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complete change of atmosphere, by going into the open and a bit of nature study under shelter of some tree is a good device. Singing is also a grateful relief. The child delights in anything rhythmic in sound or motion.

One of the most beautiful instances of concession to the child-mind is found in Mrs. Cecil Francis Alexander's hymn—  
"There is a green hill far away,  
Outside a city wall."

As originally written, in the second line, the word "without" was used. A small child asked Mrs. Alexander what was meant by "a green hill not having a city wall and what a green hill wanted with a city wall." Determined to be understood, the authoress immediately substituted the word "outside." The instance illustrates how terms of speech perfectly intelligible to adults may convey no meaning at all or an erroneous one to a child. A similar instance, but having a comical element in it, was that of a child who, on being taught the lines—

"And Satan trembles when he sees  
The weakest saint upon his knees?"  
asked the paralyzing question, "Why the weakest saint sat on Satan's knees?" If need be that teacher should have gone down upon her knees before the class in the attitude of prayer in order to convey the idea by an object lesson. By that means the child would have seen that it was the saint's own knees that were referred to, and not Satan's.

The war upon current Sunday school methods now waging is only an incident of the war upon educational methods in general. The protest is against cramming the mind with names of places, lists of things, combinations of numbers, and abstract rules, all said by rote and without comprehension. The current way practically treats children as if they were adults. It ignores the ways of seeing, thinking, and feeling and the uses of language which are peculiar to children. It seeks to drive a specific number of truths into the child's mind in a specific number of minutes, and to have the whole school—infants and adults—make the circuit of the whole Bible once in seven years. That method has been aptly satirized as the making of young savans and old children. The educational craze of the present is Sunday school teaching. While the religious emotion, which is the human response to the Divine, and the specific acts of religion continue to be chiefly cultivated as they should, yet it will be a great gain if the sense of personal responsibility is awakened. The child must discover himself, as a member of social organism, and as such not permitted selfishly to live to himself, but having duties to others in the performance of which he will, although only a child, add to the welfare of the world. And this self-revelation will be made not with the imperious "You must," with its appendage of pains and penalties. There is a no better ethical text-book in the world

than the Bible. It abounds in principles and precepts and examples, negative—the courses to be avoided and positive—those to be imitated. The following is one suggested outline:

**MORAL PRECEPT.**

How children may be caused to appreciate their responsibilities.

How they may be induced to be accurate and to love truthfulness.

How to meet calmly their disappointments.

How to meet with propriety the disagreeable conduct of others.

**MORAL ACTION.**

How to cultivate courage and perseverance.

How to cause habits of concentration and industry.

How to inspire definite and practical ambitions.

How to cause choice of honorable companions.

How to make honor and honesty their standard of conduct.

St. Paul believed in graded lessons. He said, "Milk for babes, strong meat for men." That is the whole contentment in a nutshell. The aim is to present material which can be assimilated. However excellent the matter, if it is not adapted to the present stage in the normal development of the scholars' appreciative power, it will be as great a violation of natural order as the feeding of meat to a babe. It is now generally admitted that a serious defect in current methods is the failure to recognize that progress is by stages.

**Beauties Near and Far.**

A Frenchwoman who has devoted much time to the study of Americans says that she finds them delightful. Especially is she pleased with the American grandmother, with a too clinging affection, has begun to crowd the nest. Following is a little illustration of the difference:  
"You have children?" asked a Frenchwoman of an American whom she had met for the first time.  
The American's face lighted charmingly. "Four," she answered, "and twelve grandchildren."  
"Four children and twelve grandchildren, and yet you are in Europe?"  
"Oh, they don't need me."  
"No, perhaps not; but in your place I should need them."  
"But why?"  
The question caused the Frenchwoman a visible shock.  
"Every evening," said the American, "I write to my children. I tell them what I have done. My letter leaves on Wednesday. Every mail brings me news from one of them. I have excellent health. I want to profit by it. There are so many things to see."  
"What things?"  
"Sweden and Norway first. I shall go there this summer. I visited Japan in the chrysanthemum season. I must return for the cherry blooms."  
"Oh!"  
The Frenchwoman's face was interesting to see. A woman of fifty-five, the grandmother of twelve children, was talking about returning to Japan to see the cherries bloom. Such a thing was unheard of in her experience.

The best times are those which permit us to look back at them without regrets.

**Yeast Used by Ancients.**

The yeast employed by the ancients in making bread was probably of the same kind as the Israelites of the days of the great Pharaoh the oppressor used, calling it "leaven." This was what is known nowadays as a wild yeast, its germs or spores being about everywhere in the air.

A loaf of dough was preserved out of each batch prepared for the ovens, and when this was added to the next dough the yeast found in it quickly spread through the whole, only a little being required to "leaven the whole lump." But when the people of Israel were wandering in the wilderness they did not always have yeast handy, and so were obliged to eat unleavened bread.

The best examples of old Roman bread have been found at Pompeii, a town that was destroyed by an eruption of Vesuvius in the year 79 A. D. Forty-eight loaves were dug out of one hakeshop. These specimens markedly resembled those found in the Egyptian tombs and were originally composed of ground barley.

The ancient cliff dwellers of the southwest raised Indian corn and made their bread of it. Once in a while a loaf of it is discovered in one of their deserted houses, and speculation is naturally indulged as to the degree of its antiquity. Perhaps it is 300 or 500 years old. In that extremely dry climate it has not decayed.

—There are business men who would soon to turn a dishonest trick in their business who act on the theory that everything is fair in politics.

—When a man goes into the kitchen to help his wife she has to drop everything and wait on him.

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