

"Who is this?" and it is just as easy and very much better to speak in a quiet and distinct tone as to yell at the top of the voice.

The ability to put others at ease when meeting and talking to them is a great factor. Knowing what to say, how to say it and saying it in the right way always makes a lasting impression. So often we say we like a certain person because she is gracious, or because she always says and does the right thing at the right time, or because we can tell her any of our trials and tribulations, even though some are very small and trivial; she understands, is interested, and tries to help us solve them. Again the quality is made manifest by the fact that that person has gone more than half way, she is not self centered. She is interested in other people.

In an essay on Democracy and Manners in *The Century Magazine*, Dr. Eliot of Harvard says, "Manners affect for good or ill the daily happiness of every human being and the fortune and destiny of every tribe or nation. Their influence on human existence is profound. Good manners are founded on reason or common sense and good will. They put people at ease in social intercourse, welcome graciously the stranger and friend, dismiss pleasantly the lingering visitor who does not know how to withdraw, express alert sympathy with others and prompt to helpful cooperation with them. They enable people to dwell together in peace and concord, whereas bad manners cause strife, friction, and discord. Inasmuch as good manners smooth the rough places some people think that good manners may easily slip into insincerity and a habit of easy compromising. They imagine that well mannered people express in their habitual greetings warmer affections than they really feel, conceal their aversions or condemnations, moderate their hearts in argument, and in general repress passion in both speech and action. They suspect that good manners are a drag on moral earnestness or at least inconsistent with a reformer's or prophet's zeal. Good manners cannot and should not prevent earnest contentions, but they can take the bitterness out of strife and prevent personal animosities between sincere and strenuous opponents. Good manners are a fine art: their means of expressions are generally mere tones, inflections, quick glances,

momentary gestures or postures and they need at their best a quick imagination and a ready wit."

MARY LOUISE SEEGER

III

THE REAL OBJECTIVES IN HOME ECONOMICS TEACHING

A few years ago home economics teaching was looked upon with much this attitude: "Them as knows how does, and them as don't know teaches." And I am not entirely sure that it was without some real basis. With all due respect to those who laid such a splendid foundation for the great work of today the early aims were conservative, and principles were taught irrespective of the ability or necessity of the individual to apply them to her own daily life. In many school curricula, domestic science and domestic art were added merely to give the student a period of relaxation from mental effort. The teacher of domestic science taught recipes for making elaborate cakes, salads, and fancy pastry, while the teacher of domestic art confined her efforts to fancy needlework, caps, aprons, towels, and graduation dresses. Not long since an English teacher was heard to remark: "Isn't it a shame to teach cooking when prices are so high?"

Last year the home economics workers of Wisconsin adopted the slogan, "Come out of the basement," and they were careful to emphasize the fact that the work of home economics must "come out of the basement" in *spirit* as well as *location*.

It was not until the great educational movement in conservation spread throughout the country during the recent world war that people began to appreciate and understand the development made in the principles and ideals of the Home Economics work. Much remains to be done in educating the American public to the breadth and scope of the home economics activities of today. To many the terms *sewing* and *cooking* express their whole conception of this great field. But these terms are inexpressibly narrow and

limited. It is true that we must cook the food we eat to make it more palatable and to destroy any existing bacteria. It is true that we must sew seams in our garments that they may more gracefully and comfortably clothe our bodies; but that is not all that concerns us in the field of home economics. Cooking is but one very small phase of the big food problem of the American home. Life can not be maintained without food. An overabundance or an indiscreet choice of food clogs the workings of the body processes and makes for inefficiency as surely as does an insufficient supply. The source of food, the manufacture of food materials, the cost, market conditions, nutritive value, age and occupation of the individual, as well as the eccentricities of taste and digestion, make it an ever changing, as well as ever present problem. Food must be considered from its social and psychological aspects also. Man limits himself to absolute nutrition only when he is forced to financially or in case of disease. Men of affairs deem the psychological effect of a good dinner of sufficient importance, to precede weighty financial, political, and commercial problems with a meal prepared by as excellent culinary skill as they are able to secure. But food fails of its psychological purpose if it does not taste as good as it looks. Time is wasted, when it is spent upon food in an effort to make it look better than it tastes. "All things by their season, seasoned are." There is a psychological aspect with regard to serving food in its season. Who does not feel a quickening of the appetite at the association of turkey and Thanksgiving, plum pudding and Christmas, fried chicken and new potatoes on the Fourth of July, and strawberries in the balmy spring days of May and June?

Eating together is an expression of sociability. No matter how highly educated one may be, if there is a lack of refinement of manners she has failed in her highest development. "You are responsible not only for what you are, but what you are able to be." The home economics student who is not possessed of graceful, easy table manners and a knowledge of how to serve and to be served is not equipped to go into a community where she will be looked upon as an expert in all matters that pertain to the home. Ease and grace in table service is not attained in a day

nor yet a month. It is the reward of perfect service of three meals a day for three hundred and sixty-five days in every year. Educational institutions specializing in home economics have not all been able to surround their students with this most essential environment and not until this is possible will we be equipping our girls for the most efficient service. Efficiency alone is not the goal for which we are striving, for efficiency in housekeeping may also mean the elimination of esthetic tastes. The highest form of efficiency may mean the elimination of table linen, the salad fork, dessert spoon, service plate, attractive garnish and preparation of food. It may mean undecorated, serviceable clothing, or bare lifeless houses. But has the saving in time and energy paid for the esthetic loss?

The American people today have a mania for saving time without regard to the purpose for which the time is saved. The story is told of a Chinese nobleman who was New York's guest and had occasion to go down town in the subway to a function given in his honor. With his host he took a local train to 96th Street; he then changed to an express, and at 42nd Street changed again for a local. Upon arriving at their destination, the Chinaman demanded an explanation of the many changes made on the subway. "Oh," said his host, "We saved two minutes of time." "But," said the Chinaman, "how are we going to use those two minutes?" The definition of the term efficiency depends largely upon the answer to the Chinaman's question. How are we going to use the two minutes we have made such an effort to save? Does efficiency in housework mean better home-making or does it simply mean more time for a woman to carry on a social or business career outside of the home? This is a question every woman will have to decide for herself; but she should consider carefully lest she exchange the real treasures of her home life for "efficiency."

The field of Home Economics has expanded its scope not only to consider problems relating to the three necessities of life—food, shelter and clothing—but to "embrace every aspect of human life exhibited in the home." We are beginning to realize more fully than ever "that no man liveth unto himself;" that no *home exists* without a definite rela-

tion to its community, state, and nation. "There is no evidence of public or domestic shame," says Miss Ravenhill, "when the facts are made known that the homes of this country are responsible for about fifteen million physically defective children of school age, and for the fact that 30 per cent. of the young men of an age for military service were incapable of response to the call. It is in these 'homes' also that tens of thousands of young children die each year from entirely preventable causes; it is from them that a steady stream of recruits is contributed to the army of criminals and insane. What a reflection on the teachers and students of home economics! For it is the parents of the population who are responsible for the serious diminution of natural vitality, for the menace of so many low-powered lives, for the existence of so many incompetent citizens."

The student of home economics must create higher standards for our home life, for "the success of the nation of tomorrow depends upon the characters built in the homes of today." She must first assume a saner attitude concerning woman's work in the home as a producer and consumer and then come to a realization of the relationship existing between the home and national life. Some one has recently said, "Americanization is the preparation of the hearts of the native born to receive and befriend the foreign-born." How many teachers and students of home economics are living lives which exemplify the principles they advocate and are making these principles so attractive to those about them that they catch the vision and feel a new sense of responsibility. How many have corrected a careless diet? How many through the principles of budgeting have overcome a tendency to unnecessary extravagance? How many take daily exercise and secure sufficient sleep? How many apply the principles of line and color in the choice of clothing, rather than fad and fashion? How many have the ability to plan and furnish a house that breathes the home atmosphere? How many strive to become women of sincerity, culture, and strong personality?

The Utah Agricultural College has conceived of a unique method of encouraging such a consistency of practice by awarding a gold medal each year to "that member of the graduating class in home economics who gives

evidence of the most sustained and intelligent application in her daily life of the principles, to the study of which she has devoted four years." The award of this "Lois Hayball medal" will be made by a committee which includes representatives of the student body, as well as of the School of Home Economics and the college physician." This is an example which all Schools of Home Economics might profitably follow.

As the Statue of Liberty symbolizes hope and freedom to the immigrant so the "civilized" home symbolizes success and happiness to the American nation. A crude, unlettered Polish girl paid a beautiful tribute to the Statue of Liberty, when she said in her broken way: "The lady stand where the ships come in and say: Come in, all you Polish girls, come in. Come in to America, where there is a chance for you; I light you the way. And to the ships that go out, she say: Go, tell more Polish girls and others to come; oh, tell them to come! I light you the way."

Home Economics students, upon you devolves the responsibility of applying the test to our present day methods of home economics teaching. Are you *living the principles* you are taught and are you thereby "lighting" the way to better individual standards of life, better homes, and a better nation?

GRACE BRINTON

Under the supervision of the Division of Visual Instruction, Department of Extension of the University of Texas, motion pictures on educational subjects will be given on the campus during both terms of the summer session. The schedule for the first session includes programs on Longfellow, Stevenson, "The Hoosier Schoolmaster," and "Lorna Doone." For the second term programs on Dickens, Shakespeare, Longfellow, and Riley will be shown.—*Educational Film Magazine*.

The city board of education of McAllen, Texas, has just finished the erection of a teachers' club that will house thirty-two of the teachers and furnish meals at cost to as many more.