“Here is something more than a tribute to one of the Founders; here is more than a good name, greatly as that is to be desired in colleges as in individuals. Here is a label for an institution that is as suggestive as it is appropriate; here a college validates its purposes in terms of the patron saint of its election.”

President Francis Pendleton Gaines, of Washington and Lee University

In an address on James Madison, from whom the State Teachers College at Harrisonburg took its new name.
Logan, Cleveland, and Hoffman—

PRACTICE LEAVES IN ENGLISH
FUNDAMENTALS, FORMS A, B, C, D

Provide rapid drills and tests in the fundamentals of grammar, sentence structure, punctuation, and spelling, with provision for recording the grades and for plotting a progress curve. A Check Book, furnishing a marking key for each leaf, facilitates rapid scoring. Page references to various standard handbooks. Two sets may be used simultaneously, one for teaching and one for testing. Practice Leaves, ea. Form, $.36. Check Book, ea. $.28.

D. C. HEATH AND COMPANY
180 VARICK STREET, NEW YORK CITY
MADISON THE PROPHET

If James Madison were here today he would enter a modest demurrer at this change of title but deep in his soul, I am convinced, he would be greatly pleased. He would find joy in this spectacle; he would have a kind of defensible pride that his name is to be attached to a college where the daughters of Virginia are to learn competence and strengthen ideals. But his deep gratification would spring from the nature of this memorial; he would feel that here is something that interprets him.

Monuments, parkways, imposing edifices are good in their way to focus attention upon a personage of the past; but for Madison the memorial, if it is adequately to represent him, should have an intellectual significance. He was himself the mind in action in the realm of political organization; and he discerned the increasing importance of the mind in action through generations yet to come. Here is something more than a tribute to one of the Founders; here is more than a good name, greatly as that is to be desired in colleges as in individuals. Here is a label for an institution that is as suggestive as it is appropriate: here a college validates its purposes in terms of the patron saint of its election.

This modification is in part an evidence of a resurgence of interest in the quiet and non-spectacular man who lived just over these neighboring hills. Surely our thinking has turned to Madison much in these troubled days. The patters that we took for granted are apparently no longer among the political certainties, the political invincibilities. Over the world popular government seems to be in tragic recession. We are investigating anew the basis as well as the procedures of our system. To investigate its philosophy and to understand its method and to glimpse its ultimate hope, we turn to Madison. We shall find from him, moreover, a wondrously prophetic comprehension of the problems which beset the democratic order.

The timeliness and timelessness of Madison, his peculiar permanence of influence in the chronicles of America, may be ascribed primarily to his intellectual eminence. We cannot apprehend his place in our development if we consider merely the external facts of his life, luminous as some of these are with the spotlight of glory.

Born of good blood in the agrarian simplicity of colonial Virginia, schooled at Princeton, he entered public life in his early twenties and for forty years "sounded all the depths and shoals of honor;" then he retired for two decades of noble friendship and fruitful contemplations; then he watched autumnal shadows fall slowly upon the same fields from which his infant hands had plucked the daisies of life's springtime, four-score years earlier.

In the forty years of his public effort, he climbed the steps of fame with constancy of progress from representative of his own county in state assemblies, through continental congresses, through the constitutional convention, into eight years as Secretary of State, and then into the climax of two full terms as President of the United States.

It might be noted in passing that few political careers, resulting in such attainments, have been characterized by such economy of the energy of seeking; usually James Madison was the recipient of distinctions, not aggressively the candidate for them. But the conspicuous fact is that all
of these momentary prominences did not materially heighten the stature of Madison; he would have been almost as great a man in our thinking if he had never reached the higher levels of office. The wreath upon his brow in the Valhalla of memory is not composed of the swiftly-fading laurels of contemporary recognition.

Emphatically we strike the wrong note if we seek to explain the greatness of Madison in terms of any radiance or even impressiveness of personality. He would not like these particular words any better than some of us like them today, but we may be permitted a modernization of saying that there was nothing about him that press-agents or political boosters could call glamorous or colorful. In a group that we think of as Titans, he was the least titanic in appearance. He was small and slight, shy and prim. He was slow of speech; nothing sparkles in his repartee.

He was in the main unimpassioned, unimaginative, unmagnetic. A Washington barber commented upon the sad state of the nation when it had for president "this little Jim Madison;" Washington Irving, who was completely captivated by Mrs. Madison, adds lugubriously, "Ah, poor Jimmy, he looks like a withered apple-John." And even the winsome widow who was to share his life for forty years and become almost legendary as the hostess of consummate grace, first referred to her future husband as "the great little Mr. Madison." It comforts those of us who never reach the standards of masculine movie idols to remember that at least as far as the delicious Dolly was concerned little Jimmy "had what it takes." But his place in eternity is not due to superficial gifts of the good fairies.

John Fiske, who may be trusted as impartial, says of Madison: "The place of leadership which he won so early and kept so long, he held by sheer force of giant intelligence, sleepless industry and an integrity that no man ever doubted." This in itself is a fairly good definition of the qualities of the educated man. But there was more. One cannot study his life and fail to be impressed with his unique power of reasoning. To achieve such power, a man must have more than a judicial cast of mind; he must have patience to assemble facts, competence to rise above prejudice, self-immolation to appraise in terms of larger value than personal interest.

Another potency of Madison's mind that belongs almost to his moral nature, was his vision, his ability to look beyond the present moment, however glamorous or dramatic, and discern the ultimate significance. Madison as practical statesman may be criticized because he was slow to make adjustment to the immediate exigency, but only as some traveler who looks steadfastly upon high hills may stumble over a stone or rut in the path at his feet. There was in him, moreover, a transcendent intellectual conscience.

He wasn't afraid of his convictions and he never bartered them. His fundamentally sweet spirit could stiffen into inflexible resistances. Again he may be criticized for a kind of party inconsistency but only because he was commanded by authority of his inner loyalties.

It is not safe to reduce any man to a formula but it can be said that this powerful mind of Madison exercised itself chiefly upon one of the age-old problems of humanity brought to his day with the impetus of newly-born hope. He was seeking an equation, or at least an equilibrium between two apparently contradictory forces: these are the surging passion for individual liberty and the inevitable coercions which make for an ordered society.

Perhaps a special emphasis should be put upon Madison's passion for liberty. In the flaming days of freedom's renaissance, he made no such speeches as Henry's, he wrote no such enduring covenants as did Mason or Jefferson; but no man served more effectively the cause of liberty. His first notable public achievement was when he struck
from the original Bill of Rights the phrasing that promised religious tolerance—some condescending permission which a majority might grant to honest dissent—and substituted therefor the eternal principle of the right of each man to his own faith.

After the Revolution he joined Jefferson in the battle for this provision and included it in the catalogue of freedom's immortal details which makes up the first amendment to the Constitution. He was opposed to such measures as the alien and sedition laws because they represented, as he saw them, cruel invasion of the rights of freedom of speech and freedom of the press. He went so far in his zeal for freedom as to recognize the basic injustice of slavery, a display of courage alike in the constitutional convention, in congress, and in the meditations of his last days. He wanted freedom itself to be perfected in the land he loved.

But this authentic love of freedom was tempered by a passion for social cohesive-ness and effectiveness. When Professor Warren, commonly regarded as the latest authority on the constitution, refers to Madison as being called "without dissent" the father of this document, he states a fact well recognized; but its implications are deep. For Madison's connection was far more penetrating than his historical prominence. He did more than any one man probably to get the convention called, more than any one man on the floor of the convention. But his importance is not quantitative; he brought to these considerations a wealth of knowledge of the past and singular capacity for prophecy as to the future.

If I may venture my own judgment, I should say that in this prophetic quality of Madison's mind his excellence most clearly appears. Many of his contemporaries surmised objections and even difficulties that would confront the new plan of government. Madison saw most broadly and most accurately of them all the menaces that lurked down the pathway of the years. He saw the perils of sectional interests, the dangers in the clashing of the various economic conditions. He saw the possibility of aggressive minority blocs; he saw the probability of the overwhelming fusion of these into a majority that would crush all opposition. Such developments in the social order, to which he was devoted, would destroy the individual rights, to which he was equally devoted.

His formula of escape was representative government, a pattern in which he hoped the views of the great majority, often uninformed and sometimes motivated by self-interest, might be enlarged and refined by being passed through the minds of the most intelligent and the most capable of the given age.

Thus he came to education. It was always dear to him but as he studied the future of his beloved land it became a matter of supreme importance.

For one thing education was to him the medium of one of the most precious rights of man. In the tenth paper of the Federalist he suggests "the primary duty of government." When Madison, meticulous in the choice of his words, speaks of the "primary duty" we may well listen. Guessing a bit, we might assume that this primary duty is connected with the immortal rights he stated in that first amendment; but his conception of the primary duty goes below even those deep-grounded verities.

This primary duty of government, he defines as the duty to "protect the diversity of capacity" in the individuals. Do not let the abstractness of that idea confuse the truth. What he is saying is that the fundamental duty of the government is to guarantee the fullest development of the capacity in every man, whatever that capacity may be. For the soul that has the capacity for truth, for the achievement of leadership, the government must give every protection, every encouragement in the direction of this competence. Hence he came to evaluate education as one of the adequate expressions of the deepest right of the individual, one
of the ultimate obligations of society.

But education was for Madison more than one of the modes, perhaps the finest mode, of individual freedom or right. It was the chief protection of the society he helped organize. The secret of his hopes lay in the two-fold program of elevating the general intelligence of the citizenship and of preparing the chosen spirits who should command public policy. Education alone could provide leadership on the one hand and a worthy response to leadership on the other.

Such a conception of education was in no sense exclusive to Madison, perhaps was not original with him. Jefferson had the vision before the Revolution was half over and Washington came to it with increasing fervor during the closing of his life. But Madison championed it with every energy of his public effort and Madison gave to the doctrine a crystal-clarity of relation to the political philosophy of the democratic system.

It is fitting, therefore, that here on a green stretch close to the fields he loved, an institution of higher learning should bear the name of one who not only honored the state which fosters that institution but also evaluated and emphasized the process of learning. It is fitting that this school should weave into the fabric of its nobler ideal something of the spirit of that man. But it is no light profession that you have made. For if this college is to be Madison’s in aspiration as in name, then it dedicates itself anew to the unselfishness of education as he saw it.

This college proposes in taking this name to declare to the successive generations of Virginia’s daughters that the privilege they here enjoy is granted to them as one of their precious rights, the right to enjoy ranges through all fields of fancy and acquisitions of all knowledge; but that beyond the right is the eternal obligation to give back their fine fruitage in intelligence and devotion to the causes that make for the happiness and the righteousness of all mankind. Francis Pendleton Gaines

THE QUEST FOR WISDOM

MAN is so constructed that in circumstances where want and luxury are relatively absent, and where the total environment is at all fortunate, he constantly engages in letting his thought and imagination go beyond the immediate and the present. Because of this, he creates art, and music, and poetry; out of this urge arise the sciences, and also the religions of the world, the systems of ethics and esthetics, and finally metaphysics or philosophy proper.

It is equally evident that man’s circumstances also shape his philosophy. Pessimism and cynicism are the natural expression of the individual who is cramped in some manner or who lives in a social era which has a cramping type of influence. The dominance of a state religion, a powerful dictator, a continual state of war or of peace have shaped, and will continue to shape, the philosophies of the world. The result is that realism may be as natural and as adequate for one age as is idealism for another; one may seek a single principle or concept by which to explain the riddle of the universe (monism); another, two or more such principles (dualism and pluralism). In time, however, as a body of philosophical speculation is preserved, the philosophy of those who come later is more or less patterned according to one or more of their many predecessors. Schools of philosophy develop and often a philosophic system may seem to be, or actually be, out of step with a given era, unless perchance it be focused on possible future developments.

The question of the practicability or workability of philosophy has always troubled the common man. Philosophy, as the quest for wisdom or the understanding of that universe in which one through no plan of his own finds himself, is bound to the practical and vital just so long as one retains flexibility of thought, and relates his
thinking to social affairs as well as to his individual life. Philosophy thus becomes a possible outlet for the tendencies to thinking and meditation in all of us, and also a challenge to growth in wisdom and the understanding of life problems.

Today the philosophy of pragmatism or experimentalism offers for the contemporary social and civic leader as well as the educator and religionist, a means to the interpretation of this age. Democracy is thereby conceived as a flexible social movement capable of great adjustment; experience and experimentation become operative centers of thought and growth. Creativity takes the place of docility. Philosophy becomes, perhaps more than ever before in the racial history, a means to the end of interpreting the age. Yet the philosopher would be the first to warn you that the unthinking acceptance of this philosophic point of view would easily blind us to others, and experimentalism would no longer be experimentalism.

The world today is reacting from the high degree of specialization and compartmentalization of knowledge and there is abundant evidence of the return to the integrative, philosophic attitude. As Carrell, in his *Man the Unknown*, points out, man has never needed as much as he needs today to become the thinking animal he can be, in order that he may examine and reshape his creeds, beliefs, opinions, attitudes, and outlooks. He must regain his mastery of the machine, or the machine may prove his undoing.

In so far as possible, this means that the rank and file must again become creative in thought and action in their limited spheres, and the gifted must be relieved of drudgery, even as Plato thought, to become our guides in the realms of intellectual and emotional experiencing. For the individual, capable of the pursuit of philosophy, that pursuit dare not be a dilettante, sporadic activity, but a continuous, challenging attack on the persistent problems of life in this most interesting age. To quote Carrell: “Our destiny is in our hands. We must arise and move on.”

**THE BURAS: A PRIMITIVE PEOPLE**

One of the most interesting phases of modern geography concerns those primitive peoples who, untouched by the most advanced forms of civilization, offer invaluable material for the study of man’s adaptation to his environment. Such a people are the Buras, a tribe among whom I lived two and one-half years. This tribe is one of the two hundred fifty-five tribes inhabiting the twelve northern provinces of Nigeria, viz., Ilorin, Sokoto, Nupe, Kabba, Munshi, Nassarawa, Zaria, Kano, Bauchi, Muri, Yola, and Bornu.

Since the southeastern corner of Bornu Province lies off the regular routes of trade and travel, little is known or has been written of it and its people. The Bura tribe, comprising an estimated eighty-four thousand persons, occupies approximately three thousand square miles of southeastern Bornu and a chain of villages in Yola Province along the southern bank of the Hawal River, the boundary between Bornu and Yola Provinces. This area, located between 10° and 11° north latitude and 12° and 13° east longitude, lies in the tropical monsoon climatic belt, the distinguishing characteristic of which is alternate seasons of rainfall and drought.

The early months of the dry season, which commences in October, are stiflingly hot. The luxuriant grass sears and dies; most of the trees shed their leaves. Brief respite from the heat comes in December with the harmattan, a northeasterly trade wind. Its intense dryness causes enormous evaporation and consequently a marked lowering of temperatures, night temperatures registering 40° and lower. The har-
mattan, because of its long passage across the Sahara Desert, is heavily laden with minute particles of grayish dust. Often visibility is as greatly impaired as in any London "pea-soup" fog. Not infrequently a thick haze blots out the sun, causing hunters to lose their bearings. My father experienced this once while hunting the great roan antelope and was forced to spend the night by a camp fire in the bush. The cessation of the harmattan in March sends thermometers soaring. The sun pours merciless, scorching heat from a cloudless sky, and scarcely a breeze stirs. During the next two months afternoon temperatures frequently exceed 100° in the shade and have been known to reach 124° in Bornu. Rivers and streams have become sandy troughs (life is sustained by water from water holes dug to the level of the water table beneath the dry stream beds). Palms and thorn bushes, which have withstood the onslaughts of the drought thus far begin to show the effects of the terrific dryness. In late April or early May tornadic winds from the sea usher in the first violent rain and electrical storms. Vegetation suddenly springs to life, and baked watercourses become raging torrents. The rains come with increasing frequency until July and August, when the heaviest rainfall occurs, and thereafter gradually diminish.

These marked seasons of rain and drought produce a type of natural vegetation known as savanna to geographers and as the "bush" to resident white people. English geographers sometimes designate it "bush savanna." It may best be described as park-like woodland in which the landscape is a mixture of grassy stretches dotted with solitary trees, occasional thickets of underbrush in low-lying areas, and groves of trees. Although mahogany, wild fig, borassus palm and a few other trees attain a commanding height, most trees are sadly dwarfed, their growth having been checked by both the severe droughts and the frequent bush fires, the latter apparently injuring the grasses but little.

The savanna offers excellent conditions for man, but that portion occupied by the Bura tribe is cursed with isolation. Before the last half century geographical location barred the Buras from contact with more highly civilized peoples. They were too far south of the Sahara Desert to feel the Arab influence, too far inland to be stimulated by European civilization when it came, and just between the Niger and the Benue River routes of communication from desert to coast. Furthermore, their agricultural mode of life, as well as their inter-tribal antipathy, prohibited rather than encouraged association with the other tribes of Northern Nigeria. Centuries of stagnation developed an aversion to change and enormously impeded progress when new ideas were introduced or changes proposed. Consequently Bura civilization in late years cannot be greatly dissimilar in essentials to what it was many years ago.

Now let us consider several of the environmental conditions which have encouraged the Buras in the development of their present stage of civilization. While savannas are, in general, favorable to tropical farming, the belt across Northern Nigeria, a portion of which is occupied by the Bura tribe, is particularly adapted to this industry. The dark chocolate brown soil, probably a chernozem, is very fertile and rather rich in humus content, having developed under a vegetative cover of savanna grass and light open forest. It is a friable soil of good structure and tilth and contains sufficient mineral plant food. The abundant moisture and sunlight of the rainy season spur plant growth to unusual proportions. Guinea corn fourteen to sixteen feet tall is not uncommon. Ample crops can be produced if careful attention is given to cultivation.

The Buras are diligent husbandmen, carefully cultivating their one to three-acre "farms" of guinea corn, maize, cowpeas,
sweet potatoes, peanuts, pumpkins, cucumbers, peppers, gourds, okra, and cotton. Agricultural methods are quite simple, for the Buras have not advanced beyond hoe culture. The chief implement is a small iron-bladed hoe with a short wooden handle with which the soil is stirred, the seed planted, and the root crops dug. Large knives are used in harvesting guinea corn.

Although the Buras are familiar with the domesticated horse, cow, goat, sheep, dog, and chicken, farming remains the chief occupation and the main source of food. Horses, much smaller than ours but still larger than the true pony, are both scarce and costly, because of the great amount of time and labor required to provide food for them during the dry season. Therefore, the ownership and maintenance of a horse is undeniable proof of a native's economic prosperity and, consequently, enhances his political power and social position. In view of this, the horse becomes too valuable a creature to be used as a draft animal. Aside from being ridden by his owner when there is an opportunity to impress someone or when rapid travel is imperative (most travel is on foot), the horse idly lends his presence. Likewise, environmental conditions influence cattle husbandry. Nearly all the three million head of cattle in Northern Nigeria are owned by the Fulani, a nomadic tribe showing definite Arab characteristics, who move their herds into Central Nigeria during the dry season. However, the goats and sheep have become adapted to the kind and quantity of food available during the dry season. For instance, goats thrive on the foliage of a thorn bush which retains its leaves in spite of the drought. Each family, except the submerged tenth, owns a herd of goats or sheep, the size depending upon the family's economic status. In fact, the size of the herd is so delicate an index of prosperity and importance that neither goats nor sheep will be slaughtered for ordinary food. These animals represent wealth and, as such, can be used in defraying the witch doctor's bill or in purchasing wives. The diminutive, bantam-sized chickens, in addition to supplying meat and eggs, are used as sacrifices in certain religious rites.

Thus farming has fundamentally influenced the development of the Buras' present civilization. First, farming compels settled habitation—a condition which leads man to greater interest in an accumulation of those possessions which are the material foundation of a culture. Second, an area well adapted to farming attracts many people who must live and work in proximity. Community life always spurs the civilizing process. Constant contact with his fellows sharpens man's intellect to a keener edge, refines and polishes his savage spirit, and accentuates his conception of himself as a social being. Man's extreme imitativeness causes a forward step by any one member of the group to become the sudden heritage of the entire group.

Husbandry here requires a minimum of labor, for neither the density of the jungle nor the aridness of the desert must be constantly fought. Man cannot progress if all his energies are spent in an eternal struggle with his environment. But, on the other hand, he will not progress unless environmental conditions provide an incentive to work. In the savanna habitat the long dry season is such an incentive: if human life is to be preserved, a surplus of food must be raised and stored during the months of rainfall to ward off starvation during the half-year of drought. The dry season provides another of the prerequisites of progress—leisure. In leisure, when man is temporarily released from his struggle for existence he turns his attention to the bettering of his mode of life. This season is devoted to spinning, weaving, sewing, building, smithing, pottery making, basketry, mat-weaving, and calabash decorating.

Here in the savanna, nature has aided man's adjustment to environmental conditions by placing at his disposal natural resources adequate for the maintenance of a civilization. A certain clayey soil, bam-
boo, and various grasses solve the problem of protection from the torrential rains and the intense sunlight. This soil, mixed with water and finely chopped grass, is an excellent substance out of which to construct the walls of a hut. First, a circle eight or ten feet in diameter is crudely scribed on the ground at the site chosen for the hut. With that circle as his blue-print and his hands as his tools, the native builder erects a low mud wall, four to six inches high and four or five inches thick. This wall is allowed to dry and bake under the intense tropical sun for the remainder of the day. The next morning another four to six-inch course is built upon the former one and also sun baked. The procedure is repeated daily until the wall has reached the height of four or five feet. Such a wall, in spite of its thinness, is remarkably durable and will stand for years.

The upper surface of the top course of mud is made concave to receive a long roll of tightly wound grass two or three inches in diameter which runs the full circumference of the building and becomes a rather flexible plate into which the sharpened ends of the bamboo rafters are stuck for anchorage. The roof, which is a conical bamboo frame covered with thatching grass, is constructed on the ground for greater convenience. It must then be carried to the completed wall and set in place on top. This “roof-carrying” is more of a sport than a task. As many men help as can crowd about and lay a hand on it. With a multiplicity of orders and much shoving, grunting, and shouting the roof is heaved into place.

Since glass or any other effective means of protecting apertures against driving rains, wind, and marauding animals is unknown to the Buras, their houses have but one opening, an oval two or three feet high. This serves as a door, and to enter one must step over the foot-high threshold and duck one’s head also.

The husband and his older son occupy one hut, while each wife with her daughters and young children is provided with an additional hut. Household furnishings are negligible. A few pots and calabashes, one or two small mud bins for the storage of food, clothing and personal knicknacks will be found in the average woman’s hut. The man in place of culinary articles will have various weapons: knives, bows and arrows, spears and clubs. For beds, mats woven of palm fronds are placed on the floor or on crude platforms of rails cut from palm trunks. These platforms are supported by four stakes driven into the earthen floor.

Goats and sheep are usually housed in separate huts; dogs and occasionally chickens share the human sleeping quarters; but the horse is accorded the honor of a whole hut for his sole occupancy. The huts are built, a new one each time a new wife is acquired, six feet or so apart on the periphery of a circle. About the huts is thrown a six-foot stockade of sapling trunks and guinea corn stalks for protection against night prowlers. The area thus enclosed is known as “the compound.” Aside from the huts, the most conspicuous structures in the compound are the huge barrel-shaped bins in which guinea corn is stored. These bins, also of mud, with small grass roofs are built upon stone stilts to render them inaccessible to rats. When the bin has been filled with newly harvested heads of corn, a mud cover is cemented on, sealing the corn in an almost airtight chamber where it remains until needed.

The cotton bush, which once grew wild, is now cultivated by the Buras, who use it in the manufacture of all their clothing. Seeding the cotton is often the parents’ punishment for naughty children. Spinning is accomplished by means of the spindle whorl, and a coarse narrow cloth is woven in two-inch strips on a hand loom. Part of the cloth may be dyed with indigo. This blue cloth is usually used with alternate strips of white to give a striped effect for the men’s loin cloths and the long cloths of varying widths, the width depending upon
the husband's prosperity and generosity, in which the women garb themselves. Pure white is preferred for the tunic-like shirts of the average man and the flowing robes of the wealthy.

Cotton cloth has tremendous economic importance. Before the introduction of British West African currency, rolls of cotton cloth were the medium of exchange. Even now coins have not entirely displaced the former medium, cloth still being used in wife-purchasing. Cotton, from planting to the finished product, is entirely in the hands of the men. What remains after they have clothed their families is their wealth, and the family's clothing is meager indeed, children seldom having any clothing until adolescence.

Pottery making and basketry are well established, but have not reached any marked degree of artistic perfection. However, some of the women reveal an amazingly fine artistic sense in the intricate patterns which they burn on their calabashes. I have never seen two calabashes decorated alike, which fact attests to their remarkable ability to conceive new and original designs.

The Buras have not progressed beyond iron culture. Sizable quantities of alluvial iron ore may be found on sand bars and along river banks at the close of the rainy season. This iron ore is gathered up and placed in a hole dug in the sand over which is heaped dry mahogany wood. (There are large numbers of dead mahogany trees because years ago the natives, superstitiously believing them to be the abodes of devils girdled the trees and killed them, thus hoping to destroy the devils also.) The mahogany wood, when fired, burns with an intense heat, melting the ore, the heavier part sinking to the bottom and the lighter frothy part rising to the top. When the mass has cooled, the slag is beaten from the pig with a heavy stone. Skilled native blacksmiths refine and fashion the pig iron by methods and means not unlike those employed by primitive smiths everywhere. They are able to manufacture hoes, axes, spearheads, arrowheads, knives, bridle bits, and other articles having great durability.

Let us turn from the material phase of Bura culture to its political, social, and religious aspects. The foundations of the socio-political structure are the family and the village. First loyalties are to the biological family, but allegiance is also demanded by paternal ancestors and relatives. Fear of carnivorous animals and of the hordes of devils who supposedly inhabit the bush has so emphasized the Bura's naturally strong gregarious tendencies that he refuses to live anywhere but in a village group.

Social stratification is moderate, there being but two classes: the commoners and the rulers. No sharp distinctions are maintained between these two groups. Usually, there are one or two families of the ruling class in each village, and from them the headman, or petty "king" of the village is appointed by the native chief of the division in co-operation with the British resident officer of the province. Under British Colonial Administration—which takes the responsibility for such matters as the protection of white people resident in Nigeria, the exaction of the death penalty for murder, and the suppression of native uprisings—the "king" and his personally appointed council have authority over all local affairs. They punish offenses against native law, which covers theft, assault, adultery, wife-stealing, and other such offenses. They are also responsible for the collection of the poll tax on males of all ages (the only tax levied on the natives.) All the questions concerning the welfare of the community are considered and decided upon by the "king" and the counselors. (This is the type of indirect government which Great Britain has used quite successfully in her colonies.) Also much of the resistance to the educational, medical, and religious activities of the "white foreigners" is instigated by these men.

Although there is little difference in the social position of these two classes, there is
a very great differentiation of rights and privileges between men and women. Man is the master; woman little more than a slave. She is chattel property whom the fathers sell and the husbands buy. This transaction has sufficient interest to be described in detail. A young boy, having taken a fancy to a certain girl, will request his father to confer with her father upon the desirability of the match—usually considered from an economic viewpoint. In this way the boy hopes to get an option on the girl to prevent her being sold to an older and wealthier man who would be able to offer a higher price or quicker payments. After lengthy complicated bargaining between the fathers, a bride-price is set. Bride-prices range from fifteen to twenty-five dollars, depending upon the desirability of the bride-to-be and the wealth of the prospective groom's family. In the meantime, the young man having cleared an acre or so of bush, has spent, and will spend for several years to come, his utmost energies in producing guinea corn and cotton. The latter he will spin and weave into cloth to be used in making the down-payment and subsequent installments to his future father-in-law. The corn, since he is yet a member of his father's household, will be traded for more cotton cloth or sold for money. Frequently, the principals have reached marriageable age, sixteen to eighteen years for the girls and several years older for the boys, before the entire price has been paid. In that event, the bride's father usually consents to her being "taken," for the presence of an unmarried eligible daughter is a disgrace to him and his household. Of course this does not mean that the debt has been liquidated; the young groom is still under obligations. If fortune does not smile upon him, he may spend a lifetime discharging bride debts. In extreme cases sons, upon their father's death, may have to complete the payments on their mothers.

When the young man has obtained permission to marry the girl on the payments already made, he notifies his friends that he is about to "catch" a wife and asks their assistance. At an appointed time they hide themselves near some place the girl is expected to pass in pursuing her daily activities. When she appears, she is instantly seized and borne away to her father-in-law's compound, where a great feast will be held. Although she has been anticipating being "caught" for days and probably weeks, the girl feigns great terror, kicks and fights with all her strength, and screams lustily. In fact, her affection for her fiancé is measured by the violence of her resistance. The louder the shrieks and the harder the kicks the more she cares for him. A woman who is being mated against her will may put up little fight and that in a sullen, disgruntled manner. At the father-in-law's compound prodigious feasting and hilarious merrymaking will continue far into the night and may be resumed on as many successive days as the groom and his family can afford, two or three usually being the limit. At the conclusion of the feast the young couple are considered man and wife.

The land which the husband cultivated before their marriage he now presents to his wife, and, henceforth, it is her duty to produce food for her husband, herself, and her children. The husband then arranges to have another "farm" cleared for his use—payments on this wife must be completed and other wives bought. All the young men and women of the village are invited to meet early in the morning of a specified day at the site he has chosen for his new farm. The men, armed with hoes and axes, and the women, decked in their best, face each other in parallel lines. The former grub and chop while the latter perform a crude and loosely organized dance, both groups moving to the rhythm of a song in which everyone joins. The completion of the task is celebrated with feasting and drinking. This procedure is repeated each time an additional wife is acquired. Although a few wealthy Buras may have six wives, the average man is able to afford only three and very often less. Polygamy is very degrading in
many ways. Frequently the wives become so jealous of each other that they will fight, inflicting serious injury.

Incidentally, the British government, which holds the land in trust for the natives, will not sell it to any one. The clearance of a portion of land gives a Bura the right to it as long as he chooses to cultivate it. But, if he abandons it, he forfeits his rights of cultivation, and another may appropriate the land.

The moonlight village dances, men and women dancing separately, the festivities accompanying marriage and the clearing of land, and the rites of death and burial comprise the larger part of Bura social functions. To understand the death and burial rites one must know something of Bura religious philosophy and belief. They conceive themselves part of the creation of a supreme being, who, immediately upon the completion of his work of creation, withdrew beyond human accessibility. This, however, does not worry them, for he need not be approached: he is good and will do no one any harm. But they live in constant terror of the hordes of devils who, supposedly, infest the earth and malevolently rain sorrow, misfortune, suffering, and death itself upon hapless mortals. To persuade the devils to leave off their mischief-making, blood sacrifices are made, and offerings of choicest food are placed in the evening at the junction of two bush paths, where devils coming from every direction will find it. If the food has been consumed by morning (usually it has, for dogs, hyenas, and leopards relish chicken), the native making the offering is hopeful that the devils who have been causing the failure of his crops or sending the leopards and hyenas to raid his herd or striking down his wives and children with disease have been appeased, and will grant him peace and prosperity for a period. However, when a death occurs, the devils are too angry to be cajoled; the only recourse then is to drive them off before they can snatch another life. These devils are "sisters," for according to Bura belief, they can be set to flight by great noise and commotion. Therefore, as soon as the death occurs, someone from the stricken compound is dispatched to notify the village of the imminent danger and to announce the sorrow of the distressed family. The most haunting, blood-chilling sound I have ever heard is the terrified wailing cry of this messenger who endlessly repeats the obituary. This cry, a concentrate of superstitious pagan terror and frenzied sorrow, is unforgettable. As many villagers as can leave their occupations flock to the compound, laden with every noise-making device available. The din is abetted by loud lamentations and much shouting. All the while the mourners are indulging in fantastic contortions of the body, writhing and leaping into the air. This process of putting the devils to flight will continue throughout the night and into the next day when burial takes place. All these kind friends who have so energetically striven to drive away the devils must be provided with food and drink, and often the occasion becomes an eating, drinking, and dancing orgy. The spirit of the deceased is believed to return at intervals; so food is placed about the compound for its sustenance.

The recitation of Bura folklore about an open fire at night serves at once social and educational ends—social, because it occasions the friendly gathering of all males from the old men to the young boys; educational, because the accumulated wisdom and knowledge of the tribe has been compressed into the folk tales. The educational importance of these recitations cannot be overemphasized, for writing is unknown among the Buras. Each rising generation must become thoroughly familiar with its cultural heritage if the same is to be preserved.

The retelling of these tales has become highly stylized: the old man who is the evening's narrator uses precisely the same words and even the same intonations and inflections which were used when he was a
boy, listening eagerly from the outskirts of
the crowd; and the audience, with perfect
timing, gives the proper emotional re-
sponses. To laugh or to sigh at the wrong
point in a story is inexcusable ignorance.

These tales cover an amazing range of
subjects, including explanations of the uni-
verse and natural phenomena, accounts of
God’s dealings with their forefathers in
ancient times, the origin of tribal attitudes,
customs and practices, and object lessons
on standards of conduct. In most of the
tales the characters are animals to whom
are attributed human motives, thoughts,
and actions. Many of the longer tales are
characterized by a wealth of incident and
well-developed plots. Following is a rather
literal translation of one of the simpler
tales:

The Farm of the Gazelle and the Goat

A gazelle and a goat became friends. They
decided to have a farm together, and
they made a large farm. They planted
guinea corn and cowpeas. The cowpeas
yielded heavily.

One day the gazelle came with her daugh-
ter and gathered up all the cowpeas. There
were none at all left for the goat. When
the goat came to the farm, she did not see
a single cowpea vine. So the goat went to
the home of God and said, “What shall I
do that I may have some cowpeas?”

Then God produced again for the goat
many, many cowpeas on the farm. This
time the goat came with her daughter to
gather the cowpeas. They heaped up a
great pile of cowpeas. Along came the
gazelle and saw them. She said to the goat
that they ought to divide the cowpeas. The
goat said, “All right.”

The gazelle then went and besought the
fox to divide the cowpeas for them. While
the gazelle was doing this, the goat went
and brought two large dogs and hid them
in the cowpeas. Soon the fox came and
said, “I will now divide for me the cow-
peas.” Then he took a large basket and
measured out his cowpeas and those of the
gazelle. But to the goat he gave a very,
very small basketfull.

The goat then said, “Why have you given
me so few cowpeas?”

The fox replied, “Do you want me to beat
you?” And he continued to carry many
cowpeas out of the farm for himself and
for the gazelle, but for the goat he brought
only a small amount.

But, alas, the fox and the gazelle did not
know that the dogs were lying low in the
cowpeas. As they continued to carry out
the cowpeas, they passed so close to the
dogs that they almost saw their bodies. All
the while the fox was cursing the goat and
saying, “If you utter a single word, I will
eat you up, in truth.”

Suddenly the dogs rushed out. The one
chased the fox; the other the gazelle. They
ran and ran. As for the fox, one dog caught
him and ate him up. But as for the gazelle,
the other dog was not able to catch her,
because the gazelle is able to run amazing-
ly fast.

Thus the cowpeas all became the prop-
erty of the goats, and they carried them
away to their home.

Obviously this folk tale points a moral as
many of them do. The thief lost her prop-
erty, but a corrupt and cruel judge lost his
life. God is seen as a beneficent being, who
is merciful in times of misfortune. Clever-
ness is also somewhat exalted, because the
unfortunate goat finally succeeded by being
smart enough to outwit and outmaneuver
the gazelle.

Julia Ann Flohr

READING GRAPHS AID STUDENTS

T HE reading efficiency of high school
students improves markedly and
their interest in reading is stimulated
if a graph of their reading ability is ex-
plained to them and used as a guide for
remedial instruction, says Miss Gladys L.
Persons, director of the Theodore Roose-
velt High School Reading Project and as-
sistant director of the New York University
Reading Clinic.

“Our experience with reading graphs of
boys and girls at Theodore Roosevelt High School during the past term proved anew that the graph serves a two-fold purpose: first as an indispensable aid to remedial instruction, and secondly, and perhaps of equal importance, as an almost infallible motivation in reading.

"The student's graph provides a measure of his rate of reading, the number of fixations and regressions per hundred words, the average span of recognition, and the average duration of fixation. The graph also helps the student to understand his individual faults, such as head movement and vocalization, and to try to correct them.

"At Theodore Roosevelt, after making reading graphs of all our students in corrective reading, we let each pupil see his own graph and learn all he can about it. We explain what the graph and the computations made from it mean in terms of his reading efficiency and of his ability to improve it. We give the students the norms for their grade. In short, we take them fully into our confidence.

"The pupils have responded in a most gratifying manner. When they discovered that many individual faults were apparent in the graphs, they were much impressed and looked upon the graphs as something very modern and scientific. They did not dispute them, nor try to 'alibi' themselves out of their records. Without exception, all resolved to show gains on the terminal testing.

"Each of the 157 students in the corrective reading group was retarded by at least two grades.

"The initial testing of the pupils showed that the lowest rate was 125 words per minute and the highest, 444. Thirteen per cent were reading in the range of 100 to 200 words a minute, 61% from 200 to 300 words a minute, and 26% above 300 words a minute. The lowest span of recognition was .65 of a word and the highest, 1.67 of a word.

"After a term's instruction, the lowest rate of reading was 145 words a minute and the highest, 511. The lowest average span of recognition was .77 of a word and the highest, 2.17. Only one per cent now were reading in the range of 100 to 200 words per minute, 36% were placed in the 200 to 300 word range, and 63% tested above 300 words a minute.

"Teachers who use reading graphs will find an illumination thrown upon many of their problems. If you have a class which seems hopeless, disinterested, and slow, have their reading graphs made and study the patterns and the rates of reading. In your imagination you will be able to see the individual's painful and laborious physical activity in reading.

"Every school should have a thoroughly equipped and expertly staffed reading clinic. Such clinics are needed because there are reading disabilities which cannot be discovered without scientific instruments; because so many severe reading disabilities are with us that we shall lose face with parents and tax-payers if we do not deal with them adequately; because our old true and tried methods have failed; because the amount of required reading is increasing tremendously all along the line; and because interest alone is not sufficient to make every individual an efficient reader.

"Clinical work in remedial reading should concern itself with every phase of reading. It should begin with accurate, precise diagnosis by means of all tests, devices, and instruments at our command. The instruction which follows should proceed from expert motivation of reading to daily experiences in the development of all the reading skills. The reader's mind must be focused upon ideas, for gathering ideas is the main purpose of reading. Concentrated interest cannot be secured until obstacles and interferences are eliminated."

In the course conducted at the New York University Reading Clinic by Miss Persons, the lecture-discussions and laboratory work provides each student with the opportunity to make up a remedial program for his own
situation.

Each teacher brings his own subject to the laboratory for the diagnosis and correction of reading disabilities. These include testing his vision and making a reading graph, planning a remedial program based upon the findings, and giving lessons with an electrically operated machine which conditions the subject in proper mechanical habits of reading. Where necessary, the testing and instruction are supplemented by intelligence and psychological tests and by silent reading.

THE THIRD GRADE MAKES AN ART LOAN

The third grade of the Madison College Training School was given the use of two of the Cipek prints, "Chasing the Pig" and "Spring." When the children began to consider the best place to hang these lovely prints, they found that the walls of their room were too crowded to accommodate both pictures at once. One child suggested sharing the two pictures with another room, and after some discussion, the children decided the loan should be to the 1A grade. They thought the picture "Spring" would be better for the younger children, as all of the children in this picture were younger. "Chasing the Pig" would be better for them in the third grade because the picture showed older children, they said. Besides, the children in the picture were grouped just the way they were trying to group subjects in the pictures they were drawing. Furthermore, the coloring of this picture matched their room better.

In deciding how the picture should be presented to the first grade, some thought that they should point out to the first grade children certain things to notice: that the colors harmonized, that they were echoed many times, and that the children in the picture were drawn large because they were the most important thing in the picture.

Fred said he thought it would be nice to write a story to go with the picture. The others agreed, discussed what might be said, then started writing their stories. The plan was to select one story to go with the picture, but when the stories were read to the group, so many were interesting that selection was too difficult. Therefore it was decided to write one for each first-grade child.

This brought on the problem of preparing the writing so that it could be read easily by a first-grade child. It had been some time since these third-grade children had used manuscript writing and it took much practice to recall it. They practiced writing large and plainly, they practiced spacing their writing better. They also practiced making more space between words, less space within the word, and better spacing for the story as a whole. They worked until each one had written his story in such a way that he thought it could be read by a first-grade child.

At the appointed time they took their stories with the picture and went to call on the first grade. They first stood around the room and talked about the picture as a group, then each third-grade child picked out a first-grade child and read the story to him. The first-grader in turn re-read the story to the third-grader. The younger children then showed their partners things of interest in their room, and the occasion ended with a feeling that everybody had had a profitable and enjoyable time.

This was a very simple adventure, such as might happen in any situation, and it afforded many learning opportunities. First, it was an unselfish adventure; the third-grade were building both a social and a helpful attitude toward younger children. Second, the adventure called for a knowledge of certain art principles. Third, there was a need for skill in writing, and practice was thus motivated. Lastly, it was an adventure which called for much oral conversation and many group decisions; it therefore helped to socialize the group.

Ruth Thompson
THE TEACHER'S JOE MILLER

Mechanics Prof.: "Name a great time saver."

Soph: "Love at first sight."

A Morningside parent recently had occasion to punish his six-year-old son. That night he overheard the youngster saying his prayers.

"Lord, make me a good boy," pleaded the child. "I asked yesterday, but I suppose you overlooked it."

Sunday School Teacher: "Why in your prayers do you only ask for your daily bread instead of asking enough for a week?"

Boy: "So we can get it fresh every day."

Student: "Can I get anything to eat in this dump?"

Negro Waiter: "Yas, sah, you kin."

Student: "Such as what?"

Waiter: "Such as it is, sah."

AND THEN SOME!

Instructor: "Give a definition of trigonometry."

Pupil: "When a man gets married three times, that's trigonometry."

Teacher (to Grade II pupil): "Name four kinds of people."

Pupil: "Four kinds of people are, dead, alive, married, and single."

Junior: "I owe all I have to one woman."

Sophomore: "Your mother?"

Junior: "No, my landlady."

Grade One was having a lesson on birds. After some discussion the fact was established that birds eat fruit. One little girl, however, was unconvinced.

"But, teacher?" she asked, raising her hand, "how can birds open the cans?"

HE SPOKE FROM EXPERIENCE

Jake and his friend were walking across the campus discussing important problems.

"Jake," said the friend, "I am beginning to think that girls keep one young."

"How so?"

"Well, I was a freshman three years ago, and I am still a freshman today."

STINGER QUESTION

Tommy was listening to some of his sailor uncle's adventures:

"You see, sonny, I always believe in fighting the enemy with his own weapons," said the uncle.

"Really?" gasped Tommy. "How long does it take you to sting a wasp?"

"Can you type?"

"Well, I use the Columbus system."

"What's that?"

"I discover a key, then land on it."

THE DIFFICULT PART

First college student: "Why are you taking so much time over that letter to your folks? You've been at it for two hours. Are you asking for money?"

Second student: "No, I'm trying to write a letter without asking for money."

From a Mexican pupil's composition: I had an ample teacher last term. He taught us to do three things. First, how to write briefs and then to exaggerate them; second, how to extract substances from novels; and last, how to interrupt poetry.

NOT SO BAD

Teacher: "Now, children, since we have described what trees, flowers and plants are, who can tell me in his own words what grass is?"

Small Boy: "I can, teacher. Grass is whiskers on the earth."
EDUCATIONAL COMMENT

ENCOURAGING THE EXPRESSION OF OPINION: AN OBLIGATION IN THE TEACHERS COLLEGE

Pupils of various ages should have opportunity to discuss freely so-called controversial topics. Everyone needs practice in presenting his own belief, not with the idea of compelling others to agree, but with the purpose of stating his reasons for holding a given opinion. The ban on discussion of many subjects in school is caused in part by the crude work of teachers who, consciously or unconsciously, try merely to substitute one dogma for another. Free and open discussion, particularly in the social studies, will have to develop gradually. It will not be such a terrifying problem when the public realizes that teachers are not trying to sneak up on it with a collection of wild, impractical theories, but that they are trying to build in the pupils habits of critical judgment which are essential qualities of a good social personality. We must produce students of problems, not champions of causes; or possibly, then champions of causes. Is it possible for us to reach a state of development in which purpose and intent of the citizens proceed from such information as they are able to assimilate? Intelligent use of sound scholarship and of the principles of educational psychology in the preparation of teachers would render this task of reversing prevailing practice less formidable than it at first appears.

The attitude is the thing. Honest skepticism on the part of students and honest inquiry are symptoms of social growth and of acceptable teaching. How is such an attitude to be built? Easy! (To teachers) Teach! Don’t act like walking exhibits of your own knowledge. Shed the halo of authority at once. In your own private thinking practice methodological doubt, as Balfour called it. Learn to question, not for memorized facts only, although these have a place, but for living opinions. Use leading-on questions, stimulating questions, logical questions. Get conversational. Get curious. Encourage the pupils to talk, to work, to read. Open up the avenues with well-planned units of study. Pupils will be delighted to explore them. This may seem at first to overemphasize the teacher’s function. Truly it cannot be over-emphasized. Pupil-centeredness means a decided reduction in teachers’ preaching and reciting and general pomposity, but it calls for greatly extended powers in conducting discussions and activities. The scientific selection and education of members of the teaching profession is therefore a social obligation of constantly increasing importance in a progressive democracy.

Eber Jeffery

GEOGRAPHIC NEWS BULLETINS FOR CLASSROOM USE

The National Geographic Society, of Washington, D. C., announces that publication of its illustrated Geographic News Bulletins for teachers will be resumed early in October.

These bulletins are issued weekly, five
bulletins to the weekly set, for thirty weeks of the school year. They embody pertinent facts for classroom use from the stream of geographic information that pours daily into The Society's headquarters from every part of the world. The bulletins are illustrated from The Society's extensive file of geographic photographs. Obtainable only by teachers, librarians, and college and normal school students, they give timely information about boundary changes, exploration, geographic developments, new industries, costumes and customs, and world progress in other lands. Each application should be accompanied by twenty-five cents to cover the mailing cost of the bulletins for the school year.

AMERICAN EDUCATION WEEK
NOVEMBER 6-12 1938

EDUCATION FOR TOMORROW'S AMERICA

"Education for Tomorrow's America" is the theme for American Education Week which will be observed November 6-12. Every school in America will want to present today's education to the citizens in its locality in order to demonstrate how it is designed for tomorrow's America.

The daily topics suggested by the National Education Association are:

Sunday, Nov. 6—Achieving the Golden Rule.

Monday, Nov. 7—Developing Strong Bodies and Able Minds.
Tuesday, Nov. 8—Mastering Skills and Knowledge.
Wednesday, Nov. 9—Attaining Values and Standards.
Thursday, Nov. 10—Accepting New Civic Responsibilities.
Friday, Nov. 11—Holding Fast to Our Ideals of Freedom.
Saturday, Nov. 12—Gaining Security for All.

Although the observance of this Week is
sponsored nationally by the National Education Association in cooperation with the United States Office of Education and the American Legion, its success in each community depends upon the people who are entrusted with education there. Teachers, superintendents, teacher organizations, boards of education, and children in the schools are the ones who can effectively interpret to the lay public what is going on in the schools.

"Let the products of the school speak for themselves" remarked a teacher this summer in discussing the interpretation of schools to the public. A good product is the first requisite in any public relations program but it may go unseen and unappreciated if no organized attempt at interpretation is made.

Helpful suggestions, programs, and other materials can be ordered from the National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C.

THE READING TABLE


Throughout this report there is a constant challenge to the educator. For instance, "The patterns of effective behavior shown by children are certainly as important as their number knowledge, eye-movement habits, and language skills; yet they are widely ignored by school people" and "A basic ignorance of the influence of affective factors on learning still exists even among psychologists."

The main objective of the study is to discover the degree to which the school shall concern itself with the three aspects of emotional experience—feelings, emotions, and attitudes, including "value concepts," inasmuch as the emotional life lies at the root of all behavior and is involved with the "most elemental physiological process-
dent. He finds in the readings constant practice in the proper use of vocabulary, forms, and syntax.

The authors help the teacher to "sell" Latin to the student, and their straightforward presentation will readily appeal to the student as valid. With constant emphasis throughout these books on the contribution which Latin makes to an effective mastery of English, the student is much more likely to approach the study of Latin with a constructive attitude and the determination to get out of it all that he can.

J. A. SAWHILL

A Modern Philosophy of Physical Education.
This book should be of great assistance to all students or teachers who expect to develop and train children in physical activities or to those who give an orientation course in physical education for college freshmen.

The author shows how definite principles and the social philosophy of the time form the background for the wise choice of a program of activities. She writes in detail about tests and measurements, achievement standards and competition in physical activities.

Miss Wayman says "it is the business of the teacher-training institution to be alive to all the trends and tendencies, to the shifting emphasis and values, and in so far as possible to organize, to educate and prepare teachers in the light of these changing demands." Her book gives many examples of how this can be done.

D. L. S.

The first chapter, The New For and Use of Tests, has been interestingly revised, indicating the scope of work already done in this field and the opportunities and needs for further research. There are new chapters on Advances in Measuring Pupil Achievement, The Classification or Grouping of Students, and Knowledge and Information Tests.

Elementary statistical procedures are explained, the scope of the field is presented, and helpful references end each chapter.

A. L. J.

This is a timely, interest-compelling, and thought-provoking book. It is skillfully written to discourage the American people from again being drawn into war to save the "democracies" of Europe. The policies of England and France, as well as those of Germany and Italy, are portrayed as being wholly outside of the American ideal.

OTTO F. FREDERIKSON

"When I find in people narrow religion, I find narrow reading."—RALPH WALDO EMMERSON.

"Pupil activity in natural situations involving intelligent self-evaluation and correction—this is the keynote of modern thought."—R. L. LYMAN.

THE ITCH FOR KNOWLEDGE

Teacher was instructing the infant class in the story of Lot's flight, and said: "Lot was warned to take his wife and flee out of the city, which was about to be destroyed. Lot and his wife got safely away. Now, children, have you any questions to ask?"

At last a little boy ventured to inquire: "Please, teacher, what happened to the flea?"

Oliver Cromwell had an iron will and a large red nose, but underneath were deep religious feelings.

Liberty of conscience means being able to do wrong without bothering about it afterwards.
Recognizing that one man's meat may be another's poison, the National Committee on Current Theatrical Films gives three ratings: A, for discriminating adults; Y, for youth; and C, for children. These estimates are printed by special arrangement with The Educational Screen, Chicago.

ALEXANDER'S RAGTIME BAND (Power, Faye, Ameche) (Fox) Very entertaining musical, smoothly directed and acted. Cavalcade of Berlin's songs, reviewing history of jazz from 1912 to present, effectively woven into progress of plausible, interest-holding story about career of band and dramatic romance of principals.

(A) Very gd. of kd. (Y) Enter. (C) Little int.

AJOURNED (Chas. Boyer, Hedy Lamarr) (U.A.) Colorful, exotic thriller beautifully photographed, centering around glamorous criminal. Draggy action weakens suspense, but fascinating settings, interesting central situation, logical climax make engrossing whole. Outstanding role by Calicia as police officer.

(A) Very fine of kd. (Y) Mature thriller (Y) No


(A) Outstanding (Y) Good (C) Too strong

HAVING A WONDERFUL TIME (Ginger Rogers, Fairbanks, Jr.) (RKO) Noisy, largely overdone picture of youth in summer vacation camp. Humorous aspects dwarfed by wisecrack dialog, elementary comedy and crude sex emphasis. Even inherently decent central romance takes on unpleasant aspect before ending is achieved.

(A) Hardly (Y) Undesirable (C) No

HOLIDAY (Hepburn, C. Grant) (Columbia) Fine second filming of the play. Splendid acting, dialog and direction, handsomely mounted. Engrossing story of conflict between engaging hero who wants a holiday, materialistic fiancé, and her idealistic rebel sister who understands hero. Much appealing, spirited comedy.

(A) Very good (Y) Good (C) No interest

LETTER OF INTRODUCTION (Menjou, A. Leed, Bergen) (Univ.) Fine, moving, human drama of father-and-daughter relationship, deftly directed, acted and spoken—plus clever, hilarious humor of Bergen and Charlie, naturally woven into plot. Minor flaw is false note introduced at end in father's drinking episode.

(A) Very good (Y) Good (C) Partly good

LITTLE MISS BROADWAY (Shirley Temple) (Fox) Shirley's singing and dancing given full scope in light, lavish musical comedy plot that takes her from orphanage to theatrical hotel. Appealing, amusing, preposterous by turns. Rhymed dialog and courtroom turned into vaudeville stage provides hilarious climax.

(A) Light (Y) and (C) Entertaining

LORD JEFF (M. Rooney, F. Bartholomew) (MGM) Boy psychology at work in heartwarming story of superficial little snob, trained to be the foil of crooks, transformed under influence of English nautical school. Convincing backgrounds, splendid acting by youngsters (Rooney best of his career), fine character values.

(A) Very good (Y) Excellent (C) Excellent

LOVE FINDS ANDY HARDY (Mickey Rooney, Lewis Stone) (MGM) Modern young puppy love at its exuberant best (Rooney notable). Lively, human story of wise father and mother ((Stone and Fay Holden) handling more or less "problem" children. Quite amusing, but many will doubt "taste" of the young love-making.

(A) Good (Y) Very good (C) Probably good

PEARLS OF THE CROWN, THE (The Lyn Harding, Sacha Guitry, and fine cast) (in French, Italian and English, with titles) (Lenauer) Remarkable kaleidoscope of high spots in three centuries' history, from 1500 to present, in relation to seven famous pearls. Beautifully done.

(A) Notable (Y) (C) Too mature

PROFESSOR BEREWAR (Harold Lloyd, Phyllis Welch) (Paramount) Welcome return of typical Lloyd humor after rather labored start. Egyptologist racing across country to join archaeological expedition, is pursued by heiress in love with him. The "chase" theme with rough and tumble slapstick fight for climax.

(A) and (Y) Enter. (C) Good if not too exciting

RACE OF PARIS, THE (Darrieux, Fairbanks, Jr.) (Univ.) Light, merry, romantic stuff, deftly acted. Jobless heroine, financed by head waiter, poses as wealthy Parisienne to snare a rich husband. Hero, aware of her identity, steps in to save his pal, falls in love, so she gets him and his money instead.

(A) Good of kind (Y) Doubtful theme (C) No

TOY WIFE, THE (Rainer, Douglas, Young, Barbara O'Neil) (MGM) Elegant portrayal of customs and social ideals of early 19th century New Orleans. Notably set, costumed and acted, but the slow tragedy that the over-temperamental heroine brings on herself and all concerned is rather grim entertainment.

(A) Very good of kind (Y) and (C) Too mature

VIVACIOUS LADY (Ginger Rogers, James Stewart) (RKO) Lively hilarious stuff about young professor's effort to tell his hide-bound, college-president father of his marriage to cabaret girl. Features are a raw travesty of "college," heavy drunkenness, andlovemaking in public. Clever but ethically off.

(A) Very good of kind (Y) (C) Unwholesome

WE'RE GOING TO BE RICH (Gracie Fields, McGlaglen) (Fox) Lusty, uproarious British-made film depicting precarious fortunes of music hall singer, brawling husband and little nephew whom she supports. Rough and colorful background of drinking, fighting gold-rush days in South Africa. Gracie superb.

(A) Novel (Y) Better not (C) No
There is a high proportion of favorable estimates on these two pages because they reprint only the thirty best out of the hundred and fifty-odd estimates circulated by The Educational Screen since the last issue of this magazine.

**LITERATURE AND HISTORY**

**ADVENTURES OF MARCO POLO** (Cooper, Gurie, Rathbone) (UA). Another "colossal" in sepias. Big, long, lavish array of thrilling adventures, by turns interesting, amusing and absurd, faintly laboriously exotic, dramatically loose and over-drama in Alaska, based on a Curwood story. Some scenes perhaps too violent for children.

**CALL OF THE YUKON** (R. Arlen, B. Roberts) (Republic) Exciting, tense, fast outdoor melodrama in Alaska, based on a Curwood story. Superb scenery. Chief appeal are animal actors, the romance of collie and wild wolf-dog paralleling that of writer-heroine and trapper. Some scenes perhaps too violent for children.

**THE DVRUK** (Polish Cast) (Made in Warsaw) (Yiddish, fine English titles) Impressive picture in stately tempo expertly acted, of a tragic and beautiful love affair among humble, devout people. Strange mingling of tradition, religion, naive faith and superstition. Long, slow, difficult, but artistic and rich in human values.

**MOTHER CAREY'S CHICKENS** (F. Bainter, Anne Shirley, R. Keeler) (RKO) Expert screening of Kate D. Wiggin's simple, tender little tale of poverty, humor, pathos, pleasing romance. Fine performances, charming costumes. (A) Good but disappoints (Y) Good (C) Mature

**PENROD AND HIS TWIN BROTHER** (Mauch Twins) (Warner) Starts as human, wholesome little comedy about boy-hero and pals, then comes sensational mix-up in gang-killing and hectic, pre-posterous climax of boys capturing gang in waterfront hideout. Lively entertainment of its kind.

**PENROD'S DOUBLE TROUBLE** (Mauch Twins, Gene Lockhart) (Warner) Far-fetched, implausible situation, with Penrod's double again causing exciting complications involving entire community, but nice family relationships, amusing and entertaining child action, make it a worthwhile family film.

**THE VIRGINIA TEACHER**

**FILM ESTIMATES**
From the Journal of the House of Delegates, 1841-42.
Document No. 35.

—By Henry Ruffner, President of Washington College.

SECTION 11. OF COMMON SCHOOL LIBRARIES AND OTHER AUXILIARY MEANS OF POPULAR INSTRUCTION.

In the rural districts, especially those remote from towns, and inhabited by illiterate people, libraries will be essential auxiliaries to the school; indeed, in all districts where children have not generally access to social libraries, the school ought somehow to be furnished with them. Multitudes of families, and not a few of them rich enough in other things, have no books in their homes, at least none adapted to interest and improve their children. What then is the result when their children are taught to read? What else but that these children having an instrument of knowledge without materials for its exercise, not only fail to use it profitably, but undervalue and throw it away as useless? In fact, many neglect and forget altogether the little smattering of knowledge acquired at school. Had suitable books been put into their hands as soon as they were able to read them, great numbers would of themselves have overcome the imperfections of their schooling and have grown into intelligent men and women.

We do not expect by any means to make a whole people learned, or even intelligent. But who can doubt that an adequate supply of suitable books would greatly enhance the valuable results of the school system?

As soon therefore as the district schools have been organized, efforts should be made to establish school libraries. A strong book-case should constitute an article of furniture in most of the school houses, and in this, under the supervision of the trustees and the immediate care of the master, should be collected all the suitable books that can be procured by donation, subscription, tax, or other proper means.

The board of education should furnish printed catalogues of books suitable for these libraries; they might also make arrangements with booksellers to supply them on the best terms, and have them sent where wanted with the common school books. Thus the schools could be furnished with useful libraries at a very small expense, and in a few years the reading youth of each district might have access to a library of 2, 4, or 6 hundred volumes, most small, but all profitable to their minds, at an expense not exceeding 50 or 60 cents per volume.

These should be lent out for short periods and under strict regulations, to the advanced pupils of the school, and to others on their paying a small library fee, sufficient to repair the damages resulting from the use of the books.

This proposal made by State leaders 97 years ago shows their foresight in recognizing the value of school libraries. According to C. W. Dickinson, Jr., Director of School Libraries and Textbooks, this line of development in public school library service is now being followed.
ALUMNAE NEWS

MARRIAGES

Class of 1928: Mary Alice McNeil, of Fishersville, to Mr. R. Maxwell Willis, of Culpeper; in the Centenary Methodist Church, Richmond, Virginia, on June 6. Mrs. Willis taught in the public schools of Charleston, W. Va., and Culpeper, Va.; she is now treasurer of the Madison College Alumnae Association and secretary of the Culpeper chapter. Mr. Willis is president of the Culpeper Chamber of Commerce.

Class of 1929: Inez Kincheloe Morgan, of Crewe, to Mr. Robert McGrail Reilly, of Lynchburg; in Lynchburg, on June 25. Mrs. Reilly has been teaching in the Waterman School, Harrisonburg. Mr. Reilly graduated in pharmacy from the Medical College of Virginia, and is now connected with the Reynolds Drug Company in Lynchburg.

Class of 1930: Virginia Richards, of Winchester, to Mr. Garland Williams, of Berryville; in Winchester, on June 14. Mrs. Williams has been a teacher in the Berryville High School, and is a graduate of the University of Tennessee as well as of Madison College. Mr. Williams, a graduate of Hampden-Sydney College and of the University of Virginia, is an attorney in Berryville.

Class of 1931: Anne Radford Trott, of Staunton, to Dr. William Garland Talmage, of Succasunna, N. J.; in Trinity Episcopal Church, Staunton, on May 27. After teaching in Arlington County for several years, Mrs. Talmage did social service work in Augusta county, and at the time of her marriage was supervisor of relief projects in Southwestern Virginia. Dr. Talmage, who is a graduate of the Medical College of Virginia, is a practising physician in Succasunna, N. J.

Class of 1931: Annie Laurie Mauck, of Harrisonburg, to Mr. Harold Beery Ward, of Harrisonburg; in Harrisonburg, on August 2. Mrs. Ward taught at Pleasant Hill and in the Harrisonburg High School. Mr. Ward is office manager of the Shenandoah Valley and Blue Ridge Livestock Sales Co., at Harrisonburg.

Class of 1932: Martha Warren, of Campbell county, to Mr. Wylie Ray Wood, of Norfolk; in Grace Episcopal Church, Lynchburg, Virginia, on June 25. Mrs. Wood has taught in the schools of Campbell county and of Danville, Virginia.

Class of 1933: Emma Elizabeth Gatewood, of Danville, to Mr. Stuart Andrews Moseley, of Danville; in the Mount Vernon Methodist Church, Danville, on June 29. Mrs. Moseley has been teaching in the schools of Pittsylvania county since her graduation. The couple are living in the Charleston Apartments, Danville.

Class of 1934: Marietta Melson, of Machipongo, to Mr. Harry Lee Eichelberger, of Keller; in the Methodist Episcopal Church, Johnstown, on June 25. Florence Holland, '35, was one of the bridesmaids. Mrs. Eichelberger taught school in Accomac county after her graduation. The couple are living at Keller.

Class of 1935: Myra Frances Phipps, of Bristol, to Mr. Charles Henry Mathews, of the Eastern Shore; in the Euclid Avenue Baptist Church, Bristol, Virginia, on June 11. Mr. and Mrs. Mathews are now living in Asbury Park, New Jersey.

Class of 1935: Virginia Herbert Bean, of Leesburg, to Mr. Otis S. Sargent, of Winchester; in Leesburg, on June 18. Mrs. Sargent has taught since graduation in the Winchester city schools. Mr. Sargent is a teacher in the Handley High School, Winchester.

Class of 1935: Mary Kevan VanLandingham, of Petersburg, to Mr. Archibald Robertson, Jr., of Petersburg; in Petersburg, on July 3. Mrs. Robertson has taught in the public schools of Broadway and of Petersburg.

Class of 1935: Catherine Matthews, of
Cambridge, Md., to Mr. Charles Philip Blackley, of Staunton; at Zion Methodist Episcopal Church, Cambridge, on June 25. Among her bridesmaids were Frances Figg, '35, of Washington, D. C., and Katherine Carpenter Gould, '35, of Harrisonburg. Mrs. Blackley has taught in the Norfolk county schools since her graduation. Mr. Blackley is manager of radio station WSVA in Harrisonburg.

**Class of 1936:** Laura Prince Morriss, of Richmond, to Mr. Keith Briggs, of Fredericksburg. Mrs. Briggs taught for two years in Fauquier county.

**Class of 1937:** Annie Glenn Darden, of Holland, to Mr. James A. Nicholas, of Harrisonburg; at Holland, Virginia, on June 24. Mrs. Nicholas taught last session in the Waynesboro city schools. Mr. Nicholas is in business in Harrisonburg, where the couple are living.

**Class of 1937:** Alice V. Doss, of Gretna, to Mr. R. W. Keesee, of Gretna; in the Baptist Church, Gretna, on July 23. After graduation from the two-year course Mrs. Keesee taught in Pittsylvania county.

**Class of 1937:** Evelyn Louise Hughes, of Harrisonburg, to Mr. Herbert Pierce Snapp, Jr., of Grottoes; in Front Royal, on June 11. Mrs. Snapp taught last year in Albemarle county. The couple are now living in Waynesboro, where Mr. Snapp is employed by the duPont Company.

**Class of 1937:** Mildred Elizabeth Johnson, of Blacksburg, to Mr. Joel Thomas Kidd, of Scottsville; on June 18. Mrs. Kidd taught last year in Albemarle county. The couple are now living at Red Hill, where Mr. Kidd is principal of the high school.

**Class of 1937:** Martha Mason, of Roanoke, to Dr. Percy C. Spitzer, of Harrisonburg; in Calvary Baptist Church, Roanoke, on June 11. Mrs. Spitzer has been a teacher in the Roanoke city schools. Dr. Spitzer is a dentist in Harrisonburg.

**Class of 1937:** Mary Wilkinson Porter, of Toano, to Mr. Talfourd Harris Shomo, of Harrisonburg; at Toano, Virginia, on June 18. The couple are living in Harrisonburg, where Mr. Shomo is in business.

**Class of 1937:** Mary Janet Stuart, of Churchville, to Mr. R. Frank Davis, of Waynesboro; in Loch Willow Presbyterian Church, Churchville, on June 24. Mary June Gum, '38, was one of the bridesmaids. Mrs. Davis has taught in Augusta county. The couple are living in Staunton.

**Class of 1937:** Mary Adelaide White, of Wytheville, and Mr. Robert Weatherly Adamson, II, of Manassas; in Staunton, on March 19. Mrs. Adamson taught home economics in Manassas.

**Class of 1938:** Marye Harris, of Unionville, to Mr. Layton Koontz, of Shenandoah; in Fredericksburg, on June 6, a few hours after receiving her degree from Madison College. Mr. Koontz is a brother of Hazel Koontz, '37.

**Class of 1938:** Elizabeth Gordon Strange, of Richmond, to Mr. Cecil Carden Bailey, of Scottsburg; in the Watts Chapel of Union Theological Seminary, Richmond, on June 25. Katherine Warner, '39, of Richmond, was maid of honor. Mr. and Mrs. Bailey, after returning from a summer trip through the West, will live in Richmond.

---

**OUR CONTRIBUTORS**

FRANCIS PENDLETON GAINES is the president of Washington and Lee University at Lexington, Virginia.

WALTER J. GIFFORD is dean of instruction and head of the education department at Madison College.

JULIA ANN FLOHR is a sophomore in Madison College at Harrisonburg. This article is the outgrowth of first-hand observations made in Nigeria, where her parents lived as missionaries.

RUTH THOMPSON is third-grade supervisor in Madison College at Harrisonburg. RACHEL F. WEEMS is the college physician, and secretary of the Alumnae Association of Madison College.
THE VIRGINIA TEACHER

JOS. NEY & SONS CO.

THE BEST DEPARTMENT STORE
IN HARRISONBURG, VIRGINIA

BURKE AND PRICE

FIRE INSURANCE
AUTO INSURANCE

Phone 16

IMPERIAL
THE CREAM OF ICE CREAMS

Manufactured in Harrisonburg, Virginia
and sold by all leading Ice Cream dealers throughout the Shenandoah Valley

Teachers Virginia

Can keep up with the new books in their fields by reading the monthly book reviews in THE VIRGINIA TEACHER

HARRISONBURG, VIRGINIA

A FOOD
AND AN ENERGY BUILDER

WEBSTER'S NEW INTERNATIONAL DICTIONARY Second Edition

9 issues each year $1.50

The latest and greatest of the famous Merriam-Webster's—backed by a century of leadership and representing the highest modern scholarship. Just completed at a cost of $1,300,000. Twenty years newer than any comparable dictionary.

WEBSTER'S NEW INTERNATIONAL DICTIONARY Second Edition

G. & C. Merriam Co.
Springfield, Mass.
MADISON COLLEGE
A STATE COLLEGE FOR WOMEN
HARRISONBURG, VIRGINIA

MEMBER SOUTHERN ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS
MEMBER AMERICAN ASSOCIATION OF TEACHERS COLLEGES
ACCRREDITED BY VIRGINIA STATE BOARD OF EDUCATION

Confers A.B. and B.S. degrees.
Faculty of 65 well-trained and experienced college teachers.
Annual enrolment, 1,300.
Established by the General Assembly 1908.
Both city and rural training schools
Total value of college plant, $2,000,000.
Eighteen college buildings.
Campus of 60 acres.
Well-equipped recreation camp on Shenandoah River.
Two gymnasiums. Nine-hole golf course.
Two swimming pools (indoor and outdoor)
Athletic fields and tennis courts.
Auditorium with full stage equipment.
Four-manual pipe organ.
Standard sound motion-picture equipment.
Laboratory equipment for remedial work in reading and speech training.

Located in the heart of the Shenandoah Valley at an elevation of 1,300 feet, Harrisonburg enjoys a beautiful mountain environment. Its 9,000 inhabitants, people of culture and refinement, are deeply interested in the welfare of the College and its students.

APPLY TO THE PRESIDENT