDS OF OTHER LANDS  
A COURSE <sup>in</sup> ON INTERNATIONAL FRIENDSHIP  
FOR JUNIOR AGE CHINESE CHILDREN

BY

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TABLE OF CONTENTS

Part One -- Introduction

Chapter I. Introduction

- A. The need for a course on international friendship
- B. The aims of the course
- C. Suggestions for teaching procedure
  - 1. Preparation
  - 2. Approach to the study
  - 3. Methods
    - a. Story method
    - b. Picture method
    - c. Question and answer method
    - d. Topical method
    - e. Dramatization
    - f. Project method
    - g. Art activities
    - h. Service
    - i. Play

Part Two -- Lesson units

Chapter II. Introductory Lessons.

- A. Lesson 1. Jesus Blessing the Little Children
- B. Lesson 2. Jesus Love for All the Children of the world

Gift of author

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C. Lesson 3. A Journey Project: Planning the  
Journey.

Chapter III. A Visit in India

- A. Plan for Unit on India
- B. Story of India

Chapter IV. A Visit in Africa

- A. Plan for Unit on Africa
- B. Story of Africa

Chapter V. A Visit in South America

- A. Plan for Unit on South America
- B. Story of Africa

Chapter VI. A Visit in The United States of America

- A. Plan for Unit on The United States of America
- B. Story of The United States of America

Chapter VII. A Visit in Japan

- A. Plan for Unit on Japan
- B. Story of Japan

Part Three -- Appendix

Appendix A. Stories

Appendix B. Biographies

Appendix C. Proverbs

Appendix D. Games

Appendix E. Art Activities

Appendix F. Bible Verses

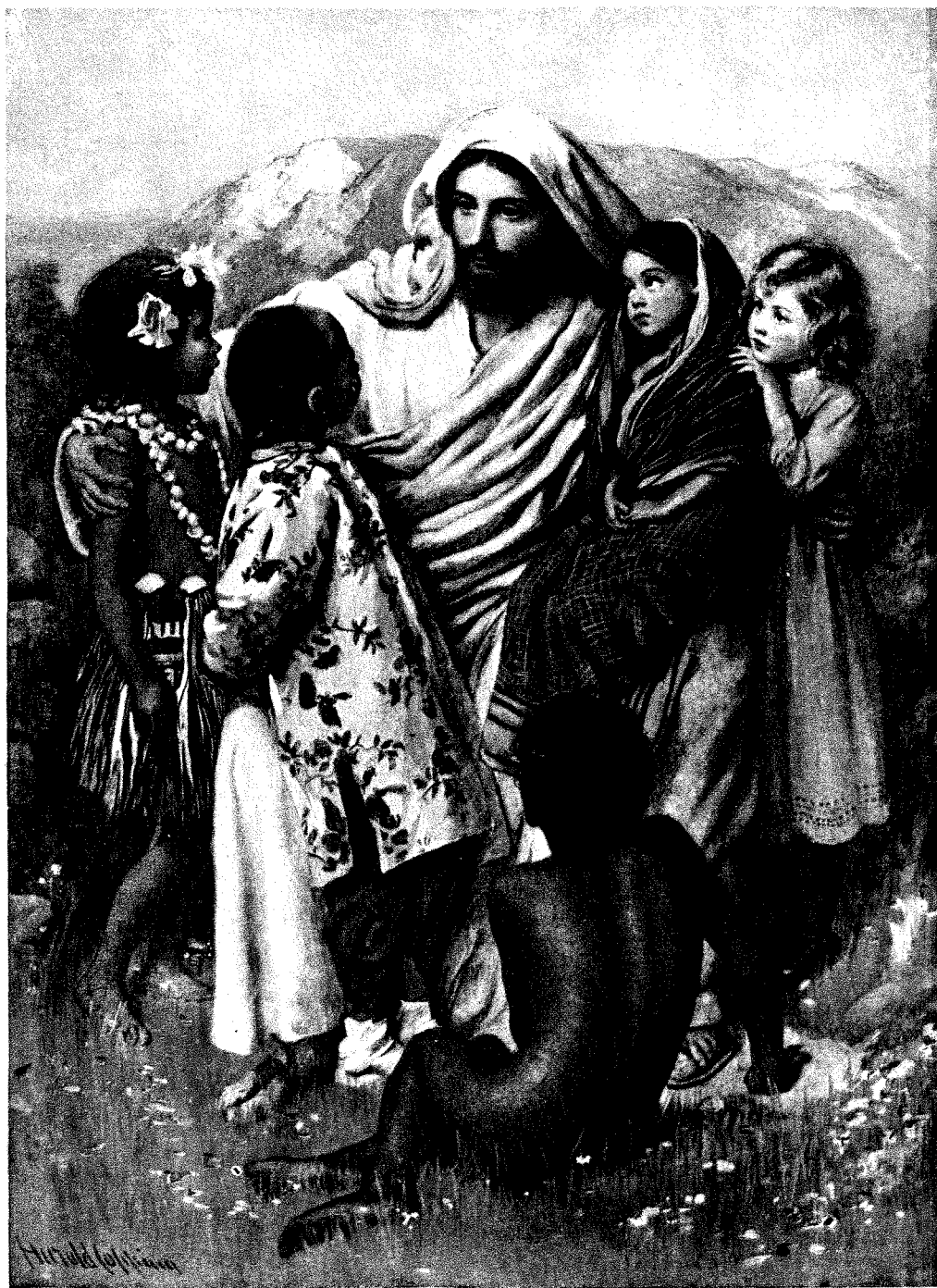
Appendix G. Songs

Appendix H. Miscellaneous

## LIST OF ILLUSTRATIONS

### Illustrations

1. Hope of the World ..... Frontispiece
2. Jesus Blessing the Little Children .....p. 33
3. A Garden in a School in India.....p. 35a
4. Plan for an Indian House .....p. 53
5. An African Mother and Child (School in  
Africa)..... p. 54
6. Maps of Africa ..... p. 55
7. Christ of the Andes ..... p. 69
8. American Friends ..... p. 79
9. Japanese Friends ..... p. 88



HOPE OF THE WORLD

## The Good Lord Jesus

There was a little girl who played  
In a street in Galilee,  
And when the Good Lord Jesus came  
The children ran to see.  
The first to reach the Master's side  
And take his hand was she.  
The Good Lord Jesus lifted her  
And set her on His knee.

Since then from all the world around  
The loving children run,  
And Good Lord Jesus Holds them all  
As then he held the one,  
White children of the silver moon,  
Brown babies of the sun.  
Lord Jesus, for Thy little ones,  
Thy will on earth be done!

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1. Burr, Amelia Josphine: A Child Garden in India.  
p. 6.

PART ONE

INTRODUCTION

## CHAPTER I

### INTRODUCTION

#### A. Need for a Course on International Friendship

This course is intended to give to teachers some suggestions as to how they might conduct a study of children of other lands with junior Chinese children. It is planned for children who have attended school, approximately those of fourth, fifth, and sixth grades.

There is a tremendous need for such a study. The interdependence of nations is an incontestable fact. We are citizens not only of our respective countries, but we are world citizens also. Humanity transcends the boundary of nations. We must learn to cooperate and get along with peoples of other nations in addition to learning that skill with reference to our own countrymen, near neighbors, and family. It is no longer a question whether we shall or shall not cooperate, but rather how can we secure the most effective cooperation. How may we most effectively develop the capacity for world citizenship. "Commerce cannot flourish without this capacity. Religion pre- dicates it and demands it. The fine arts become provin- cial and the useful arts become meaningless in its absence. The last war and the possibilities of the next tend to show the very existence of the race of men may



depend upon our ability to learn the lessons of cooperative world citizenship."<sup>1</sup>

Many admit the need for training in world citizenship, but in practice little is being done to meet that need. This training is an educational problem. Many of us believe it to be a religious educational problem. Such a task must not be left to chance but carried forth by sound educational principles.

"Earliest childhood is the time to begin the cultivation of attitudes of concern and friendliness for people of other groups or classes or races or nations. This is basic in the peace movement. To strive for such attitudes in maturity is difficult. To begin in the earliest years brings results. If we want adult citizens to desire international cooperation, we must guide them into habits of cooperation during childhood. If children are let into enterprises of good will toward other groups, we have the right to expect them to mature into world-minded adults."<sup>2</sup>

Since this is an educational task, then the educational agencies of the child should seriously assume this responsibility, namely the church, home, and school.

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1. Carr, William G. : Education for World Citizenship. p. 5.
2. Lobinger, Elizabeth Miller and John Leslie: Education for World Peace. pp. 28, 29.

These three should cooperate in this task. The home is a big factor in forming attitudes of the child toward other groups, classes, and nations; this is often done by indirect teaching such as incidental remarks on subjects, reaction to world events, treatment of those with whom they come in contact in daily life, etc.

The schools should have definite courses on international relations; however, they can do much through the teaching of history and geography, from such angles as will establish respect and understanding, and appreciation of the contributions from those of other countries.

However, as important as these two agencies are, they are not our field for consideration here, except as we seek to work with them. Our main interest is the part of the church in this phase of education. The church has a very definite task in the process of education for world friendship. It may be that the schools and homes are neglecting their part of this education, or it may be that the children are receiving negative teaching there. The church may have to counteract the wrong teaching and attempt to build up the right attitudes and standards for conduct in this phase of life.

The church has a definite contribution to make in the motivation back of world friendship or the foundation for it. World friendship must be based on the principles found in Christ's teaching and example. Through the

comprehension of the truth in His teachings, war must go as slavery has gone. This teaching may be done as a part of other courses for example Sunday School course, character building lessons and others; but there is a need for a course in the religious education program of the church to teach this with definite aims in view and suggestions for procedure for presenting these lessons. It is a small part of this task that I humbly attempt in what follows.

#### B. Aims of the Course

The aim of this course is to develop attitudes of appreciation, sympathy, friendliness and habits of open-minded thinking, cooperation, and helpfulness to the children of other lands. The true test of the results is determined by the conduct of the pupils, whether they practice in their daily lives these aims we have sought to accomplish. In the teaching process the teacher must provide a situation for the experience of children in the lesson she seeks to present. True teaching is more than telling, it is living, directed experience.

One of the first aims in such a course as this is to lead the children to have an appreciation of the people of the country they are studying, their contribution to the life of the world, and what they are yet capable of contributing. True appreciation must be based on an

open-minded study of them. In such a study we see not only their good points but their shortcomings also; these we should not seek to hide but rather seek to understand the situation which has produced them.

Sympathy is a very important characteristic. If true sympathy were a part of us there would be less exploiting of other people. "Sympathy is the tendency to feel as others feel."<sup>1</sup> It is more than this. "It is representing the other fellow as having feelings like our own if we were in his situation. This is the sympathy that 'understands'."<sup>2</sup> Sympathy must be based on understanding. The children we are teaching must have information about the children with whom we want them to sympathize; but information alone is not enough. Sympathy depends primarily on imagination. This instinct must be used else they cannot put themselves in the other person's state. Imagination must be built upon experience though. "Sympathy is aroused by modifying the pupil's environment through a widening and deepening of experience."<sup>3</sup> Hence our teaching needs to be as much experienced centered as possible. We want to train the children so that they can sympathize not only with the

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1. Diffendorfer, Ralph E. : Missionary Education in Home and School. p. 68.
2. Ibid., p. 70.
3. Ibid., pp. 71, 72.

one next door or in their city but also with those at a distance. We know many a person who will sympathize with a starving man at his door, yet will be utterly hardened towards starving ones, may be thousands, at a distance. Sympathies must be developed in experiences near the child then through a gradual broadening of his experience, he learns to sympathize with those in most distant countries.

Friendliness must be based on knowledge and respect. It is an outgrowth of understanding and sympathy. If necessary respect is to be held, we must not magnify difference in speech, dress, living conditions, but rather the likeness of all of us regardless of color. Let us watch this in our stories, questions, discussions, etc. We desire to teach such friendliness as has been defined as, "A friend is one who knows all about us and loves us just the same." Christ is the highest standard of friend. If the children can think of themselves as a friend among the friends from other lands around the greatest of all friends, they have caught the ideal.

Helpfulness is an outgrowth of sympathetic understanding and friendly feeling plus the realization of a need. This practical side should be kept in mind through all the teaching so that prompt and frequent opportunities may be given for helpfulness; especially is this true in the guidance of the children's

activities and service.

Cooperation as well as many of these other attitudes and habits should not be new in this study. They have been taught in other connections. Undoubtedly cooperation has been taught with other groups and practiced as in the social situation in the class work, in the play time, etc. We want to apply this in our learning of other nationalities. If there are foreign groups or individuals near, contact with these would provide the best situation for cooperation. Correspondence and exchange with children of foreign countries would be second best.

Lobinger summarizes these aims very well. "The heart of the world friendship problem is the training of children young people, and adults so that they may possess the mental attitude of friendliness, such knowledge of the lives and way of others as will serve as a foundation for intelligent action, the ability to do what one of such an age ought to do in the matter of world friendship and the habit of service for others without regard to racial barriers. This being the case it is not a far away cause but near at hand personalities."

## C. Suggestions for Teaching Procedure

### 1. Preparation

The teacher's preparation for this, as in all teaching, is that she inform herself on her subject and that she know the lives of her pupils. One of the first principals of teaching is that a teacher must begin with the pupils where they are. The teacher should know the attitude her pupils have now toward children of other countries. If she is constantly studying the lives of her pupils, as a good teacher does, she comes to know many of these things indirectly. She should examine the texts of history and geography if she is not already familiar with these to know the material contained and the approach given. She should know also the attitudes of the school teachers, for this is a mighty force in creating the children's attitudes. Although it may be more difficult to learn than the others, she must know, too, the attitudes in the homes from which the children come. If a teacher begins without this knowledge, she will waste time and much of her teaching will be aimless.

The teacher must inform herself on the subject she is to teach by concentrated study on the material to be taught and by reading widely in supplementary materials. Before beginning the course she must have clearly in mind what she expects to do and how she expects to accomplish it. This does not mean that her plans will

not change as she advances in the work, for the situation may be such that it is evident that another plan is better than the original one.

The materials to be used in the course must be prepared by the teacher before she begins, at least as much as possible. If she has had an interest in this subject for some time, and has that desirable habit of collecting material and indexing it systematically, she will have already a beginning. In her preparation she should be constantly on the lookout for stories, pictures, songs, items of interest, suggestions for art activities, and anything else relevant to the subject. She should find out what is available at publishing houses, bookstores, and libraries. Let her not be hesitant in discussing her work with other children's workers and seek help there also.

Pictures are indispensable in such a study as this. So much of the life in other countries is new to the pupils that they must have the aid of pictures in experiencing situations there. These should be selected with care. They are filed for the use of the teacher and pupils.

If the children are really interested in this study, they will read supplementary materials and request more. Books and magazines of supplementary nature should be in the room for the use of children in leisure time or to



take home. For list of English books see Bibliography, primary and secondary sources. For those available in Chinese see p. 105.

The art activities the children are most interested in doing will determine much of the materials to be used. The teacher cannot decide this definitely before she begins the work, for she must follow the interests of the children. However, she must know what material is available, how much it costs, and how long it will take the order to reach them. She should have on hand some outline pictures, suggestions for posters, pencils, scissors, paste, crayons or paints, cardboard, modeling clay, and paper of various kinds.

At least one map should be ready for use from beginning of the course even though this may be displaced later by one of the children's choice or making.

App., p. 138.

Some flags or pictures of flags should be available.

App., p. 157.

The room should be so prepared as to create an atmosphere for the study even from the first session. A bare room lends no interest or inspiration for study. There should be suggestive pictures on the walls, although later the children will decide on the decoration for the room and carry out their plans.

## 2. Approach to the Study

One cannot say that one certain approach is the most desirable, for the situation so largely determines which is best. There is a suggestion in this course for the approach, but let not the leader blindly follow this one, for it may be that her situation is such that she can approach it much more effectively from another angle. It may grow out of some other Bible lessons, such as the Good Samaritan, the Golden Rule, the lesson found in Acts seventeenth chapter, twenty sixth verse, or Hebrews thirteenth chapter, second verse. It may begin in the study of some phase of their own life in their homes and community and the desire to know about these phases in the lives of children of other lands; for example, the study of homes or schools in own land may lead to desire to know of homes and schools of other countries. Through the playing of games that are common to other countries the study may begin. At holiday season, such as Christmas, they may be interested in learning how children of other lands celebrate Christmas. A talk from some one who has made a trip to a foreign country may create the desire to learn more of that and other countries. The collective instinct is strong in juniors. Through the collection of stamps, flowers, etc. of other countries they may become intensely interested in that country. Through biographical reading they may

come to desire more knowledge of the country that person came from. It might be through current events. For example, when Lindberg visited China, interest could have been directed to study of friends in America. One might take past events also, those foreigners who had helped China, for example Hart, Lindberg. It may begin with some practical problem in the classroom or playground, such as a quarrel between two children, or it might be the expression of an attitude, for example, dislike toward a certain group or race, as, the Japanese and their treatment of Chinese.

It may be that some other manner of connecting the whole, making it into a unit may be more feasible than a travelog as given here. From an interest in the land, the attention may be directed to other phases of life there, through which the teacher feels she can best accomplish her purposes in creating attitudes, arousing responses in children that will lead them to a right relationship with those of other lands. The children may ask questions or suggest something that will lead to broader suggestions, but it is likely that the teacher will need to so guide and present questions as to lead the attention of the children in the desired direction. If possible, let the suggestion come direct from the children.

### 3. Methods

In teaching this course various methods should be used. It lends itself to a variety of methods. The method to be used at a certain time is determined by the teacher, her interests and abilities, the pupils' abilities and interest, and the many other things that enter into a teaching situation. Variety of methods should be used for the sake of interest, too. In teaching there is usually a combination of methods used in the same period. The teacher should make a thorough study of teaching methods in the church school, if she has not done so. In this section mention of methods can be made only briefly and references suggested for study.<sup>1</sup>

Story method. The story method is one of the best ways of teaching. All children like stories. Stories deal with personalities, imagery, and action, and the truth is presented through concrete experiences, consequently the child learns the lessons much quicker. The teacher should make a careful selection of stories, prepare them well, and tell them well. The parts of this course that the teacher gives in story form should be well prepared. The teacher should have it so well in mind that she can recall it step by step and in her presenta-

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1. Powell, Marie Cole: Junior Methods in the Church School.
- Bakin, Mildred Moody: Teaching Junior Boys and Girls.

tion make it so real that it lives for the children. If the teacher has not traveled in these countries if she has read widely of travels and is interested in the subject, it will add much to her efficiency in teaching this course. <sup>1</sup>

Picture method. Pictures are very necessary in such a study as this to aid in giving accurate and concrete information and in the appreciation of the friends of other countries. A careful selection of these should be made. In first place, they should be good from the standpoint of art with special attention to the coloring of the pictures. The picture should give accurate information of the country. Other details in the picture, though they may not have a direct bearing on the subject being taught, should be accurate also, for many wrong impressions are given through pictures children see. These pictures may be used during the lesson, then filed where the children may have access to them. The best ones might be put on the wall. Pupils should be encouraged

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1. Suggested books for study of Story Telling:
  - Cather, K.D. : Religious Education through Story Telling.
  - Eggleston, Margaret: The Use of Story in Religious Education.
  - St. John, E.P. Stories and Story Telling.

to collect pictures for the study, too. <sup>1</sup>

Question and answer method. This method can be used to an advantage in such a course as this. The question may arouse interest in a study, form a basis of discussion, give the child an opportunity for expression and clarification of ideas. They serve as a check for the teacher, too, that she may know whether the children are learning as she had expected. Children like to ask questions, and these indicate the child's interest. Greater interest is shown and more teaching done if the children carry the large part of the discussion, but it must be skilfully directed by the teacher so that the discussion may be kept to the subject, rather than wandering to minor details which have no bearing on the main theme. The questions given serve merely as a suggestions. They need not be used in entirety or at all; the teacher may be able to formulate the questions much better to lead to the approach of the lesson most suitable to the particular situation.

The topical method. This method can be used with juniors in this study. They may be interested in

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1. Possible sources for pictures:
  - National Geographic Magazine.
  - Asia.
  - Kodak.
  - Missionary magazines.
  - Advertisement materials from travel companies and food distributors.

securing further information on a subject of the country, for example, flowers, animals, toys, etc. The teacher can help him in his research on his subject. Topics included such as folk stories of the different countries or biographies can be assigned to pupils. This gives them the opportunity for learning through the preparation and gives variety to the presentation of the subject.

**Dramatization.** Dramatization method is one that appeals to all children, especially is it true for the Chinese children since drama has occupied such an important part of their history for centuries. Chinese children seem to be able naturally to take the part of other characters which is an asset in dramatic work. However, since drama has meant to them largely entertainment only, we need so to direct our religious education drama in such a way that it shall have educational value and not just serve as entertainment. Chinese children should be so prepared for it that they will not take the attitude that it is a shi (show), but that it is an opportunity to present a message and aid in worship.

The purpose of the drama in this course should be to increase the child's knowledge of other countries and their people, by acting parts of a character and coming to realize how this character felt. It should help in development of the right attitudes by giving expression to the right feeling aroused. The capacity for

imagination is made use of in dramatics. The impression of life of other countries through hearing and reading about it is deepened if it is acted out before them. Visualization is an effective way of teaching and by repetition of method the lesson is learned better. Such dramatization as the story of Christ of the Andes should be an aid to worship also. In this course the most worthwhile parts might be selected for dramatization for each country. The best kind of summary of the course would be for the children to work out a dramatization reviewing it. This may follow a special interest they have such as family scene, holidays, or it may be woven around such theme as Christ's love for all the children and his commission to them. If the study is closed at Christmas or Easter time it might be summarized by the seasonal meaning to all children of the different countries studied. This could be used as a closing program given for parents and in this way enlist their interest in what the children have been studying and perhaps give them such additional information and inspiration on this subject that they will cooperate in these important lessons.

Dramatization has great teaching possibilities but not every dramatization accomplishes these or any one of these. It depends a great deal on the ability of the teacher to direct the dramatization so that children may



receive maximum values from it. She should study books on drama and avail herself of every opportunity to observe good dramatization given by other groups.<sup>1</sup>

Project method. The project method is most suitable to this course. Strictly speaking it is not a method but a combination of methods. Project has been defined as "wholehearted purposeful activity in a social situation." It must be the child's activity in which he has a felt need; it is worked out in a situation typical of those in life. Group projects are of most value because the child learns to work with the group, which usually produces a better finished product than an individual does. The teacher must be a skillful guide in leading the children in the activities. The pupils with help of the teacher plan the procedure, which may not be carried out exactly. They may decide to carry the project further than originally planned. As they finish the work they need to check to see if they are accomplishing the purpose. They are able to see how they might have done better.

Since the success of the project method depends largely on the teacher and since it is not an easy method,

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1. Suggested helps:

Overton, Grace Sloan: Drama in Education.  
Miller, Elizabeth Erwin: Dramatization in the Church School.

she should make a concentrated study of this method."<sup>1</sup>

Art activities. One of the most effective methods in teaching is the handwork method or using the newer term "art activities." Due to the junior instinct of activity he wants to be doing something. Learning is strengthened by use of more than one sense. Learning through manipulation is one of the most effective and lasting means of learning. This gives the child an opportunity to express himself. In such a course as this children will have many different interpretations and feelings concerning lives of children of other countries. The child should be led to follow his own initiative and originality in his work and thereby develop these. Therefore, the work should not be prescribed and each child required to do a certain thing, but rather let the project start through the children's own wishes and then different children take part in that phase in which their greatest interest lies. Out of the variety of suggestions offered, so far as possible, let the children select the ones of greatest interest. The approach to the subject will largely determine this; materials available will

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1. Suggested helps:
  - Shaver, Erwin L.: The Project Principle in Religious Education.
  - Hartley, Gertrude: Use of Projects in Religious Education

affect it to a certain extent also. In a course like this, one cannot say what art activities are best, for it depends on the progress of the course and the interest of the children. However, a list is given here which might serve as suggestions to the teacher in guiding her pupils in their discussion and decisions. Certainly not all of these will be undertaken; some may be used by some groups while other groups may not use any of these, but will do something entirely different which best expresses their feelings and attitudes.

It might be well to have one activity project with each unit then another or others that continue through the whole course and unify the study. For a unit project on Jesus Blessing the Little Children a window transparency might be made. App., p.139. In study of Africa an African village might be constructed. App., p. 139. For a course project it might be a map with travels outlined, sketched a travelog, or a moving picture.

Some of the art activities will be group projects and some individual. The frieze will be a group projects; map making and note books may be individual or may be class. If it is a group project, there are values, for children have the situation in which they learn to work together and make contribution to the group work. There are times when individual project

might well be carried out, for example, in making a book of the travels. If enough material is available for all to make individual books, there is more opportunity for expression for each child and more consistency in the plan for the book. It will likely be a precious possession, for it records the joy of their study together and serves as review of study and reference later.

Suggested art activities. Wall frieze. Children will make this together to represent the experiences in the class room. Brown wrapping paper might be used for this and with crayons, pictures are made by the children. Wall paper, (oatmeal) might be used and pictures cut out and pasted on to represent their journeys or the life of different countries.

Note books. There may be a class note book which pools the experiences of the class. This would be the possession of the class or be placed in the church library. If enough material is available each child might make his own. This might be given such title as Travelog of \_\_\_\_\_ Class, Guide Book of \_\_\_\_\_, Accounts of my journey, My Travels Abroad, My Trip Around the World, My Friends, Friends of Other Lands, World Friends, Our International Friends. A suggestive picture might be used on the front page i.e. a boat with the picture of the group inserted, or a boat with a picture of a national from the different countries visited inserted. For the frontispiece a

picture such as Copping's Hope of the World, or Jesus and Children of Other lands might be used.

Pictures for this book should be collected so far as possible by the children; if they have no materials the teacher might contribute magazines which could be used to cut pictures from. Map could be included, also. The accounts should be written as the class or individual might desire. If writing is a burden, the child will not enjoy doing that part of it and it may prove to be of little value to him. Flags of the different countries visited might be a part of this book.

Maps. A large map for the class room may be made by the group. It could be drawn on wrapping paper. Pictures of representatives of different countries could be pasted on. One of the outline picture maps could be used instead, allowing children to paste in appropriate pictures on the country as studied. App., p.138. If any special study is made, such as of products, a map could be made, products of the country pasted on or pictures of them.

A medium sized flag of each country visited might be made from cloth and used in the room. Use the Chinese flag as well, as a part of the decoration of the room. Small flags may be bought for the study. App., p.157.

Table activities such as the construction of a village is a good form for group work, for so many may take part and each child may do the part of the project

that he is most interested in. Some will make house of cardboard, some mold furniture from clay, some paint the background, others cut out the objects for the scene.

Peep shows. Children may like to work in small groups to prepare peep shows depicting a phase of life for such country, for example, interior of a home in India. A strong box is selected, the walls may be painted and the furniture made from cardboard, clay or the most appropriate available materials. In making this, it should be kept in mind that it is to be viewed from small hole in one end not the top. There may be a series of these arranged. These are interesting for exhibitions.

Cinema. This can be made by taking a box, turning the open top to the back and the bottom toward the audience. In the bottom of the box a neatly cut opening is made to represent the screen. This might be covered with transparent cellophane or a curtain made to represent a real stage. These would have more of Chinese atmosphere if a roof with upturned corners were placed on the box, for then it would represent the pavilion where performers come out. This may be objected to as too strong a resemblance to the old Chinese stage.

The movie is prepared by children pasting scenes of journey in consecutive order on a long strip of paper. (Strong wrapping paper is good). There is a

roller at each end of the box. One or two children can stand back of the box and operate the rollers, while another child in front explains the picture on the screen. This makes a good summary for the course, also an interesting and informing way to entertain visitors.

An exhibition of pupil activities might be prepared for visitors' day when parents come or another class is invited. However, the plans for exhibition should not be the motive held up for the doing of good work. The work should be motivated by real interest on the part of the child and the desire to do his part the very best he can, not a competition with others, but rather with his own work.

Creative work on the part of the children is the most valuable of all. In addition to handwork, the children might be led to write stories, dramatizations, help work out worship programs, write poems, or songs, in relation to the study under way.

A number of activities may center around a party planned by the class for the parents. This will serve to interest the parents in what the children are doing in the church school. It will no doubt give information to a great many concerning life in other countries. This should serve as an aid in soliciting their support in deepening the desired attitudes in the lives of their children. The children will learn many lessons, as in

decorating the room, in preparing the objects for exhibits. The dramatization may be given at this time, too. Time should be left for a social period when teachers, parents, and children have the opportunity to know each other.

Service. A most valuable method of teaching is expression through service. When the children have been lead through this course with an interest in it, a friendly attitude has been created and a desire to act on these lessons has been developed, it is tragic if the teacher does not create a situation in which the children can express these feelings and attitudes. The form of service will depend on the local situation.

If there are any foreign children in the community, certainly friendly contacts should be made with these. If there is any opportunity to help, they should be lead to do this with appreciation and love, not the condescending attitude that accompanies so much of our so-called service. The most ideal form of service is the exchange on part of both groups.

In most communities there are missionary families whose friendship could be formed. It can be so much more natural if the foreign children can speak Chinese.

The children might make objects of different lands and present them to children who need them such as sick children in the hospitals. This bit of service will



mean more to both groups if some of the children who take these can tell a little about them and play with the sick children.

Scrap books made by the group may be used in the same way.

Contacts should be made with a child or a group in each country studied. This might be done through missionary friends in different countries. Your local missionary might be able to help you in making these contacts. Since it takes so long for correspondence this arrangement should be made in advance so that the touch with them will not occur so long after the study that they have lost interest. This is one method of continuing the interest and desire to study further on this subject. Letters may be exchanged also inexpensive pictures of the groups. If any gifts are exchanged, these should always be kept to very inexpensive ones.

If the Chinese children made a scrap book of life in China and sent this to a group of juniors in India, Africa, or America and the group there reciprocated with a similar book, this would bring both groups closer together in friendship. These books would be of value as sources of information, too.

Play. Play is the child's natural method of learning. We should avail ourselves of this method in religious education. The church needs to teach its

constituency to play together, then they will be able to work together better. We need to instill in children and adults the realization that Christ who came to give abundant life is a companion in hours of play and joys as well as in hours of work and worship. Play has positive values, but it is a desirable weapon to counteract the evil in spending leisure in wrong kind of play such as gambling which is worse than waste of time, for it is a means of corrupting morals of the participants.

Play has a very definite part in the teaching of world friendship. Children the world over play. This is a splendid opportunity to introduce the boys and girls of other lands to our children through games that are the same which help them to feel a sameness with those children. Later to use some games peculiar to the different countries will tend to bring the children of those countries closer, for it is as though they were playmates. Much of the play in different lands takes similar form. The imitation play when children play parts of mother, father, teacher, doctors, also play with dolls, building houses, and making things, flying kites, spinning tops, playing marbles, blind man buff, tag, jumping rope, swinging, hide and seek -- all of these are played with only slight variation, if any, in many different countries. In addition to these similar ones, each country has games peculiar to that country. App., pp.132.

Christian ideals can be taught through the natural child situations that arise through play. Training in cooperation may be secured through organized games. Games properly selected and directed give training in peaceful competition. Team play is an opportunity for cooperation to attain a common goal. Other lessons in reference to world friendship are learned through play, for example, the necessity for an umpire or referee and for following his decisions in play is carried over and becomes the heart of international arbitration. He sees through the experiences of play that by yielding decisions to unprejudiced authority, all the players on both sides must yield some of the independence which is theoretically theirs. He should be led to feel that in relinquishing some of his own independence that he is rendering a service to the group. Willingness to submit a question to an impartial judge is a lesson valuable in any phase of life, not only international. Other valuable lessons are fairness, recognition of the code of rules, truthfulness, teamwork, consideration, prompt obedience, good sportmanship, which should be learned through play. Opportunity to practice these traits is important in the learning of them.

Other ideals implied in play are generosity to opponents, unwillingness to quibble over trifles, belief in clean playing, the sacrifice of self for the common

good, trust in fairmindedness of the other fellow, refusal to take unfair advantage; all these and more can be taught. These are not just ideals but essential attitudes if the game is to continue. The same holds true in national and world citizenship.

It is not enough merely to present an opportunity for the practice of these ideals, they must be taught, for they will not teach themselves. Playground is a most effective situation for teaching these traits. They must be taught in respect to the situation in which we expect them to be exercised. For example, we cannot expect to have children learn cooperation if taught only in play, but in other situations also where it is expected to be used.

When studying another country use the games of that country. When the games are explained, or if referred to in the story as in these, the children will no doubt be interested in trying them. This will increase their knowledge and also their sympathy which is an outgrowth of knowledge. Instead of playing at war against Japan, lead them to play the games of the Japanese, and thereby they enter into a better appreciation of the life of that country. Strictly avoid the undesirable games of countries such as gambling, dramatization of favorite subjects such as bull fights and religious holiday festivals in South America.

The best way would be to have a representative of the country teach the game and play it with them, if this is possible.

"The world around, boys fly their kites!  
 And world around, their tops they spin!  
 Friendship may grow from common joys,  
 And laughter proves the whole world's kin.  
 All children love the self-same plays;  
 So here's a bond to last always!"<sup>1</sup>

Mrs. Flora R. Howells.

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 1. Boeckel, Florence Brewer: Through the Gateway.  
 Vol. 1. p. 96.

PART TWO

LESSON UNITS



JESUS BLESSING THE LITTLE CHILDREN

CHAPTER II

Unit 1

Lesson 1

Theme: Jesus Blessing the Little Children

Aim: Lead children to feel the reality of Jesus' love for children.

Song: Jesus Loves Me

Prayer: Thanks for Jesus' love to us.

Story: Jesus Blessing the Little Children.

Sources: Mark 10: 13-16; Matt. 19: 13-15;  
Luke 18: 15-17.

Sunday School Quarterlies

Bible Story Book

Picture: Jesus Blessing Little Children -- Plockhurst.

Bible Verse: Mark 10:14 b

Song: I think when I Read that Sweet Story of Old.

Handwork: Class prepare picture for window -- See p.139.

Prepare Picture sheets

Paste picture in note book

Suggestions to teachers:

We need to guard against telling this story as to Primary group. Suit it to junior age. It is likely new to the children who have not been in Sunday School from the time they entered school. It is one of the

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1. One session.



best Bible stories to lead up to the study of children of other lands. The next lesson Jesus' Love for all the Children of the World follows this logically.

However, if the junior group is an older one and they have been in Sunday school all along, the above approach may be too primary. If so, the teacher might change the introduction to the course. For the first unit use the Bible Story of the Good Samaritan. Sources, for story, picture, and song see Neighborhood Sunday School Lessons, lesson number three. If this is used for the first unit, then the second unit may be introduced by the two Chinese proverbs in Unit 2. and followed by the story of the Bee, Butterfly, and Fly. See p. 111.

Lesson 2<sup>1</sup>

**Theme:** Jesus' love for all the children of the world.

**Aim:** To lead the children to realize Jesus' love for all the children of the world, that they are one great family, therefore we are brothers and sisters.

**Songs:** Jesus Loves the Little Children of the World.  
The World Children for Jesus.

In Christ There Is No East or West.

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1. One session.

**Bible verses:** Acts. 17: 26

    Psalms 133:1

**Prayer:** Thanks for Jesus' Love for all the children of the world and for His messengers, who carry the message.

**Discussion:** Briefly review last week's lesson and introduce the story for this lesson.

**Story:** How the Artist Forgot Four Colors. p.

**Poem:** Good Lord Jesus -- p. Op. Frontispiece.

**Chinese Proverbs:**

Men within the four seas are brothers.

Under heaven all are one family.

**Handwork:** (Choose one or two of the following)

Paste the lesson picture in notebook

Prepare picture sheet.

**Poster:** "Jesus said, ' Come unto Me' "

**Poster:** Make by cutting out pictures of children of the five races and arrange around the globe. May arrange under the Christmas star with rays going out to each.

**Mural:** Use pictures of children of the five races.

## Lesson 3.

**Theme:** A journey project: planning the journey.

**Aim:** To discover the interests of the children that will lead them to want to study about the children of other countries. To lead them to a desire to take an imaginary trip to five countries representing the five races.

**Discussion:** The following are suggestive leads only:

Refer to last week's lesson picture. Ask pupils to find the countries the children are from on the large map on the wall. Ask some questions about the life of the children, how they dress, how they live etc.<sup>1</sup> This will likely reveal to the teacher and pupils the extent of the pupil's acquaintance with these countries. Some people we know have visited some of these countries. Name some one the children know. She might be invited to speak of her travel in such a way as to create an interest and desire for travel on the part of the pupils. "Would you like to take a trip to these countries?" "Can you?" "Why not?" "Would you like to take an imaginary trip?" It is better if this suggestion could be offered by one of the children. Plan for the trip. Have pictures of steamers available. Leave Shanghai

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1. Suggestions in neighborhood Sunday School Lessons, number thirty one, may be found helpful. (Chinese).

and block out the route to India on the large map.

Discuss a plan to record their travel -- note book, travelogue. It is very important that the children make the decisions with the teacher's guidance. Let the teacher guard against blocking it out in detail for the children.



A GARDEN IN A SCHOOL IN INDIA

CHAPTER LII

UNIT 2 - A VISIT IN INDIA.

Plan for the Unit on India

**Theme:** Life of boys and girls in India

**Aim:** To lead the children to a sympathetic understanding of the home and school life of children in India and to feel one with them.

**Song:** World Friendship. App., p.142.

**Bible Verses:** Psalm 117.

**Prayer:**

**Story:**

**Discussion:** How are the Indian and Chinese alike, and how different.

**Games:** App., p.132.

or

**Art Activities:** App., pp. 138, 139.

**Map:** May make map of India

Make card board house and use paper dolls.

Furniture may be made from cardboard or clay.

See p.

Make a Hindu village

Picture coloring

**Suggestions for teaching procedure.**

The number of lessons this unit may be divided into

is determined by the length of time for the periods. It lends itself to about four lessons. The account of life in India is divided into natural divisions. The teacher may make her own choice according to the time she has. There might be a division at the end of the market account, another at the end of the visit in the home.

Discussion might follow each day's story so that children may express themselves on the things that interest them most and to ask questions to clarify any problem.

Handwork or games should be in each session's program. The songs, Bible verses, and prayer may be used each time too, if time permits. This short period could be made one of real worship.

This unit could well be chosen with a worship program planned by the pupils with the teacher's aid. The Indian songs, poem, and prayer could be used in this.

#### Story of India

As we draw near India we are anxious to review all the materials we have on India so that we shall be as well prepared as possible to understand the things we are to see very soon. One of our group finds the following paragraph which he wants to read to us.

"Do you like exploring and finding out new things?  
India is a wonderful place to explore.

\*What delightful things they see! Sometimes a

monkey runs into the house! There are many mischievous monkeys on the trees in the jungle; crocodiles and tortoises may be seen in the rivers; elephants may come along the road; and you may see leopard tracks! Fathers climb tall palm trees to draw sugary juice; boys plant tapioca and they gather tea; girls make new plates with fresh leaves for every meal. And what is the good of your head if you cannot balance father's dinner tin on it, or long sticks of lovely sugar cane.

"Oh yes, India is a wonderful country to explore."<sup>1</sup>

We like to think of ourselves as explorers. As we draw near the wharf, we are very eager to be off the steamer to begin our exploring in India.

Our guide, a young man named Chandra Singh, meets us at the steamer. (Chandra means moon). He is a Christian friend who desires to be of real service in helping us to see India and to know and understand his people so that we may be friends. Since we cannot speak the language of India, he will help us talk. These people do not understand Chinese. Those of our group who can speak English could be understood by some of the people of India, for those who go to school study English. We shall have many questions as we go along that we shall want our

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1. Boys and Girls of India p.2.



friend, Chandra, to answer for us.

Our first question is about the dress of the people we see along the wharf and on the street as we start into the city!<sup>1</sup> Here comes a well dressed girl in such a pretty costume -- but how is it made and how does she get into it? We call this a sari; it is not "made", for it is a straight piece of cloth about a yard wide and from five to eight yards long, draped so that it makes the whole dress including the head dress, too. This is the costume commonly worn in India, but not universally used. The girls in the north wear a full long skirt, a tight blouse with short sleeves, and a large shawl or veil over the head and shoulders. Here come some men and boys in Western dress. Do all of them wear Western dress? It is becoming popular, yet many still wear the national costume which is worn in that particular section of India. Some wear full draped trousers and with this a shirt similar to that worn by Westerners, but they wear it outside the trousers (dhoti) instead of inside. In a great many sections of India the men still wear the turban, which is a long piece of cloth draped round the head.

As we go along the street we note the shops are very much like those in our Chinese towns. Of course, they

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1. Cf. Cox; Lillian, Learning about India, pp. 6-8

have the Indian products for sale rather than the Chinese. We are told that they have their regular market days, for example, once a week as is done in some parts of China. At this time they spread their wares on the ground and squat behind them. There is one thing that we notice as being strange. Some salesmen are quite apart from the others. These people act so queer when they are buying and selling; the salesman and customer do not come very close to each other nor put the money in the other's hand. Chandra explains to us the reason. In India there are a great many castes, four main ones, then these are divided into a great many more. Below these four castes there are those who have no place inside the Hindu religion, the main religion of India, therefore they are outcastes. These are not allowed to live in villages nor to use the village well. One can never change from the caste he is born in to another. An outcast must never touch a caste person, for the caste person will be very angry, since he must then change his clothes and wash them and bathe completely before he is clean again. In some castes this is true if even so much as the shadow of an outcaste falls on the higher caste. This is a very old custom which has been practiced for hundreds of years. Modern India is breaking away from it to some extent. Those who become Christian give up caste custom, for then they are

"one in Christ Jesus" as Paul tells us in the New Testament. India's national hero, Gandhi, though not a Christian yet believing in many of the teachings of Christ, has worked very hard to break down the caste system. He has succeeded to some extent, but it is still very strong in some places. The hold of the caste system on the people of India explains what we see before us now. A caste woman is buying a basket from an outcaste shopkeeper. She remains at a distance and calls to the woman to show her some of the baskets. The shopkeeper holds up some for the customer to see and when she decides on the one she wants, she is told the price. There is a little bargaining, the same as we do in our country, then when the price is decided the salesman takes the basket about half way to the customer, puts it down, walks back to her wares and sits down. Then the customer comes, takes the basket, leaves the money there and walks away. The shopkeeper then goes for the money.

Chandra asks us where we should like to go first. Many of us want to visit an Indian home to see how the people live. He consents to take us. As we walk along and see the many things of India that are different from those of China, we suddenly realize that their etiquette

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1, Cf. Clarke, Clarence; Talks on Indian Village pp.9,13

is likely very different too. We ask Chandra if he will tell us how we are supposed to act when we go into a home. Just at that time we are passing along a park where there are seats. He invites us to go in there to rest while we discuss the forms of etiquette that we need to know.<sup>1</sup>

We must slip off our shoes at the inner door; Indians never wear their shoes in the house.

"A favorite way of welcoming or honoring anyone is to hang round his or her neck a garland of flowers. These flower necklaces are made in all sorts of ways, some as simple as daisy chains. They are used on all sorts of occasions, and are very typically Indian".<sup>2</sup>

Gestures in greeting vary in the different provinces. We shall learn first the one to use here; then I shall tell you and show you some of the others that you may see the difference. Bow, touching forehead with hands and sweeping them away down and out saying, 'Salaam'. Another is to bow touching the forehead with the backs of both hands saying "Salaam". Also one may bow, raising hand with palm s facing and finger tips touching toward forehead, saying "Na-moshk-ar". A child greeting the father, or younger to an older and much respected person stoops before the person to be greeted, touching both his feet, then

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1, Cf. Cox: Op.cit.p. 8  
2, Ibid., p-8

touching the top of his own head, suggesting that he is beneath the very dust of the feet of the higher person.

In India everything is given or received with the right hand. A special gift is given with both hands, and carried to the forehead as a mark of respect.

When we go in the house we shall sit on the floor and perhaps cross-legged.

When we are conversing with people, we do not use their names but rather the term for the relationship such as 'mother' 'uncle' 'brother' 'sister' 'cousin' etc. These terms are used also for people who are not relation to express friendly feeling. It is polite to call other women than your own mother by that term. Mothers are often referred to as 'So-and-So's Mother' as is done in China.

Now Chandra leads the way for us to visit an Indian home (Hindu) such as is found in an Indian country town. As we pass along the street we notice that the houses have few windows, at least facing the street. "If there are any, they are high up, and generally barred. They have wooden shutters and no glass. Some of the front doors are very grand; they are studded with iron knobs, and sometimes ornamented with carvings. There are houses built of burnt brick and others of stone, and then quite near there may be a much meaner building of sun-dried bricks with a thatched or mud roof.

Alongside the houses there is often a narrow platform or "pial" of mud, or stone, where the men will sit and talk in the evenings, and where they will sleep in the hot weather. It would be interesting to sit on the "pial" all day and watch what is going on; ... but we want to get into the houses today. ...

"The front door opens on to a sort of doorway with a recess on each side like a small room, and that leads us to the courtyard. The living rooms are built round that. There must always be an open space somewhere in an Indian home, the sun must shine into the dwelling. Also the rain must fall into it; the sodden courtyard can't be very healthy in wet weather. In a wealthy home like this one it is slabbed or paved, but often it is just hard beaten earth. In the middle is a sort of brick pedestal holding an urn with green shrub in it, the sacred 'tulasi' plant, always given the place of honor in Hindu homes."

We remove our shoes and go into the house. When the greetings are over, and we have sat down cross-legged, we are interested in looking around to see what the home is like, whether the furniture resembles ours or not. There is not very much furniture. There are two or three 'charpoy's' (beds), a few sleeping mats which are now rolled up

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1, Christlieb, M.L. If I Lived in India pp. 47-48

and piled away for the day, some boxes where the women's clothes and jewelry are kept. Two or three plastered barrel-shaped things, reach from ceiling to the floor. These are the storehouses for the grain to keep it from the rats.

The older daughter in this home is caring for the baby; she loves him dearly. There is one son at home preparing his lessons. His name is Ratan, which means jewel. We ask him to tell us something about their schools in India. He tells us in the poorer schools the pupils sit on the floor; sometimes they have school out-of-doors. In these schools they do their writing in the dust or the sand, with their fingers or with sticks. It is easy to rub out what is written in this way. In the better schools and more modern ones, pupils sit on seats and use slates, for writing. Students are in school from ten o'clock in the morning till five in the afternoon. They study about the same subjects that we do in China. Ratan goes to a government school. Some schools are supported by the government and some by missions. In these schools there are Boy Scout Groups also Girl Guides as we have.

All too soon it is time for us to leave this home. We wish we could be invited for dinner in order to learn more of the home life of the Indians, but we remember from

our reading that Hindus never eat with other than Hindus. Chandra promises to take us to a place where we can get some Indian food. While there he will tell us about the Indian customs in the homes at meal times.

For our dinner we have rice cooked in much the same way as we do in China and with this is served curry, (vegetables cooked in fat and mixed with spices.) We can get mutton or fowl too. Hindus eat only vegetables, but the Mohammedans eat meat. Leaves are used for plates; some are made of the large banana leaves and some are made of many small leaves pinned together. After we have finished, they will be destroyed, for Indians never use plates used by others. When the food is brought to us, we wonder when they will bring the chopsticks. Chandra tells us if we are going to be Indian, we must eat with our hands, for they use neither chopsticks nor knives and forks. He shows us how they eat, but I am afraid we shall not be very successful the first meal. He makes a little ball of the curry and rice then carries it near his mouth and with a flick of his thumb throws it in. To us this is a strange way to eat, but our way is strange to them. After all there are as many people in the world who eat with their hands as eat with chopsticks. We are able to get some sweet dishes, too, made of milk and cocoanut, different kinds of flour, syrup, or honey. These are used mostly on special days.



Chandra gives to us a word picture of what goes on in an Indian home at meal time.<sup>1</sup> Men and boys can cook in India as well as the women although the latter usually do it. The meal must be prepared by one of the members of the family. The woman must bathe and purify herself before she does the cooking, for this is a religious act. The kitchen is the most intimate place of the house, and others must not enter or even look into it. The idols are usually kept on a shelf in the kitchen. If the cooking is done outside in the courtyard, this place is screened off with mats or a low wall is built around it. The women serve the meal and wait until the men have finished before they eat. Perhaps the children eat with the mother although they may eat with the father. When a person is ready to eat, he first washes his finger tips and rinses out his mouth. When he has finished he does the same. There is usually no conversation during the meal time.

Chandra says that in his home and in others that are Christian, they say grace before meals. During prayer girls pull the sari over their faces, for this shows respect.

Chandra reminds us that it is in India as in other Oriental countries that customs are changing very fast.

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1. Ibid., p.44  
Cox: Op.cit. p.9

Some keep the old customs and some are turning to the new. Even the old customs vary in the different sections of a country. We must not think that all India is just as we have seen it without any exceptions, for there are many. This is the general picture of life that is most typically Indian.

Since we Chinese students are interested in our national heroes and how we may serve our country, we want to hear from Chandra about India's heroes. Chandra tells us briefly of India's best known man, Mahatma Gandhi. App. p.121.

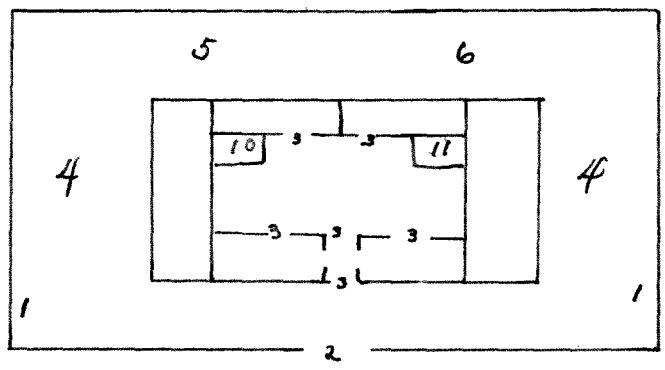
We want to know of their Christian leaders too. Sadhu Sunder Singh has been the most outstanding Indian Christian and a sketch of his life is given us. App. p.123.

When Chandra escorts us to our steamer, he expresses the wish that there was time for us to tell him of China and how she is alike and different from India, but it is soon time to sail. We think such a review of the things we have seen in India will be an interesting and profitable pastime during the days ahead at sea. As a farewell gift Chandra gives to us some favorite stories, proverbs and games of Indian boys and girls, also two hymns, a poem and prayer. (App.) We like to read stories together. It will be such fun to try to find corresponding Chinese proverbs. If we can find large enough space on deck we

shall play the games, but if not, we shall keep them until we are again on our school playground in China.. The poem and prayer we shall be glad to have for use in a worship service. We offer our heartiest thanks to our friend for his help in making our visit in India such a delightful and profitable one. We are reluctant to leave our friend but we recall our Chinese proverb -- Even though you accompany a friend a thousand miles, still you must separate. Farewells are said! Salaams are made! We sail away from India toward Africa!

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An Indian House

The plan of a town or city house in the Punjab would look something like this:



- |                   |                      |
|-------------------|----------------------|
| 1. Wall           | 6. Goats             |
| 2. Gate           | 7. House wall        |
| 3. Door           | 8. Central courtyard |
| 4. Yard           | 9. Well              |
| 5. Bullocks       | 10. Bathing place    |
| 11. Cooking place |                      |

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1. Harper, Irene Mason: The Golden Sparrow, p. 135

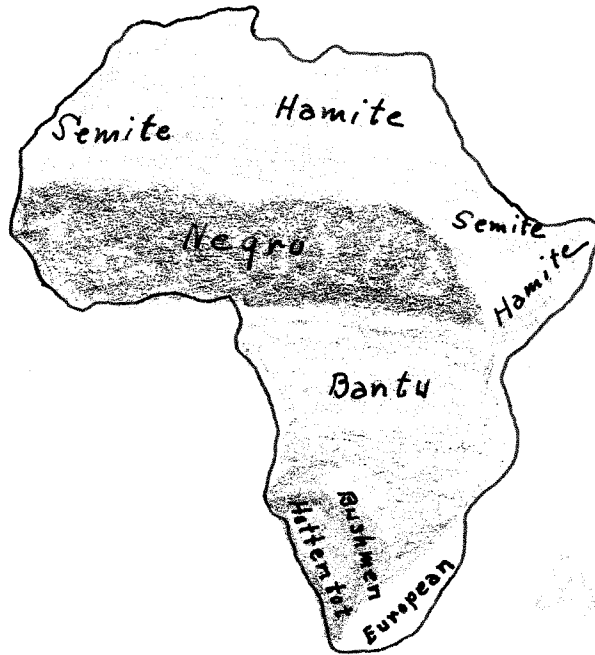


上圖為非洲

親母的他 and 甘客

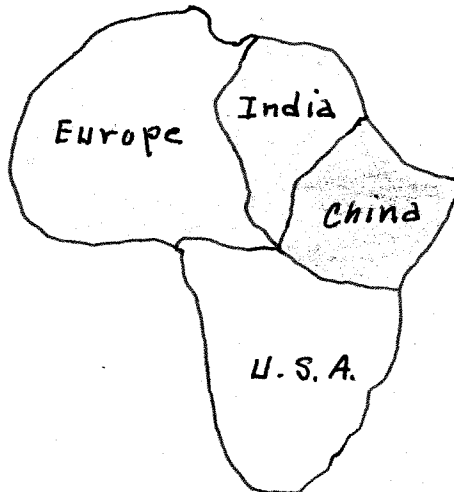
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圖二第九九

AFRICAN MOTHER AND CHILD



Map of Africa

Showing location of its races with suggestions as to colors.



Map of Africa

Showing comparative size with that of other countries.

CHAPTER IV

UNIT 3 - A VISIT IN AFRICA.

Plan for the Unit on Africa

- Theme: A visit with the boys and girls of Africa
- Aim: To lead the children to a sympathetic understanding of the life of African children in home and school; also to sense the difference Christianity makes in life
- Song: World Children for Jesus - fourth verse  
A Friendship Song App. p.
- Bible Verse: John 15: 12
- Prayer:
- Story:
- Discussion:
- Games: App. p. 134.
- Art Activities: Select two or three only
- Picture map of Africa
  - Make an African Village
  - Make a Drum
  - Prepare picture sheets in a booklet
  - Sand table cut-outs
  - Outline pictures: Studies of Children of Other Lands; also World Children for Jesus
  - Posters

### Suggestions for teaching procedure:

Again the length of periods determine the number of lessons in this unit. There will likely be about four. The natural divisions in the story come at the end of the reports by the children, and after the visit in the home, before going to visit the schools. Games or art activity should be a part of each session. The plan for the unit may be followed each session except possibly the last, when the program should follow up the outstanding interests that have been developed. It might be given over entirely to the completion of art activities begun in other sessions.

The discussion might take the form of the one suggested for India, but beware of the exaggeration of the difference and the importance of them, lest the children take a superior attitude towards those we study. It might center around the difference in the Christian and non-Christian homes and schools. The response of the pupils during the session and their questions will likely suggest to the teacher the best line of discussion.

### Story of Africa

After we have left India and our boat nears the African coast, we do not think back to India but rather look forward to what we shall see in the next country, Africa. We want to study our guide book so that we shall be



prepared to enjoy our stay and understand the things we see to the fullest.

"How large is Africa, is it as large as China?" one asks. "Oh, no," said one. "Yes, it is larger", says another. We must consult our map to see. See p.55. We are surprised to see that it will hold China, and India and The United States of America. It is a big continent indeed. It is not only big in size, but there are many big things there too. Mountains are very high, rivers very large, and deserts cover large areas. Trees and plants grow large there too. Large animals are there also, many of which we have never seen in China.

"Are all the people black?" "No, not all are black. We may look on another map to see where the different people are located". See p.55.

"I should like for us to go to the central part where the black men are, for we do not see them in China very often.

If they are not the color we are, how else are they different from us. Do they dress like us? Do they have the same rules of etiquette that we do.

. . . . .

1. Let one boy take the part of an African boy, named Kofi, and report on boy's dress. p. 150.
- let one girl take the part of Adju, an African gr l, and report on girl's dress. 150.
- Let one boy, Kodju, report on chief's dress. p.150.
2. Let one girl, Akoshia, report on etiquette. p. 151.

Do they eat rice and vegetable and use chopsticks or eat with their hands as the Indians do, or do they follow the white man's custom of using knives and forks? <sup>1</sup> We refer again to our guide book and let one pupil answer one question.

We leave our boat at Port Said then motor over to Cairo where we shall take an airplane to Central Africa. If we took steamer around and then river boats it would take us weeks and months, but by plane we can go in a few days.

In most of our travels we are most interested in seeing the people and coming to know them, but near Cairo there are some interesting sights which speak highly of the people of this land of the past. In this section civilization is as old as ours. The Gezer pyramids that we see yonder and the Sphinx are at least three thousand <sup>2</sup> years old.

After we are on the plane we fly for two or three days across sandy deserts all the time. There is not much change of scenery now. We shall be glad to see

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1. Let one boy, Kwaku, report on the food. p. 152
2. Show pictures and explain, the length of explanation depending on children's previous knowledge. However, let this remain rather a side issue, not a big topic of study.

the jungles in the heart of Africa, and to leave the plane. We set off to visit an African village.

"It is dawn on a fine day, and the tops of banana plantations are brilliantly green against a pink and golden sky. Hills are sharply outlined against the light, and undergrowth and garden are still asleep, wrapped in a deep blue veil of shadow. Mists rise from the valleys and partridges call, hyenas and other haun- ters of the night slink off to their dens.

As we look at the hill-sides, we catch sight of the village roofs. Little groups of huts cluster round a central yard like mushrooms in a fairy ring. There are only four or six mushroom roofs to each village circle. Long trails of smoke rise from the central yard or com- pound round which the houses stand. This yard has three large stones in the middle as a fire-place. The ground is dusty, and ends of maize cobs and chips of wood and chewed bits of sugar-cane lie about in the dust. Round about there are the little basket-like thatched food stores standing up off the ground on four poles to keep the grain from the white ants and out of the mud in rainy seasons.

As we walk down the narrow path, treading between clumps of long grass which bespatter us with dew, and pass through the gap in the hedge or fence which

surrounds the village as protection from wild beasts and other foes, we find the women of the village. They have lighted the fire and put on a pot, and are sitting beside it blowing on the embers of the new-made fire to get it going well. The children are about, and the cocks and hens are busy scratching up their breakfast in the dust and rubbish of the yard.

The men are taking things more easily and are still asleep, for it is the mother of the household who is the busiest person at early dawn. There is the water to go for, down into some steep valley, and the wood to chop for the fire. It will not be long before we see one or more of the women and one or two of the little girls get their earthenware pots and the big bags they weave with string made from chewed bark lining, and go off down to the river, while granny and the little ones will stay by the fire.

Soon the little boys will bastir themselves and bring the cattle and goats out of their night quarters. Then they will take them off down the narrow trodden paths for their fresh feed on the dewy grass on the hillsides or stretch of plain.

There is no bother of dressing in most villages, for the people go to sleep in their clothes. When you only wear a little piece of goat skin slung over one shoulder

or a skin skirt and apron all greased and oiled, or perhaps only a string of beads, it is hardly worth taking these off at night. Mothers don't bother their children to wash their hands and faces as often as some mothers do, and it is not until you meet the Christian mother, who believes that a clean body helps towards getting a little more like Jesus, whom she and her family want to serve, that you find her troubling whether or not her children look clean in the morning.

Back come the women from their water-drawing, bent under the load they balance in the middle of their backs attached to an ox-hide strap which they wear round their foreheads; or, in some tribes, beautifully straight with the tin or pot balanced upon a little ring of twisted grass on the tops of their heads.

The village is awake, the men have come out of the house, blinking sleepily as the morning sunshine dazzles them after the darkness within. They invite us to look inside the hut. Stooping low under the drooping edges of the thatch, we creep into the doorway. From there we might try to discover through the darkness what is inside. The smoke of the dying wood-fire among the big stones in the middle of the floor makes our eyes smart, and we can guess a little what it's like when the

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1. Original - "English mothers"

fire is really smoking. No windows light the room, and we stand, fearing to move lest we stumble over something. At last, as our eyes grow accustomed to the dark, we see on the floor one or two little round wooden stools and a cooking-pot, and away in a corner a fat sheep, a treasure of the householder, kept indoors within a little fence in case some ill-luck should by any chance overtake and kill it. Piled on one side are heaps of dried banana leaves, and the reed mats, made by the boys, upon which the family has been sleeping. A rustle makes us look up, and two or three brown rats scutter past us, having their morning game of catch. It is pleasant to creep out again into the sunlight and the sweet scents of the morning.

We will go a little further on down the twisting path among the tall grass and bushes to a little Christian village, where several men, who have been brought up as Christian boys in the mission schools, have built houses for themselves and their Christian wives, so that they may help one another. You will know it is a Christian village, because its houses are better built and they have roofs nicely thatched with banana bark folded over poles, instead of the tumbled grass with bracken heaped underneath it, where rats love to nest. We shall find, too, the village compound all tidily swept, and a good path, perhaps borders with roses or other flowers or

nicely hedged with a clipped flowering native shrub. The bush will be cleared away from round the village so that it may be more airy and healthy. The central fire will probably be there. The women will have drawn their water and be busy sweeping out their houses with brooms picked from a sweet-smelling herb, gathered out of bushes growing near at hand.

The women and girls are dressed in cotton frocks, and the men in khaki suits. The boys may wear shirts and shorts, or long tunics without shorts, which reach to the knees. Some boys will be wearing a piece of material which they put round their waist and fold in place like a skirt;... over this is worn a shirt or vest.

You will notice that hands and faces have been washed, and feet too. Some of the children will have gone down to the river with the women when they went for water, and will have had a bath.

You will be invited to come into a house, and you will notice that it is divided into rooms with little shuttered windows which can be opened. In the rooms are roughly-fashioned tables and beds. There are seats made from boxes, as well as the ordinary wooden stools.

The women will be busy preparing for their day's work. This may be digging and weeding in the gardens, to which often they have to walk many miles, carrying baby with

them on their backs. Or mother may be getting ready to go to market.

The children will be thinking of school. Some of the men are school teachers and are getting ready for school too, while others are away to open their little shops or even to mind the cattle so that their little sons may go to school.

We hear a sound at a distance which is strange to us. To our inquiry we are told that this is the school drum call which says, "It is school time! It is school time!" "But how do you know it says that?", we inquire, "Oh, from the time we are small children, we learn to recognize the different drum calls." As we go along to school with some of our new friends, we learn more of the drum calls in Africa.

Each village has its drum call. It is a log, the best of redwood; this is hollowed out with two narrow slips about two inches wide on top. Two wooden drum sticks are used to strike at the edges of the openings. This has two different tones. Messages are relayed from village to village by drum. In Christian villages the drum is used to call people to worship too. On quiet mornings before the village is astir, it can be

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1. Hooper, Cicely; If I lived in Africa pp. 13-17
2. Cf. Schwab, Jewel Huelster; In the African Bush pp.5,6. Hallrek, Constance M; Africa, p.8.



heard for about fifteen miles.. Then it says: "Come!.  
 Everybody come! Come and bring your brother! Come!  
 1  
 Everybody come!"

Each person in the village has his own drum call. The person's name is first drummed then the message. It may be to call a hunter from the forest or a fisherman from the river, or to call a wife home from the vegetable garden early because her husband wants her to prepare the meal. Here is a call which means "danger" that you can easily learn. First two beats, rather slow, then three a little faster, then six still faster, and finally a whole tattoo of drum beats just as fast as you can. We might make drums later and try this out. See appendix p. 147, for another drum call.

Now we draw near the village primary school. The school is much like their homes. Sometimes the children take their mats outside and have their lessons there. They use slates in these schools, but sometimes there are not enough to go around. One thing the children learn early in school life and much to their surprise if they have not been told -- that they must beware of oily hands when they rub out the slate, else the pencil will not mark on it again. They study much the same courses

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1. Ibid.

you do - reading, history, geography, arithmetic, health and sanitation. During the story hour one pupil told the story, <sup>1</sup> "Why Spiders Are Always Found in the Corners of the Ceiling" App. p.114, and another "The Selfish Bat," App. p. 116.

After a while the drum sounds again and this time it says, "It is play time!"

We are invited to join the children in their play. Here are some of the games they play. App. p.134.

After recess time we decide rather than staying here to go on to the next village where there is a higher school to which many of these children go when they are graduated from this primary school.

We arrive at this school at a play time, too. Some of the larger boys are playing football, which seems very exciting. Others are skipping, playing net ball, nuts-in-may, fill the gap.

This is a mission boarding school for boys and girls. Each school has its uniform, school badges, and school colors.

They study the same general subjects as we. Many of these boys are training to be teachers, preachers, masons, and carpenters and take work for this. Girls have classes

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1. Assign these two stories in advance to two pupils to tell at this time.

in sewing, mending, knitting, preparation of food and how to care for babies... They learn many new things about the growing of vegetables too. Perhaps the one class that both boys and girls enjoy most is the singing class. We are told "no people in the world find greater joy in singing than the Africans. On moonlight nights the sound of song breaks the stillness of the night. Solo and chorus come alternately, and the thrumming sound of drum and shrilling reed pipe or whistle may accompany music." We shall be careful not to sing too loud for the music is different from ours that if we sing too loud we might cause discord. App. p.147.

The next period is a short recess where the students play charade. The teacher dismissed the class with the proverb, "Loosen the rat and the ants will scatter." One side acts a proverb and the other side must guess what it is, then they in turn act one. Since we do not know their proverbs, a teacher whispers to us what they are acting. We have some with the same meaning but they are stated differently and would be acted differently. They asked us to act some of ours that correspond to theirs. We find it great fun playing with these African boys and girls, for we are quite the same regardless of the country we are in and the difference in the way we do things.

We should like to stay longer in this delightful company but we must hurry on if we are to catch our boat at the port to sail for our next visit in South America.



CHRIST OF THE ANDES

CHAPTER V

UNIT 4 - A VISIT IN SOUTH AMERICA

Plan for the Unit on South America

Theme: Life of Indian boys and girls in South America

How two countries learned the lesson of peace

Aim: To lead children to a sympathetic understanding  
of children of the red race in South America.

To lead them to see the advantages of settling  
disputes by arbitration and the desire to do the  
same in their own lives.

Song: Peace and Good Will. App. p. 141.

Bible Verse: Psalm 135: 1

Prayer:

Story:

Art Activities:

Make map of South America

Mark route on map

Paste picture of Christ of Andes in travelog

Suggestions for teaching procedure:

It would be a fine thing for the pupils to work  
out their own dramatization of the story of Christ of the  
Andes. If the children dramatize this, really living the  
experiences of those characters whose parts they take, it  
should become a vital part in their thinking on the subject  
of peace and arbitration. If the pupils did the work

under the teacher's guidance it would be of more value to them, but suggestions are given to aid the teacher. App. p. 154.

### Story of South America

We take a steamer from the west coast of Africa to Buenos Aires in Argentine. All the northeastern section of the continent is occupied by Brazil the largest country in South America. We find Buenos Aires a large modern city with wide clean streets, large parks, large and modern buildings -- a most beautiful city. "But here the people are all white. We thought we were coming here to see Indians, members of the red race". So we have, but we must travel far inland to see them. You see five hundred years ago South America belonged to the Indians but it was "given" by the Pope to Spain and Portugal. At this time some tribes were highly civilized such as those that lived in Peru but those in the interior were not. These two countries have so taken possession that almost all of Argentine and Chile are occupied by white people. Paraguay, Peru and Bolivia are largely inhabited by Indians yet. We shall leave Buenos Aires and travel inland to visit these Indian tribes in spite of the difficulty of travel. We go up the river from Buenos Aires by boat. As we go we sing this Rowing Song of the Brazilian Indian. App. p.147. When we leave the boat, we take bullock carts across some swampy plains

which brings us to a palm forest where some Lengua Indians  
<sup>1</sup>  
 are encamped.

As we draw near the camp we first notice the children playing around much the same as we would, but they do not seem to be very happy and they are so dirty. Their skin is a brownish-red, eyes are black and the hair is long, black and straight.

The boys wear just one garment, a blanket of varied patterns and colors. Now while it is hot it is fastened around the waist but in cold weather it is pulled up over their shoulders. In this country the boys decorate themselves quite gaily; ostrich feathers are worn in the hair; they wear sheep teeth, shells and necklaces of beads. We wonder why they wear feathers around their ankles, whether this is for beauty or not, but we are told this is done to protect them from the bites of the snakes that hide in the long grass.

The girls also wear one garment only. They wear beads and ornaments, but they are not so adorned as the boys.

We wonder where the people live, for all the houses we see are sheds much like those temporary ones the farmers in our country build to stay in while they watch their crops. Some branches of trees have been stuck in the ground and a

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1. Cf. Hodge, Katherine A; Children of South America.

little grass is used for the roof. No furniture is to be seen, only a few deer skins which are used for beds. These are wandering tribes and do not stay in one place.

We arrive just in time to see the preparation of the meal. The father comes in carrying a big ostrich that he has just killed. Sometimes he brings home a deer, or a wild pig instead. As he drops his load everyone begins to hurry around, for now there is work for all to do. They take out the long feathers for future decoration, and the bird is skinned carefully, for this ostrich skin will make a garment for a little girl or a bed for the brother. The boys and girls carry the water for the pot and wood for the fire; soon the fire is going and the meat is in the pot. This is to be their supper. When it has finished cooking the whole family gathers round the pot. They use horn spoons and their hands to eat with.

When the meal is finished the father smokes his pipe and tells of how he secured their evening meal. When he saw the ostrich he dressed himself with leaves and twigs until he came close enough to shoot it with his bow and arrow. The children are so thrilled with the story and so are we.

When bed time comes each spreads out the little skin bed of his own up near the fire, which is kept going all night. The next morning they gather up their few



possessions such as pots and pans and move on. The men go first with their bows and arrows to shoot dangerous animals such as tigers and any animal or game they might find for food. The mother and children may ride mules if they are fortunate enough to have one. On they go through swamps and across wide plains, but we shall not follow them further.

We should like to go into the country to the north of us, Bolivia, to visit a different tribe of Indians. These are farmers and live in one place, rather than travelling around as those we have just visited. However, the trip into Bolivia from here is a difficult one and we have not much more time so we return through Argentine.

On our return trip we note that Argentine seems to be a very prosperous country. Later in visiting an Argentine home we inquire into the secret of their success. We learn that this nation, also the neighboring one, Chile, have flourished greatly since they have followed the path of peace. Argentine has developed into a great agricultural and commercial nation. Chile has progressed too, since it took a stand for peace and sold its warships to pay off its debts. This is how it came about:

## THE CHRIST OF THE ANDES

"In South America there are two countries called the Argentine Republic and Chile. One lies along the Pacific ocean and the other along the Atlantic, and between them are high mountains called the Andes. On the tops of the mountains snow lies all the year round, and it has always been difficult for these two countries to know just where the land of one ends on the mountain tops and the land of the other begins.

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About thirty-five years ago the rulers of the countries quarreled over a certain part of the mountain land and certain mountain lakes. Each one grew more and more certain that he was right and the other entirely wrong. Finally both countries began to get ready to fight. They started to build warships and they called men from the fields and from their homes to come into the fort and be drilled into armies, and they asked the people, rich and poor, to give their money to pay for these things. In the Spring of 1900 it seemed as if war would break out any day and while they were celebrating Easter week and holding many services in their churches for Christ who was called the Prince of Peace, they were going ahead getting ready for war.

Easter Sunday hundreds of people were gathered in the churches. Bishop Benavente, in the Argentine Republic,

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1. Original: "twenty-five"

had waited for this day, for he had a message to give his people. He seemed inspired, as he talked to them, with new power. He asked them to stop building warships and drilling armies and to be friends with their neighbor. After they had fought, he told them, they would not know who was right; they would only know who had the biggest army and the biggest warships. He urged them to remember the teachings of Christ.

News of the great sermon was carried over the mountain and Bishop of Java in Chile took up the message, urging his people, too, to work for peace not war. Then the two Bishops set out, each in his own country, to walk from town to town and village to village, urging peace. At first only a few listened to them, but finally crowds came to hear.

At last the rulers exchanged messages and agreed that they would ask the King of England, who had nothing to do with the quarrel and had no reason to wish one side to win more than the other, to be the judge as to what should be done. The King agreed and sent men to study the boundary line and tell him all the facts about it. When he knew all the facts he decided that both countries were partly right and partly wrong, and he divided the land between them.

When the dispute was settled the President of Chile and the President of the Argentine agreed that after this

their two countries would always settle their quarrels by talking them over and, if necessary, asking someone else to decide the questions they could not agree about, just as in our cities, when two men quarrel, they go to court and let the judge or jury decide what shall be done. The paper that they signed saying they would do this, was called a Treaty of Arbitration and was one of the first arbitration treaties in the world, in which it is agreed that all questions should be settled peacefully.

Now it had been the hope of Bishop Benavente, whose words had prevented the war, that some day Christ would be seen standing above the two people who had again become friends, and what he hoped came true. At the suggestion of a woman named Senora Angela de Costa, and with the help of other women who raised money, a great bronze figure of Christ was made from the metal of old guns. It was carried 1,300 feet to the very top of the mountain, first by train as far as the rails could be laid, and then by mules to the summit, and at the very top, where the mules could no longer pull it, it was dragged up with ropes by soldiers and sailors.

Men and women and children came to see the statue raised. They spent the night on the mountain; the people of the Argentine camped on the Chilean side and the people of Chile on that of the Argentines to show that they

were friends. There was a great sound of music and a shout of song that echoed across the valleys, when the statue was unveiled, and at sunset, when the ceremonies were over, the people knelt down and prayed that the whole world might be at peace as they were. The last glow of the sun lighted these words that are engraved at the feet of the monument:

"THESE MOUNTAINS WILL CRUMBLE INTO DUST SOONER THAN THE PEOPLE OF THE ARGENTINE AND OF CHILE WILL BREAK THE PEACE WHICH AT THE FEET OF CHRIST, THE REDEEMER, THEY HAVE GIVEN THEIR WORD TO KEEP."

Because of the sermon that he preached that Easter Sunday, Bishop Benavente will always have a place among the famous men and women who have been leaders, sometimes even giving their lives, in the struggle to put an end to  
<sup>1</sup>  
 war"

1. Boeckel: op. cit. pp. 23-25.



AMERICAN FRIENDS

## CHAPTER VI

### UNIT 5 - A VISIT IN THE UNITED STATES OF AMERICA

Plan for the Unit on The United States of America.

Theme: A visit in an American home at Christmas time.

Aim: To lead the children to a sympathetic understanding of American home life and to correct false impressions of life there. To appreciate the true meaning of Christmas in the coming of Christ.

Song: Friends with All the World, App. p.141.

Bible verse: Psalm 122; 1.

Prayer:

Story:

Discussion:

Art Activities:

Mark route on the map

Make map of The United States of America

Make an American house and grounds

Make booklet of life in China to send to American children.

Suggestions for teaching procedure:

This lesson as given will take about two periods, depending on the handwork they decide to do. The lesson given on this country could easily be followed by others on the subjects the children are most interested in and

want to investigate. The children likely know more of this country than any other they have visited thus far, therefore, they can decide further study better. There are plenty of materials in English available and usually Americans on whom they can call for information. A visit to an American home could likely be arranged.

If it is near Christmas time, some of the familiar Christmas carols could be used. A dramatization of the Christmas story might be given by this class to a group for Christmas celebration in their own church or school.

#### Story of The United States of America

We leave Buenos Aires and sail up the east coast of South America then at the very narrow place between the two continents North and South America we pass through the Panama Canal to the Pacific Ocean and up the west coast till we touch the United States of America at San Francisco. Two of our American friends whom we had known in China will meet us and take us to their home. Their names are David and Dorothy. Since they used to live in China, they can speak Chinese and will interpret for us wherever we go. Their mother is driving the car and takes us to their home which is several miles across the city. As we go along we see some beautiful homes but some poor ones also. One remarks, "I have been told that everyone in America is rich. Some of these homes look shabby and the people are not well



dressed." "Yes, that is a mistaken report in China, for there are many poor people in America who have no work and not enough money to buy the things they need."

When we arrive at their home we find it about the same as those American homes that we have visited in China, except that they do not have compound walls. Some places they have a low fence or hedge, other places there are none; the grass lawn ends at the sidewalk. The furniture is not so very different from ours; they have rugs on the floor though, and pictures are framed ones, not scrolls. In the bedroom the beds are different, having no canopy, and are soft.

The first few meals in this home we have a little trouble cutting the meat with knives and forks and carrying the food to our mouth with forks instead of chopsticks. We watch our American friends carefully and it is not long till we learn how to use them and what is the accepted table etiquette too. Some of the food we like and some we do not. However, the food in any of the countries we have visited is not so good as that of our native land to us.

We enjoy the music time with this family. The mother and both girls play the piano. Usually Jean, the oldest sister, plays piano while David plays the trombone and Dorothy the violin. Since we have learned so many American tunes, both hymns and secular songs in our schools

in China we find it easy to follow them. At this time of the year they are playing Christmas carols more than other songs.

Dorothy tells us that we have come to visit them at the very best time of all the year, Christmas. This celebration of the birth of Jesus Christ is the most important holiday in American life. This is the home-coming time of all the year. If children can come home, they want to at Christmas time. Schools give two weeks vacation or more. They do not have vacation in January or February as we do.

We can see that this home is busy with preparations for Christmas. Every child is busy with his own part in the work. Jean is the mother's first assistant. The brother and sister younger than David and Dorothy have their little tasks, too. They feel important in being able to help. Yesterday the father, who is a doctor, had taken a few hours off from his busy day in the hospital to go with David to the country to find an evergreen tree to serve as the Christmas tree. Today the children have been decorating it with bright colored balls, glittering ornaments and little colored electric lights which come on and go off automatically every little while. Each member of the family tries to slip off to himself to wrap his Christmas gift so that the others will not see him, for one might come in at just the time he is wrapping that

persons present. Then he slips the presents under the tree. Even though one is ever so curious, no one is to look at the presents or even examine the packages to see whose they are until Christmas day. If packages come in the mail, these are placed under the tree also to await Christmas morning. When all preparations have been finished the family is off to bed, looking forward to morning when the beautifully decorated tree will yield up its secrets to the happy family and guests.

On Christmas morning everyone is up early; no one wants to sleep late on that morning. When all have come to the living room then the packages are opened and gifts admired and thanks given to the donor. Such a variety of gifts -- books, magazines, pictures, dolls, toys, clothes, candy, etc; Many have received just what they had been wishing for. Hadn't mother, father and all been remembering things the members of the family had expressed a wish for or needed very much? They gave to the girls of our class, American dolls as souvenirs of their country. Each of the boys in the class received a toy airplane with elastic on it so that the propeller could be wound up and the plane would fly a little distance. Boys all over the world are interested in airplanes. One of the present heroes of American children is Lindberg who was first to fly across the Atlantic Ocean alone and who has done so much for

aviation since. We remember his trip to China and what he did to help in relief of flood refugees during their suffering in 1931.<sup>1</sup>

Christmas times bring great joys in the celebrations of the family together, but it is never complete without the special services at the church. Although these are very much the same each year, yet we never grow tired of them, explains David. Each year it seems more beautiful and impressive than the last. At this time we are especially grateful for the coming of the Christ child and the joy Christ brought in showing to us what God is like and how we may truly worship him. However, we are mindful of those things each day of the year too. It is a happy day for children all round the world who know and love Jesus. The programs usually consist of a dramatization of the Bible story of Christmas. The young people are dressed so much like the characters of the Bible and do their parts so well, that it makes us feel that we are really in Bethlehem two thousand years ago hearing the angels sing, seeing the shepherds and wise men come to worship the baby Jesus. The wise men brought gifts to Jesus, who is the greatest of all gifts to us. That is the reason we give gifts to those we love at Christmas time. Oh, Christmas indeed is the most joyful time of all the year!

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1. A report might be given on this.

Since it is Christmas holidays we cannot go to school with these friends as we should like to do. David shows us his school building where more than a thousand children attend school. Only a few blocks away there is another school almost as large. "But why have so many schools?" one asks. David tells us they must have many schools for a large city, for all children between the ages of six and fourteen must go to school every day unless they are sick. This is required by the government. A large percentage of young people go on through high school and college even after the age they are compelled to attend school. We notice that it is true that there are a great many schools and a great many churches in each city.

We should like to drive all over America to see what it is like in different parts. It is a country larger than ours and varies in different sections as ours does. It would not take long to cross the continent, for it can be done by train in four days from Pacific to Atlantic Coast about nine thousand li (Chinese mile). There are good roads so that we could drive across from north to south too, but we can not do it this time, since we have been gone so long on our tour. Perhaps we can return here another time and spend longer time getting acquainted with America and its people.

Since it will take us about two weeks to cross the Pacific to Japan. We ask David and Dorothy if they will give us some of their proverbs so that we can play these for pastime on the steamer. App. p. 131a. The whole family goes with us to the steamer. David and Dorothy brought rolls of narrow paper ribbon customarily used to bid farewell at the steamer. We take them on board, then just before the boat sails we take a roll, hold on to the end of it, then toss the roll to our friend on the wharf; he holds that and lets it unroll as our steamer moves slowly away. We try to see how long we can keep it from breaking, but finally the steamer is out so far that all the various colored streamers are broken and we have really taken leave of another country. As the boat sails away, the band on board plays, "Star Spangled Banner", the national anthem. We find it difficult to follow this one, but we know well the one which is more commonly used "America" for it is to the same tune as that of one of our national songs "My Country I love Thee".

When we pass through the Golden Gate, we view the longest bridge in the world which was built in 1936. Now we are out to sea and bound for the Orient!



JAPANESE FRIENDS

## CHAPTER VII

### UNIT 6 - A VISIT IN JAPAN

Plan for the Unit on Japan

Theme: Visit in Japan

Aim: To lead to a sympathetic understanding of Japanese life. Through the experience of sharing of the joys at Festival time to feel one with Japanese children. To appreciate the contribution Japan is capable of making to the world through such personalities as Kagawa.

Song: World Children for Jesus - third verse  
Break Down Barriers App. p.146.

Bible verse: Micah 4: 5b

Story:

Games: App. p. 136.

Art Activities: App. pp.139.

Mark routes on map.

Paste picture sheets in notebooks

Outline picture -- Children of Other Lands

World Children for Jesus

Sand table cut-puts

Make a Japanese house

Suggestions for teaching procedure:

This unit will likely cover four lessons. The natural divisions are after the visit in the home, the



Girl's Festival, The Boy's Festival. The time for art activities will depend on which ones are chosen. The making of the Japanese house could well be a part of the first session following the story of the homes.

### Story of Japan

As we draw near Japan it seems that we are coming closer home. This is true for several reasons: We are actually nearer home, then many of the customs of the Japanese are more similar to ours than we have found in other countries. We see some Chinese characters written in signs, which we have not seen before. The Japanese have their own form of writing, but they use the Chinese characters also, especially for literary materials. Then our Chinese friend, T'eh Tsen, who is now studying in Japan is going to meet us at the steamer and show us around. He went to Japan for advanced study and of course had to study the Japanese language.

T'eh Tsen takes us to visit in a Japanese home where we have been invited. As we pass houses, we note that they are built slightly. We are told that this is due to the fact that in Japan there are many earthquakes; they have the houses light so that when they fall it is not so serious. They are not built of stone and mortar. The most solid part of the walls is made of a framework of wood covered with mud outside and plaster inside. Much of the

outside wall space is sliding doors which are made with thick paper over framework of wood. Inside there are sliding doors, too, so that the rooms can easily be thrown into one large room.

We leave our shoes at the door. It is easy for the Japanese to slip out of their shoes, for they are sandals with the cord coming between the first and second toes. The mother of the house dressed in a very pretty kimono greets us with a very low bow and leads us into the living room. It is a very simple yet attractive place. There is not much furniture, only a raised platform where a table is with a vase of flowers artistically arranged. Back of this hangs a beautiful scroll. During the winter months a brazier is kept in the center of the room for heat. Around this the family sit in cold weather. There are no chairs. We sit on the floor. Now we understand why we remove our shoes at the door. If we wore shoes inside, the matting would soon become soiled and worn. We are served tea soon after we have arrived.

In this house we note the absence of the shelf where household gods are kept. This is a Christian home. On the shelf where the books are kept, we notice one of the books is the biography of Kagawa one of Japan's great leaders, who is a Christian and is known all over the world. For those of us who do not know about him, T'eh Tsen gives us a sketch of his life. App. p.127.

As we leave this home, our farewells are made with much bowing

We are delighted to find that we have happened to have arrived in Japan on one of the holidays of the year. It is the third day of the third month, (lunar calendar) and this is the Girl's Festival. There are other important holidays too. New Year's time is a big holiday for them, too, as it is for us. In the Fall they have chrysanthemum shows, as we do in some places in China, for example, at Hangchow.

Girl's Festival is sometime called Girl's Feast and also Doll Festival. It is indeed a festival for girls and dolls. They are the center of attention for a week or two around the Doll Festival time. I think it is true in almost every land that house cleaning on a large scale precedes a festival. It is especially true of Japan, for they are a very clean people. Everything is cleaned spick and span. If things are worn, such as the mats, new ones are put down. A beautiful picture is selected for the wall. Special flowers are artistically arranged in a vase and placed on the raised platform.

Why do they have this festival? It is during the doll festival that little Japanese girls learn important lessons. To learn to follow the forms of the ceremony perfectly is the great desire of every girl's heart.

Through careful attendance on the dolls during this time she learns many lessons of everyday life in preparing and serving food to grown up people. To do it in the neatest and most polite manner is a necessary essential.

We are invited to the home of Hana Kashida to see her Festival of the Dolls. From chests in the fireproof store room dolls are brought out to the guest room. Here has been erected a tier of five steps over which has been spread a bright red cloth. On this the dolls and their furnishings are to be placed.

Such a large number of dolls we have never seen and such beautiful ones! How does one little girl acquire so many dolls in her short life? Oh, these do not all belong to Hana. They have been handed down for several generations. The Feast of the Dolls has been celebrated in Japan for three hundred years. A little girl is usually given a doll on her first Feast of the Dolls; this begins her collection, then other gifts are given to her at this season. She never grows too old to keep her dolls. When she is married she takes these to her new home with her.

We should like to help arrange the dolls, but such old dolls must be very precious in this household, so we are afraid we might break one. Anyway we do not know the form for arrangement so all we can do is to look on.

Some of us want so much to get our hands on the dolls, for we think dolls are made to play with. Hana says that some of the ordinary ones she does play with but the older and more expensive and important personages she does not.

On the top shelf in front of a beautiful gold lacquered screen are placed the Royal Couple, who are dressed in splendid robes. These dolls are never played with because they are considered too sacred. Below these are three ladies-in-waiting dressed in white with trailing scarlet skirts. On the third step are the musicians and the sentinels which have bows and arrows. On the shelves below these are ordinary dolls, along with doll chests, and trays, and other doll furnishings also paper lanterns and miniature cakes. The flowers used especially on this occasion are the red plum blossoms.

There is not only the fun of arranging the dolls for the little Japanese girls but also she never grows tired of cooking the food and serving it to the dolls, in the pretty little bowls that are so old.

If we are to be guests in the home for this festival we must bring gifts to Hana too. Some of us had bought some extra dolls in our travel for gifts, so we decide to give the dolls of other nationality to Hana. How pleased she was with these and placed them alongside the other

dolls on the lower shelves.

When these preparations are finished on the first day of three feast days, Hana who is acting hostess prepares to welcome the guests. She is dressed in her best silk dress and obi. When the guests have assembled, Hana brings in tiny low tables and places them before us. Then she brings in the food. (You remember we are sitting on the floor). For this feast we have bamboo, tiny carrots, oyster plants, lotus roots and potatoes. We feel quite at home eating in this country for they use chopsticks just as we do. We do not know if Hana is following their strict rules of etiquette but from the pleased expressions on the faces of her mother and grandmother, we would guess that she is. After the feast we are served tea brewed with preserved cherry and chrysanthemum blossoms.

After the feast the children go to play. Girls play with bean bags and such quiet games. The boys like to wrestle, fence, shoot with bows and arrows. They tell us of some of the games that they play at school which we may want to try later. App. p. 136. At the end of the day we leave along with all the other guests. It has indeed been a happy day celebrating with our little Japanese friends. On the next day or two, mother or grandmother will likely take Hana to call on some of her little friends and admire

their display of dolls.

Some of the boys in our group ask why the girls have such a grand time and the boys are not considered. Oh, yes, they are, T'eh Tsen tells us, for their holiday comes later -- the fifth day of the fifth month -- and at that time they receive just as much attention as the girls do on their feast day. I shall try to tell of it so that you can imagine that you are here on the boy's festival, or the Feast of the Flags, as it is sometimes called. On this day dolls are brought out too, but they are very different from those used on March third. The same storeroom yields up dolls representing the various heroes of Japan, which are dressed in beautiful armour. Instead of furniture they have miniature sets of bows and arrows. The flower used for this holiday is the iris because the leaves of the iris represent swords.

On the outside of every home where there are boys, you can see flags and banners flying. Some of these are made of paper, some cloth, and some silk. These may have varied designs such as the family crest, the image of a national hero, and emblems of strength. Some are made in the shape of a large fish, the carp. Often these are very beautiful, for example, one of black with gold lined scales splashed with scarlet, which glitter in the sunlight. When the wind blows and fills the fish, it

looks as though it has become alive and is swimming around in the air. They use the carp because it is a symbol of strength, determination, and bravery, which are the ideals for every Japanese boy. The carp is such a determined fellow that he can swim up stream against the very strong current and it is said that he jumps up waterfalls. Japanese parents hope that their boys will be strong and determined, although things are against them in life as the stream is against the carp, yet they will go on in spite of these difficulties to fame and honor.

Not only is the carp a symbol of strength, but so are the other things that are used. The bamboo pole on which the carp is hung must be three years old and strong. Dumplings are wrapped in strong oak leaves, and served at the Feast. In order to have leaves for this holiday, they are often kept from the year before by preserving them in salt; for the new oak leaves are still very small on the fifth of the fifth month. On this day the boys always take a bath with iris leaves in the water, for this is supposed to bring good luck to them.

After the feast the boys play outside, they like to wrestle and to fence with clubs they have made from the iris leaves. For several days the flying carps and other banners are admired and enjoyed by the boys, then they are placed in the store room to await the festival next year.



There are many interesting Japanese hero stories told at this time of the year. The favourite fairy story is Momotaro or the Peach Boy. App. pp. 117.

From Japan we set sail for China, our homeland. We discuss our experiences of the last few months. The visit in each country has been a happy one even though different. The children of the different countries make their own peculiar contribution to the enrichment of our friendships. Very naturally we love our own country best of all. We look forward to our landing in Shanghai with great joy.

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PART THREE

APPENDIX

APPENDIX

APPENDIX A. STORIES

How the Artist Forget Four Colors <sup>1</sup>

Once upon a time a very beautiful church was being built in China, and before it was done all the people said, "Now the time has come to get the very finest artist in the country to make us a wonderful picture for the front of the church."

So, as grown up people have a way of doing, they left it to a very wise committee to choose the artist and the subject of the picture. Because the name of the church was to be "The Church of the Christ-Child," they wanted the picture to be about little children, so they chose as a subject that lovely hymn we sometimes sing:

"Around the throne of God in heaven  
Thousands of children stand  
Children whose sins are all forgiven,  
A holy, happy band, singing:  
'Glory! Glory!  
Glory be to God on high.'"

You know how artists work, don't you? With a great big sheet of canvass and a queer oval thing called a palette for his colors with a hole for his thumb? Well, our artist painted and painted and painted, day after day,

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1. Adapted for use with Chinese children by permission of the author, Margaret T. Applegarth.

until he made what he knew was the very best picture he had ever painted, and he loved every inch of that canvass. For there was Jesus, and all around him the dearest, loveliest, happiest Chinese children you can imagine, singing, oh, you could almost hear them singing, "Glory! Glory! Glory be to God on high," as they stood around the Saviour with their heads thrown back and their sweet throats full of beautiful music.

The artist was perfectly delighted with his work, and as it was all done, he sent word to the wise committee to come the next morning to see it, to be sure they liked it.

Then he went to bed. And he went to sleep, still very happy over the finished picture in his studio. But in the middle of the night he was quite sure he heard a little noise in the studio where his precious picture stood -- he listened -- Yes! he knew he heard sounds there! So he got up and hurried in, and there he found a Stranger with his thumb through the artist's palette, actually painting on the artist's picture!

The artist rushed up, crying, "Oh, stop, stop! You are ruining it! Alas! the committee is coming tomorrow morning."

The stranger turned calmly around, and just as calmly he said, "When I came into the room, I saw that you had spoiled it yourself so I am merely making it right. You had four colors left on your palette. Why

did you use only one color for the faces of the little children? Who told you their faces were all yellow in heaven?"

The artist looked surprised as he tried to think. "Why no one ever told me, sir, but I always thought of it that way."

The stranger smiled kindly. "But now, of course, you see how wrong you were. I have simply used these other colors and made some of the faces white, some brown, and some red, and some black, for these little ones have come from many lands in answer to my call-----"

"Your call?" asked the artist, puzzled. "What call was that, sir?"

The Stranger's wonderful voice replied in words that sounded strangely familiar: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Then the artist knew the Stranger must indeed be the Lord Jesus himself, but even as he knew it, the Stranger was gone, and the artist was alone facing his changed picture. And as he looked, he smiled happily; for there were some dear little black children and he knew they were singing, "Glory! Glory! Glory be to God on high" in their own language. And next to them were quaint little brown children with great brown eyes, and next to them white children, and next to them dear little red children,

the happiest, loveliest lot of children, and yellow ones, too:

The artist looked and looked and looked he was so pleased, picking out where the children came from. "You came from India, you dear little brown fellows with turbans, and you cunning girls in gay shawls. You brown boys with red caps are from Arabia, and you little black children, you're from Africa; while you red ones live in North and South America. You're American Indians." It seemed as if he kept on standing there looking and looking and loving it better and better all night long ---- when all of a sudden he woke up, to find the morning sun shining in the window, and there he was in bed. He simply could not understand.

He rushed into the studio, and there stood his picture ---- and all the little faces were yellow, just like yours. Then he knew he had had a dream, but such a beautiful dream he could never forget it.

You will remember that the committee was coming that morning to judge the picture and oh! how he worked trying to make it look exactly the way the Stranger had made it look in his dream ---- and sure enough, one by one little white faces with blue eyes, and little brown faces with great brown eyes, and smiling black faces with smiling eyes, began to appear, and that picture became just as lovely as the dream picture had been.

Then the wise committee arrived, and they loved it, right off, only, of course, they used big long words about it the way grown ups do -- "Captivating!" and "Entrancing!" "Fascinating!" "Such a marvellous characterization." And oh, dear me! a great many equally big words, but one sweet, quiet lady, the mother of lively little boys and girls just like you, said with a happy sigh, "Why, it's God's family at home with him, isn't it? I love it."

And I think God's family will always mean all those five colors to you and me, won't it?

### The Bee, Butterfly, and Fly <sup>1</sup>

One day the fly was sitting on the window frame arrogantly watching those around him. He spied a bee continually lighting on some artificial flowers in his search for honey. The fly said scornfully, "Isn't she a silly bee to waste her time and energy flying to artificial flowers for honey?" Just then his attention was attracted to a butterfly just outside the window dashing itself against the window pane in an effort to light on some brightly colored flowers just inside the window. "What a foolish butterfly not to know that she cannot

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1. In reading, a reconstructed story on this theme was found, but it was not recorded. This has been filled in from memory.

reach those flowers when the glass is between. I learned that long ago. Now I have a good time crawling all over the pane, but I never do such a silly thing as to try to fly through it. Oh, well, why should I bother myself with such ignorant insects? I must fly away and find me as sweet, tasty dinner." Away he flew right into the middle of a fly paper that had been laid as a trap to catch just such foolish flies as he. All too late he realized he was not so superior in wisdom as he had thought himself to be, that the only difference between him and those whom he had been criticising was the circumstances they were in.

1  
The Three Fish

(A Story from Africa)

Once there were three fish that lived in a small lake. They swam around and were as happy as fish can be till one day they heard a fisherman say he was going to drag the lake. Every fin and scale and shell of them knew what that meant. It meant the fisherman would most likely catch them all.

One fish immediately left the lake. He swam to the outlet and glided away with the stream. He didn't know

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1. Phillips, Grace Darling: Far Peoples. pp. 13, 14.



where the stream would take him.

"But anyway," he said, "I'll get away from that fisherman."

"Oh, well," the second fish said, "if the fisher gets me in his net, I guess I can leap out again," and he wouldn't let the fisherman spoil his home or drive him away from it.

The third fish floated lazily with the current and said nothing for a while.

"What are you going to do?" the second fish asked.

"I? Oh, nothing. Why worry? I can't help what happens to me. If it's my life, I have to take it, that's all. Drag-nets are made for fish, and I can't help being a fish." And he drifted about in his same old way and sunned himself in the ripples.

It was not long till the fisherman came with his net. He threw it out into deep water and dragged those fish in with it, but the second fish was on the watch. He gave one mighty leap high into the air and he was free. When the third fish saw that he was caught, he dropped limply against the net and a shiver ran all over him. "Just my fate," he murmured and died.

That ends the story of the three fish. Two worked and dared and got away and lived many more happy days. One was scared and would not try and he was

caught and died.

(Motto: "Do not give up. You can make your life what you will.")

Why Spiders Are Always Found in the Corners  
of the Ceiling<sup>1</sup>

(An African Folk Tale)

Anansi was a very skilful farmer, but he was also exceedingly greedy, and never liked to share anything, even with his own wife and son. One year there was a specially fine crop of yams, maize and beans on the farm where all three worked. When harvest time came, he thought of a plan whereby he alone would enjoy the crops, so he said to his wife, "We have all worked very hard on our farm, so when we have gathered our crops into a barn, I suggest that you and our son should go back to our home in the village and remain there for two or three weeks. I have to go to the coast on business. When I return we will all come to the farm and enjoy our well-earned feast."

Anansi's wife and son thought this a good plan, and at once agreed to go back to their village. But the cunning Anansi had no idea of starting on his journey. Instead he built a comfortable hut, gathered in a large

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1. Armstrong, Marie: Learning about Africa. pp. 12 - 14.

store of corn and vegetables from the barn, and prepared for a solitary feast. Every day for a fortnight this happened. Then Anansi's son began to think it was high time that he went back to weed the farm lest the weeds should grow too high. As he passed the barn he happened to glance inside. Imagine his surprise when he saw that half their splendid harvest had gone! He was sure that robbers must have been helping themselves to it. Back he went to the village and told the people there of the theft and asked their advice as to what should be done to prevent the same thing happening again. They helped him to make a rubber man. (The rubber they used was not like your India-rubber, but the white, sticky, cream-like fluid that oozes from the rubber trees.) When evening came they carried the sticky figure very carefully on a pole to the farm, and put it in the middle of the fields, and Anansi's son stayed with some of his friends in one of the barns to watch.

When it was dark Anansi came out of his hiding-place to fetch more food. He was very frightened when he saw a figure of a man in front of him, but when he saw that it did not move he grew bolder and went up to him. "What do you want here?" he said. There was no answer. Again he put the question, but still there was no answer. This made Anansi very angry, and he gave the figure a blow on the cheek with his right hand. Of course, his

hand stuck fast to the rubber. "How dare you hold my hand?" he shouted. "Let me go at once, or I shall hit you again." He then hit the figure with his left hand, which stuck too. He tried to get away by pushing against it with his knees and body, until, finally, knees, body, hands and head were all firmly attached to the rubber man. There he stayed till daybreak when his son came out to catch the thief. They were astonished to find that it was Anansi himself. He was so ashamed of his greediness that he changed into a spider, and went and hid in a dark corner of the ceiling. Since then spiders have always been found in dark, dusty corners, where people are not likely to notice them.

1  
The Selfish Bat

(A Story from Africa)

A certain little bat was out flying one day when he came to a place where there were Birds busily at work. "O little Bat, come and help us work," they called to him.

"And why should I work with you?" said the Bat.

"I am not a Bird. Look at my teeth. I am a Rat." And he went on his way.

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1. Hallock: Op. cit., p. 12.

Presently he came to a place where there were Rats busily at work, "O, little Bat, come and help us work,"- they called to him.

"And why should I work with you?" said the Bat. "Am I a Rat? Look at my wings. I am a Bird." And he went on his way.

Another day he was out flying and found the Birds busily eating. He was hungry and he cried, "O, little Birds, let me come and eat with you."

"Oho!" twittered the Birds. "Are you a Bird? No indeed, look at your teeth! You are a Rat. Go, therefore, and eat where the Rats are eating." So he left the Birds and went to find the Rats.

"O, little Rats," he cried, "I am hungry. Let me come and eat with you."

"No indeed," cried the Rats. "You are not a Rat. You are a Bird. Look at your wings! You cannot eat with us."

So the Bat went on his lonely way pondering over this lesson.

1

Momotaro

(A Story from Japan)

Once upon a time an old woman sat on the bank of a

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1. Forsyth, Margaret E. and Moran, Ursal R.: Japanese Here and There. pp. 26-28.

river washing her clothes. Suddenly there came rolling down the stream an enormous and beautiful peach.

"Oh," she said, "it must be delicious to each. I shall take it home to my husband, and how delighted the old man will be."

She then packed up her washing and hurried home. When she saw her husband returning from the mountains, she ran out to meet him, and showed him the peach.

"Oh, I feel hungry," said the old man. "Let us have a feast at once."

How surprised they were when as they were about to cut the peach, it split in two and out danced a little boy.

"Do not be afraid," said the child, "for, since you have no child of your own, the gods have sent me down to be with you."

The old couple were delighted and brought him up as their own son, calling him Momotaro, or "Peach-boy."

Momotaro grew up to be strong and brave. One day he asked the old couple's permission to go to an island inhabited by ogres. He wanted to conquer them and carry off their treasure.

The old couple did not want him to leave, but finally they said, "As you wish to go, we shall not stop you. And since these ogres are the enemy of Japan, the quicker they are destroyed, the better."

So Momotaro began to make preparations for his journey at once. The old lady got his clothes ready and made him some millet dumplings to take with him.

He had no more than started on his way when he met a dog, a monkey, and a pheasant, to each of whom he gave a dumpling for their promise to help him.

At last they came to the sea, and, embarking on a boat, set sail for the island. During the voyage, for want of something else to do, each animal began to show off his particular accomplishments. The dog sat up and begged, the monkey played tricks, and the pheasant sang a mournful song. Before they knew it, they had arrived at the island.

It seemed like a great fortress, and so Momotaro said to the pheasant, "Now fly to the island and find out what is going on."

The pheasant obeyed instantly, and found the ogres on the roofs of their houses.

"Listen," he sang, "the messenger of the great Sun Goddess is coming to the island with an army to destroy you, if you do not yield at once."

The ogres seized their weapons and a fierce battle began. Soon the gates of the city burst open, and the dog and the monkey raced in like lions. The sound of their yells was truly terrible, and soon the ogres got the worst of it, until only the head ogre was left.

Then he threw away his weapons and broke off his horns as a sign of submission. The monkey tied a rope around his neck, and took him away a prisoner.

Then they found the buried treasure of the ogres. There were coral and turquoise and pearl, to say nothing of the magic coats and umbrellas. These were all loaded into the boat, and with great rejoicing, Momotaro returned to the old man and old woman. And they all lived happily ever after."



APPENDIX

APPENDIX B. BIOGRAPHIES

1

Gandhi

Gandhi, a strange little man of India, is better known today than anyone in the world. His fame comes not from military conquest, not from a great discovery, not from wealth or position, but from the calm assurance of one who has found how to live life at its best and is doing it in defiance of every man-made obstacle that can be placed in his way. His power is the power of love. His love is for all men, and his life is lived in the constant hope of making this world a place in which love will triumph over hate and fear and prejudice.

His real name is Mohandas Karamchand Gandhi. He was born in Porbandar, in the northern part of India, October 2, 1868. He went to England to study and after graduation returned to India to practice law. During his stay in England, however, he had gone through a crisis in his thinking which put him forever on the trail of something more than personal power or fame. In 1890-91, large numbers of Indians went to South Africa to work in mines. The white population resented their

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1. Bowers, Chester: International Journal of Religious Education, January 1934. p. 30.

presence and persecuted them with all kinds of violence and unjust laws. Gandhi was called as a lawyer to defend some Indians in these difficulties and, as a result of seeing the unjust and intolerable situation, took upon himself the responsibility of gaining justice for his people. Among those poverty stricken people Gandhi found that he could not be a real power for justice unless he renounced his income and became poor like them. He took upon himself the vow of poverty and gathered about him a colony of others who believed as he did. This little colony of Indians for years fought a non-violent battle with the government of Great Britain by simply resisting force with non-resistance. Against this new force, government and armies and violence were of no avail. Through countless beatings, numerous imprisonments, and other humiliations Gandhi's faith in the power of non-resistance grew until it became his constant and abiding purpose. The strike in South Africa grew until literally thousands of Indians, Chinese, and Japanese joined the movement. The struggle lasted until 1914 when an impartial investigation backed Gandhi and his followers in practically all their claims, and the British Government was forced to give in to the demands.

Since that time Gandhi has been constantly upon the side of the oppressed. He has fought unceasingly for the freedom of India from Great Britain. He has been jailed

and his followers have been scattered and martyred only to find that his spirit was constantly leading countless others into the struggle. This little man of India holds millions of people in his power -- the power of love -- by a constant triumph of will over self. He fasts almost to the point of death, and would do so unto death, if his demands were not met.

Gandhi does not claim to be a Christian. He is a Hindu. ... Many of Gandhi's inspirations come from the Christian Scriptures. ...

Sundar Singh of India <sup>1</sup>

Sundar Singh knelt in his room. "O Christ," he prayed, "come into my heart and give me peace." Even as he knelt, there came an answer to his prayer. Into his soul came a peace such as he had never known before and with it he seemed to hear a voice saying, "I am the Christ. Will you follow me?" In that moment his resolve was taken. "Yea, Lord, I will," he said aloud.

Sundar rose to his feet. Upon his face there was a light of joy such as had never been there before. His search for peace had been long. He had tried to find it in the religion of the Mohammedans and in that of the Hindus and in the sacred books of the Sikhs. But he

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1. Programs of World Service for Juniors, Third Series.

could not find peace in any of these. Now at last it had come to him.

But Sundar knew that the decision which had brought peace to him would not mean peace for his father. His father was a Sikh, a believer in the religion of the Sikhs. How could Sundar, a fifteen year old boy, face him and tell him?

The next day Sundar sought out his father. "I have resolved to follow the Christ," he said. "Yesterday he came to me in prayer and brought to me such peace as I had never had until then."

Across the old man's face passed pain, sorrow and anger in swift succession. "Thou? A Christian dog? Never?"

It was hard for Sundar, terribly hard. But again the picture of the Christ passed before him and made him brave. "Yea," he said, "I must follow the Christ."

How he lived through the months that followed Sundar never knew. Day after day his family pleaded with him. They offered him wealth. They promised him everything within their power. His uncle even humbled himself before him. Again and again his father, with a broken heart, besought him not to bring disgrace upon the family and sorrow to himself. But always Sundar said, "I must follow the Christ who has brought me peace."

The day came when he was forbidden to enter the house. He had cut off the long hair worn by all Sikhs

who are true to their religion. Hereafter, he was an outcast from his family. Hereafter, he must eat and sleep on the verandah.

A few weeks passed. If Sundar's father for a time had hoped he might yet be persuaded to give up the Christian religion, that time was over. "Sundar," his father said sternly one day, "tonight I have something to say to thee before the family." The evening came. The tall old man faced his boy. In his heart was a terrible grief. But the lines on his face were hard. As a true Sikh he must do his duty. Then slowly and solemnly he pronounced a curse upon Sundar. After that he said, "I disown you. Tomorrow you must leave my house."

The next day Sundar set out for the town of Patiala. His last bit of money was spent in travelling there. He had no money left. But this was not all. A terrible sickness came upon him soon after his arrival. For a time he was too sick to realize the reason. But slowly the truth came to him. His family had poisoned his food at his last meal at home!

But although desperately sick he did not die. After two days he began to get well.

It was not long before Sundar's health returned. He had heard of some American missionaries at Ludhiana. He would go to them. Perhaps they would help him. One day he knocked at the door of the house of one of these missionaries. It was opened by a kindly-looking American.

"Come in," he said. He took Sundar into his study.

"What can I do for you?" he asked. "My name is Sundar Singh," the boy began. "Because I decided to follow the Christ, I have been driven from home. My father cursed and disowned me. I have no money and no friends. I heard about you and came to ask if you could help me." Then little by little he told the whole story.

The missionary listened with the greatest interest. When Sundar finished he said, "Of course, we will help you. Don't worry any more." And so the boy was taken into shelter of the mission.

Soon he was to be baptized. But before this he was to see his father again. The old man had come to make one last plea with him to give up Christianity. This time he did not curse him. "O, my son, my son," he said, "for the sake of thy father and thy mother wilt thou not give up these Christians and their religion and come back home?"

Sundar could scarcely speak. All the love for his family and his home welled up within him. But at last he said, "My love for thee is greater now than it has ever been. But I cannot return. I must follow the Christ."

The old man bowed his head overwhelmed with grief. He must return alone. His boy was lost to him forever.

A few weeks later Sundar was baptized. Not long after, he determined to become a Christian sadhu; that

is, he would go everywhere preaching the gospel of the Christ. Accordingly he set out, wearing a yellow robe and carrying a Testament. His way led him northward through India and then three years later, to Tibet, China and Japan.

At last his journeyings took him in 1920 to London. There he preached in English, which he had learned, to a large audience. He told them the story of the peace that had come to him. "Follow the Christ," he said, "and you, too, shall have peace." And to those that listened so intently to him there came as never before a vision of what it meant to give all that they had and all that they were to the service of the Master.

Kagawa -- "The King of Shinkawa"<sup>1</sup>

In the city of Kobe, Japan, there is a very crowded and dirty section called Shinkawa. A man went there to live a few years ago who earned for himself the name "The King of Shinkawa."

Who is this King of Shinkawa?

His name is Toyohiko Kagawa.

And why is he called a King?

It is not because he lived in splendor. He took

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1. Committee on Missionary Education: Programs for World Service for Juniors, Second Series. pp. 80-82.

for his home a hut six feet by nine in the heart of the slum section and that does not sound like splendor.

It was not because he was so wealthy. He has made much money in recent years by writing books, but he has kept none of it for himself. He has used it for the benefit of others who live in the slums.

Why has he been called the "King of Shinkawa?"

Because he has been so kind and helpful to men and women and children in that wretched neighborhood that they would do anything in the world for him. He has won their hearts and he is their king!

Kagawa was born in Kobe in 1888. He grew up in the home of a wealthy uncle who gave him the things that boys like. He was a great reader and could be found at almost any time buried in a book. Being an unusually good student he was younger than others in his High School. Since he was so good a student his family wanted him to prepare himself for the diplomatic service and represent his nation in other lands. But to their amazement he became a Christian and said he would study for the Christian ministry. That his uncle did not like and he turned his nephew out of the house without a cent!

Kagawa found other friends and went to college in Tokyo. Very soon, however, he became sick. The doctor said he had tuberculosis and must go away for an outdoor life. For a year he lived in a little fishing



village living in a fisherman's hut and doing his own cooking and washing.

He played on the shore with the fisherman's children; he wrote letters for them; he tried to be their friend; and in so doing he found out how much he loved these people even if they were very poor. For pastime he wrote a book on his own boyhood and education and how he became a Christian. Then he tossed it up on a shelf. After some time he found it and took it to a publisher; it was so popular that new editions were published more than three hundred times.

When Kagawa was well enough to go on with his education he went to the seminary in Kobe. Day after day he would go down to the slums of Shinkawa where ten thousand people lived in ten blocks, many of them in little box-like houses six feet square, with four or five people sometimes to one of these little shacks. In order to be one of the people whom he was trying to help he rented a room in this slum section and went back and forth each day to his studies. He lived on three yen a month, ate two meals a day so that he could give the third away, and also made gifts of clothing and medicine.

"He must be very rich," some rough fellows said as they talked together one day. "We'll get what he has." They fell upon him with such violence that they knocked out two front teeth. But he was not very rich,

for all that he had, he kept giving away.

In 1915 he came to America and spent two years at Princeton. The people who saw him there, working as a butler to support himself, did not know that he had grown up in a wealthy home, and was one of the best writers of Japan.

Returning to his own country in good health, after two years in America, he and his wife went again to the Kobe slums! There they lived first in one tiny room; then in two. He writes books, preaches, directs labor organizations, edits papers, supports doctors and nurses, conducts a Sunday school, gives lectures, furnishes free medicine, has playgrounds, and often takes people from these crowded places to the mountains or the seashore.

Years ago he organized a band of fourteen people as "The Friends of Jesus." Before four years had passed by, the fourteen had become two thousand. They preach on the street and nurse the sick and visit the prisons. At the time of the earthquake no group was more helpful than they. All the members promise five things: to be religious, to love work, to help people in need, to be pure in life, and to work for peace among nations.

"Before love there is no enemy," said Kagawa to the people of America when last he visited <sup>1</sup> that country;

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1. Original "our."

"We shall keep the Pacific Ocean as blue as ever, -- not stained with blood." For Kagawa is a Christian patriot, -- a friend to the "Friends of Jesus," a friend in the slums of Shinkawa, and a friend of the people of every nation."

APPENDIX

APPENDIX C. PROVERBS

Proverbs of India <sup>1</sup>

1. Oil your own spinning wheel.
2. If you can't dance, blame the floor.
3. To kill a cow to make a pair of shoes.
4. To kill two snakes with one stick.
5. You can't clap with one hand.
6. The crocodile in the water, the tiger on the bank.
7. To oil an oiled head.
8. Let him sit down, and he'll want to lie down.
9. A one-eyed uncle is better than no uncle at all.
10. To make a palm tree out of a mustard seed.
11. Too many holy men spoil the ceremony.

Proverbs of Africa <sup>2</sup>

1. When it is dark, all men are black.
2. If you cannot carry your load, blame your head ped.
3. The face of the water is beautiful, but it is not good to sleep on.
4. When the face-scratcher (leopard) is away, you can play with her children.

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1. Cox: Op. cit., p. 11
2. Armstrong: Op. cit., p. 10

5. If stretching were riches, the cat would be very rich.
6. Gunpowder and fire do not agree.
7. A blind man does not show the way to a blind man.
8. One bad nut spoils all.
9. If you can find no fish, you eat bread.
10. Water that quenches fire does not need to be clean.
11. Two ears, but they do not hear two stories.
12. A throne is not long enough for two men to sit on it.
13. A brook does not climb a mountain.

Proverbs of the United States of America

1. Rob Peter to pay Paul.
2. Look before you leap.
3. The burnt child fears the fire.
4. Seeing is believing.
5. A good beginning but a weak ending.
6. Take care of the pennies and the dollars will take care of themselves.
7. Look for a needle in a haystack.
8. First come first served.
9. Six of one and half dozen of the other.
10. Pride goes before a fall.
11. Burn one's bridges behind him.
12. Many hands make light work.
13. Still waters run deep.
14. Slow but sure.

APPENDIX

APPENDIX D. GAMES

Games of India <sup>1</sup>

Here we go round the mango tree. This is played in rings same way, and to the same tune, as "Here we go round the Mulberry bush." For each verse a different action for Indian life is chosen and imitated.

This is the way we oil our hair (pretend to hold a little oil in palm of left hand and smoothe on the hair with right), eat our rice (stoop down and eat from floor with fingers of right hand), wear our clothes (go through motions of swathing sari or dhoti), say good-day (do actions of salaaming).

Proverbs. Any games played with proverbs. Example. Write each word of six proverbs on separate slips of paper; one is pinned on each person, and the living words then have to find the right confrères and reassemble the proverbs.

Crocodile. In India when you go to bathe in a river you must keep a sharp look-out or Mr. Crocodile will drag you in. One of the players is the crocodile. The others are bathers. They dance about as near the crocodile as they dare, shouting "Crocodile. Crocodile."

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1. Cox: Op. cit., pp. 3, 10, 11.

The crocodile makes a sudden grab; but he can only touch you if you are in the water, that is on the ground level. So when he is chasing you, you hop on a chair, or on a doorstep, or cling on to a tree with both feet off the ground.... If the crocodile catches anyone, that person becomes crocodile. If a good many people are playing, have several crocodiles.

Kokku. Players stand in a straight line, one behind the other, facing the catcher. A chalk line is drawn on the floor beside them. At the word "Go," the players scatter, the catcher pursuing them. All the players may cross this line at will, except the catcher who must run round it. When a player is caught, he stands on the line, so gradually the line gets filled up with captives. If the catcher crosses the line, as a penalty he has to give up one captive. But if the catcher is hard pressed or tired, he may touch someone on the line and say "Kokku." Immediately that person becomes the catcher, and the catcher takes his place on the line. It is great fun when the catcher is changed often, because people forget who is catching and are caught unawares. When everyone is caught the game begins again with the first captive as catcher.

## Games of Africa

<sup>1</sup>  
 Nduku (Congo) A game in which those playing form two sides, and sit in lines, feet to feet. A cloth is thrown over the legs, and an article is taken and passed about from one to the other by members of one side, under the cloth, everyone rummaging about as though he were passing it. A player on one side challenges one of the other side with "Funguna" (Confess), and attention being given, he asks further, "Ku ntu a nani?" (On whose head? Who has it?) and the person challenged guesses who has the article. If he guesses right, it is passed over to his side.

<sup>2</sup>  
 Ntuba (Congo). A hole about four inches in diameter is dug in the ground and the players try in turn to throw a nut (or stone) into the hole. A register is kept of successful attempts. This could also be played in teams, when each player would win points for his side.

<sup>3</sup>  
 The Goat Game (Uganda). A ring is formed to represent a round hut. Inside is a goat -- a child who bleats. Outside a leopard is prowling, trying to get in to steal the goat. The goat bleats loudly in fear, but the children all chant in a monotone. "Don't be frightened, little goat, we will look after you, and will not let the

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1. Armstrong: Op. cit., p. 9
2. Ibid.
3. Ibid.



leopard eat you." Suddenly the leopard makes a dash into the hut; but all the children rush to the centre and seize the goat who is held tightly aloft, and the leopard slinks off hungry.

1  
Hen and Wildcat. One is chosen to be the hen and one the cat, the others form the brood of chickens. The hen leads the chickens around and warns them of approaching danger. The cat springs out and tries to catch any silly chicken who fails to drop at the mother-hen's warning.

2  
Liba. This game is much like our game of jackstones, only it is played with palm nuts. One nut is thrown into the air, and before it comes down the player swoops up with the right hand as many nuts as possible from a heap. The one who picks up the largest number of nuts in an agreed number of throws wins.

A variation of this is played by making several little holes in the sand, and putting nuts in all but one. The players sit about in a circle, and one girl throws a nut into the air. Before it comes down, she picks up all the nuts from one hole and puts them into the empty one. Again she tosses up a nut, and this time picks up all but one nut from a hole and puts them into the empty one. If she is not quick enough to do this and catch the first

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1. Hall, Katherine Stanley: Children at Play in Many Lands. pp. 29, 31.
2. Hallock: Op. cit., p.4.

nut before it falls, or if she leaves more than one nut in the hole, the next player takes her turn.

### Games of Japan.

1

Winding the Ball. Players form two lines, each player having a piece of a string of uniform length. The first player in each line has a ball. At a given signal, the first player in each line begins to wind the string on the ball, handing it on to the player at his right as he finishes his winding. The side that finishes the winding first, wins.

2

Climbing Mt. Fuji. The principle is the same as in "Obstacle Race." At the crack of the pistol, the players run, and dress themselves in straw raincoats, straw sandals, straw hats, a staff, etc., all of which properties they find on the line of march. The player who reaches the goal first, perfectly equipped, wins the race. Most interesting and picturesque.

3

Sea, Land and Sky. Players form a circle, the leader in the center. When the leader, pointing to a player, says either "Sky." "Land." or "Sea." the player at whom he is pointing must name before the leader counts ten something that exists in the sky or lives on land or

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1. Seabury, Ruth Isabel: Our Japanese Friends. pp. 60,61.
2. Ibid.
3. Ibid.

in the sea. Player who fails becomes leader.

1

Cup Game. Place ten Japanese teacups upside down in a row (anything else that is of convenient size and symmetrical will do as well,) number them; the numbering to be known only to the performer and her attendant. The attendant leaves the room, and the performer asks the audience to indicate any one of the cups, and promises that the attendant is so wise that she will be able to tell which cup has been chosen and indicate it when the performer points to it with her wand. Then the performer points, after the attendant has returned, to a number of cups; if the cup chosen was numbered "four," she points to that the fourth time, the secret being that the number of the pointing and the number of the cup coincide. The higher the number the more difficult it is to keep it in mind accurately. The attendant must say "no" until the right one is touched. The performer may confuse the audience as much as possible by skipping about in pointing to the cups and by changing the tone of her voice, only being careful not to let numbers coincide before the right cup is reached.

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1. Hal: Op. cit., p.29.

APPENDIX

APPENDIX E. ART ACTIVITIES

1  
Picture maps. "A series of decorated maps in bold outline about 30 by 50 inches to be colored. Accompanying each is an inset sheet of about twenty outline sketches illustrating such important features of the country as products, historical places, forms of Christian work, etc. to be cut out and pasted on the map." (Catalog fifty cents each).

Friendship Map of the World

Africa

India

Japan

Latin America

The United States of America

2  
Picture sheet. In folders of twelve to sixteen pages of illustrations for posters, notebooks, etc. Twenty-five cents each.

Africa

India, Boys and Girls of

Everyday India

Japan, Boys and Girls of

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1. Missionary Education Movement of the United States and Canada, 150 Fifth Avenue, New York, N.Y.
2. Ibid.

Outline Picture Studies of Children of Other Lands.  
 Jesus Love for All Children. Fifty two pages. Africa,  
 India, Japan, America. (Eight other groups not included  
 in this study.)

Boys and Girls of Africa. Six sheets to be colored.  
 Fifteen cents each.

Sand Table Cut-Outs. <sup>1</sup> Africa, India, Japan,  
 Children of all Nations.

Poster Pattern. Go Ye Into All the World. <sup>2</sup>  
 Children of Oriental Lands. <sup>3</sup> Four posters, fifty cents  
 each.

Direction for Making a Japanese House. <sup>4</sup> Twenty-five  
 cents each. Direction for Making an African Village. <sup>5</sup>  
 Twenty-five cents each.

Pattern sheets from books namely, Our Japanese  
 Friends, In the African Bush, ten cents each. <sup>6</sup>

Window transparency. <sup>7</sup> Christ Blessing the Little  
 Children.

Hindu Village Cut-Out. <sup>8</sup> Fifty cents each.

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1. Standard Publishing Company, Cincinnati, Ohio.
2. American Baptist Publication Society, 1701-1703  
 Chestnut Street, Philadelphia, Pa.
3. Harter Publishing Co. Cleveland, Ohio.
4. Missionary Education Movement in United States and  
 Canada, 150 Fifth Avenue, New York, N.Y.
5. Ibid.
6. Ibid.
7. American Baptist Publication Society, 1701-1703  
 Chestnut Street, Philadelphia, Pa.
8. Milton Bradley Co., Springfield, Mass.

APPENDIX

APPENDIX F. BIBLE

Suggestions for Additional Bible Verses

Matthew 25:40b

Mark 10:45

Luke 6:31

Luke 10:27

I Thess. 5:13b

James 1:22

I Peter 3:8-13

Micah 6:8

Psalms 54:14

APPENDIX

APPENDIX G. SONGS

Friends with all the World

"We will be friends with all the world,  
With children near and children far.  
For all of us the Saviour came  
For all arose the Christmas star.  
From sea to sea above the world  
The flag of love shall be unfurled.

The sun in beauty shines above  
The whole great earth, to bless us all:  
The ocean's not too wide to take  
Across its waves our friendly call.  
From shore to shore around the world  
The flag of love shall fly unfurled."<sup>1</sup>

Peace and Good Will

"Peace and good-will! Peace and good-will!  
Hear how it rings over valley and hill;  
Sweetly the music is echoing still,  
Peace! Peace! Peace and good-will!"<sup>2</sup>

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1. Wilson, Sadie Mae: Chinese Gateways. p. 49
2. Boeckel: Op. cit., p.10.

## A Friendship Song

"The children of far distant lands  
 With joyous song we greet  
 Hold out to us your friendly hands  
 Our circle to complete.  
 Around the world so very wide,  
 Our circle it shall be.  
 Good will and friendship need no tide  
 Or ships to cross the sea.  
 Then boys and girls as in our play  
 Around the world we go,  
 With happy hearts we'll try today  
 Each others land to know.  
 And when our time for playing flies,  
 And when our childhood ends,  
 May we, then grown so old and wise,  
 Be kind and thoughtful friends." <sup>1</sup>

## World Friendship

" The trading ships asailing  
 Back and forth across the sea  
 Bring their treasure gallantly.  
 The daring planes go flying

.....



'Round the world so swift and free.  
 And like magic we can hear  
 Greetings, now, from land to land:  
 A friendly world if we but learn  
 To know and understand.

The nations now are neighbors,  
 For we've spanned the deep blue sea,  
 Brought them near to you and me.  
 And we must all be friendly,  
 Just as friendly as can be.  
 So let's learn how others live  
 In these lands once far away;  
 What children think and what they do  
 At school and in their play.

Chorus

Then boys and girls together,  
 Where'er our land of birth,  
 Join in the world wide chorus,  
 Good will and peace on earth."<sup>1</sup>

In Christ There Is No East Or West

"In Christ there is no East or West,  
 In him no South nor North,  
 But one great fellowship of love

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1. Creating a World of Friendly Children. p. 41

Throughout the whole wide earth.  
 In him shall true hearts everywhere  
 Their high communion find.  
 His service is the golden cord  
 Close-binding all mankind.  
  
 Join hands, then, brothers of the faith,  
 Whate'er your race may be!  
 Who serves my Father as a son  
 Is surely kin to me.  
 In Christ now meet both East and West,  
 In him meet South and North,  
 All Christly souls are one in him  
 Throughout the whole wide earth." <sup>1</sup>

Momo Taro

"Momo Taro born from a peach Momo Taro  
 Kind hearted and brave was he the wonderful  
     peach boy.  
 Left his home, journeyed to the Island  
     of Demons  
 And conquered them all. He made Japan  
     free and safe." <sup>2</sup>

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1. Smith, H. Augustus: Hymnal for American Youth.  
Order of Worship. p.69
2. Phillips: Op. cit., p. 119.

## An Indian Hymn

"We have given heart, mind and spirit  
to Christ;

Whatever happens, let it happen.

We have also given to him goods and  
possessions;

Whatever happens, let it happen."<sup>1</sup>

## Mihrban

(Words based on Psalm 145)

"Exceedingly merciful is God,

Very kind, very kind, very kind.

Always to anger slow is he,

Very kind, very kind, very kind.

Great is his mercy and complete;

He showeth kindness unto all.

From him the whole world draws its good,

Very kind, very kind, very kind."<sup>2</sup>

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1. Harper: Op. cit., p. 139

2. Ibid. p. 140.

Suggestions for Additional Songs

Hymnal for American Youth

These Things Shall Be.

In Christ There is No East or West.

The Kingdom Come, O Lord.

Let There Be Light.

I Would Be True.

Heralds of Christ Who Bear the King's Command.

Jesus Shall Reign Where'er the Sun.

O, Master Workman of the Race.

I Think When I Read that Sweet Story.

O Master, Let Me Walk with Thee.

Song Book of Y.W.C.A.

(Woman's Press, N.Y.)

Break Down Barriers.

Hymnals of the Widening Kingdom

Not alone for Mighty Empire.

From Every Clime and Country.

O Brother Man, Fold to Thy Heart.

Missionary Songs and Hymns for Juniors.

Jesus Loves the Little Children.

World Children for Jesus.

APPENDIX

APPENDIX H. MISCELLANEOUS

An Indian Poem

"Prayer to a heart of lowly love  
Opens the gate of heaven above.  
  
From earth to heaven we build a stair  
The name by which we call it, prayer.  
  
Prayer is the gracious Father's knee  
On it the child climbs lovingly.  
  
From this day onward Thou art mine,  
Brother beloved and King divine,  
From this day on.  
My food I'll get in serving Thee;  
Thy thoughts shall be as eyes to me.  
I'll live and breathe to sing Thy praise,  
From this time onward all my days.  
Thy feet I choose, the world resign,  
For Thou, from this day on, art mine,  
Brother beloved, and King divine."

Tilak, a modern  
Christian poet.

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1. Cox: Op. cit., p. 15

## Prayer of an Indian School

"The school crest is a lotus flower before the rising sun. The crest was chosen by the girls themselves, one of whom wrote the following prayer to go with it."

"As the national flower, the lotus, is blooming  
in the sunlight;

As the placid water in which it grows is  
sparkling;

So may we grow up pure and wise,

And wherever we go may we shine in the bright-  
ness of knowledge and goodness,

And dispel the darkness of ignorance.

O God, give us the purity of the Lotus;

That so we may give up all evil thoughts.

We are blind travellers in the dark way of life;

So kindly hold Thy burning candle in front of us

And guide us in Thine own way."

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1. Cox: Op. cit., p. 16.

## African Customs

What we wear. When we are very young we do not wear anything but beads round our waists, and perhaps a charm hung on a string round our necks.

Boys. In West Africa, and in many other parts too, we wear a cloth about two yards long. Holding it behind, we bring the two ends round, cross them in front and then tie them behind the neck in a single knot. They are generally dark red or dark blue with a black or brown pattern on them. Sometimes we wear them as our father do -- wrap the cloth round us to reach from the ankles, leaving one end to be brought up in front and thrown over the left shoulder to hang down loosely behind. Our best cloths are woven in small pieces of many different colors, then sewn together to make a large heavy cloth.

Girls. We wrap our cloths round beneath the armpits, securing the ends by tucking them in, leaving our shoulders bare. Our mothers wear them like this when working. Round our waists, beneath our cloths, we always wear a thick rope of beads. We wear gold earrings, bead necklaces, and beads below our knees. Often we wear 'cover-shirts' which are rather like cotton jumpers filled at neck and sleeves. The cloth is put on as we have described to act as skirt. Our 'skirts' reach

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1. Armstrong: Op. cit.,

to our ankles. When we are old enough we wear brightly-colored wilk handkerchiefs on our heads, tied sometimes like your V.A.D. caps; sometimes the ends are crossed and brought round to be tied in a little knot over the forehead.

Chief. Our chief wears a cloth, as described above, but often of heavy silk or velvet. His crown is a fillet of gold, to which are attached large irregular pieces of gold. Sometimes he wears a band of purple velvet, tied in a knot in front. He carries a sceptre, bearing his emblem, perhaps a golden bird. On his arms and hands he wears heavy gold bracelets and rings.

In some part of Africa, animal skins are worn by the men, while women wear string loin cloths, and girls wear frilled skirts made from banana leaves.

Many of us are beginning to wear European clothing, especially in towns. It is one of our ways of showing that we have been to school and can read and write. We have school uniforms -- a frock or tunic and shorts -- and many of us possess Scout and Guide Uniforms.

How we behave. If we receive a gift, we take it with both hands. We say "Thank you" at the time, but we also remember to go the next day and say "Thank you for yesterday."

If we have to pass anyone, it is polite to walk in front and not behind him.



When we go into a room where there is a group of people, we greet each one separately, and not, as you might, nod to them and say, "Good morning, everybody." We shake hands with everyone in the group, going round anti-clockwise, and often the girls and women among us bend their knees and give a kind of stiff curtesy as they do so.

When we stand before a chief, we always remember to lower the cloth covering our left shoulder as a mark of respect.

If we are describing the height of another child and put out our hands saying "He is so high" we are careful to put our hand palm uppermost, and not downwards, as you do, for we think that might mean he would never grow any bigger.

Our mothers tie our baby brother or sister on her back with a cloth and does all her work with the baby there. Both our mother and father are just as pleased if the new baby is a girl as they are if it is a boy. In some parts of Africa, though, twins are thought to be very unlucky.

What we eat. In our country (West Africa) the men and boys eat first. They gather round the palm-oil or ground-nut 'chop' (you would say stew), and eat with their fingers from the common pot. The women and girls eat separately, when they can, after the men have

finished. Sometimes we use a wooden spoon to fish some dainty out. We take out from the black pot what we want and put it on to a clay saucer.

Yams are our staple food which our mothers pound in a wooden vessel with a heavy pole. These are some of the things we like: Salted fish cooked in oil. Kenki - boiled Indian corn that has been pounded. It is made up into balls each wrapped in a cornshuck. Fufu-yams and palm-oil. This takes much pounding and is very hard work. Akasa - a kind of thin porridge made from cassava flour for breakfast. When we act your story of The Three Bears we say "Who's been eating my akasa?"

When we go to market we hear the old women calling out, "Here are hot roasted plaintains! Stout ones, cheap ones!" or, "Buy my nicely scented fish!" And it is on these we spend our pennies.

In South Africa, the Zulus' food is generally porridge made from mealies, or Kafir corn, and sour milk. They eat meat whenever they have had a good day's hunting. For a feast, they will eat any of these things: beef, mutton, goat, old hen, pumpkins, fried locust, Indian corn.

Suggestions for the Dramatization of the Christ  
of the Andes

Two suggestions are given here for the dramatization of the story of the Christ of the Andes. The ability and experience of the children in dramatization will determine which is to be used; perhaps a more suitable one than either of these can be worked out for your group. The first is suggested by the author for Juniors, while the second was given for young people, but the present writer believes that a dramatization similar to the second can be carried out by Chinese juniors since the Chinese are naturally apt in dramatics. Let us not forget that the success of the dramatization is not determined by the smooth performance but rather by the value rendered to those who take part. The pupils themselves should do as much as possible of the work, but these suggestions serve as examples to the teacher as to what might be done.

The first suggestion is that the closing part of the story only be dramatized --- "the dedication of the statue on the mountain top. The statue may be imagined off the stage. The members of the department may arrange themselves in two groups, those from Chile and those from Argentine. Three or four may speak, telling of the circumstances that have led up to this great occasion. There should be informal talks, each giving his story in his own words, based on his recollection and understanding

of the whole episode. These subjects for example would be appropriate:

1. The state of hostility existing between the two nations.
2. The work of Bishop Benavente.
3. Preserving the peace and making the statue.
4. The future.

The group may sing an appropriate hymn of peace.

The service may be brought to a close as all repeat together from memory the words inscribed on the monument." <sup>1</sup>

#### Another Suggestion for the Dramatization of Christ of the Andes

"One simple way of dramatizing this story is to present it in three scenes. Scene one may be placed in Buenos Ayres. It is Easter Sunday and Bishop Benavente is preaching to a large group of people. He tells them that they must have peace! He discusses the preparations for war with Chile which are going on in the country. He says that this dispute over the boundary between the two countries may easily be settled in some other way. This sermon must be short but it must be a strong plea for peace. When the Bishop suggests that some day he would like to see Christ standing between the two countries,

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1. Committee on Missionary Education: Service for Juniors, First Series. p. 86

the people are greatly stirred. They discuss what he has been saying. Some men strongly hold out for war, others agree with the Bishop; some of the women are weeping because their husbands would have to go. The climax comes when they express the ardent hope that their government may ask the government of Chile to refer this dispute to some outside power for arbitration. The scene may be dramatic and appealing if the detail is worked out carefully.

Scene two may be placed in a blacksmith's shop in Chile. The smith is beating out metal on his anvil. People come in with guns and arms of all kinds. The conversation indicates that King Edward of England has settled the dispute, and that in both countries all the people are turning their arms into metal, out of which a great statue of Christ is to be made. They speak of this statue and look forward to its dedication on the top of the Andes between the two countries.

Scene three takes place on the mountain top at the time of the dedication. The great statue may not be represented actually, but as the people gather together and look up they indicate that they are looking at the statue and that they are at the base. Bishop Benavente of Argentina and Bishop of Java of Chile are both there. They lead their people to the mountain top. The people of Chile go over to camp on the Argentina side and the people

of Argentina camp on the Chilean side. All sing together. Both bishops tell meaning of this wonderful occasion. Senora Angela de Costa, who has been going up and down Argentina urging the people to give their guns for this statue of Christ, is there and speaks to the people. The climax comes when Bishop Benavente reads the words which are engraved on the base of the Statue... The scene ends as the people bow in prayer." <sup>1</sup>

### Flags

Flags of all nations and any size may be purchased at:

Annin and Co. 85 Fifth Avenue, New York, N.Y.

(Smallest flag ten cents)

Dettra Flag Company, 35-37 West 23rd Street,  
New York, N.Y.

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1. Lobinger: Op. cit., pp. 158-161.