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THE TECHNE

LIFE WITHOUT LABOR IS A CRIME. LABOR WITHOUT ART
AND THE AMENITIES OF LIFE IS BRUTALITY.—RUSKIN.

VOL. XIX

MARCH-APRIL 1936

NO. III

“What Are the Rewards of Teaching?”

As men and women rise in the scale of living, they become less willing to spend their time and energy on activities that do not benefit their fellows. Even in fields where selfishness once ruled, service is rapidly gaining as an ideal. The businessman says, “He profits most who serves most.” The teacher says, “He most lives who serves best.” There is a joy in doing for others. In teaching this joy is immediate and intimate. Every teacher in his later years regards with satisfaction the success of men and women whose lives he helped to build. Teaching is the most fruitful of patriotic services. In a nation dedicated to democracy in home, school, community, politics, agriculture, and business, trained and cooperative intelligence is increasingly necessary. Education is the foundation of democratic government. The teacher holds the most sacred trust within the gift of society.

—Joy Elmer Morgan

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THE TECHNE publishes, for the most part, papers on educational subjects, though articles on closely related fields are also used. Part of these papers set forth the results of research; others aim at interpretation of current developments. Though some of the discussions will interest the specialist, it is hoped that in every number there will be something useful for the average teacher.

THE TECHNE is sent free to the alumni, school officials, libraries, and, on request to any person interested in the progress of education.

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TABLE OF CONTENTS

Methods of Psychological Healing	3
J. A. Glaze	
The Semite as the National Socialist Sees Him	8
R. Tyson Wyckoff	
The Marks of a Good Primary Teacher	15
Jane M. Carroll	
The Birds of Southeastern Kansas with Migration Dates	21
Harry H. Hall	
Some Mistakes Made by Teachers of Geography	26
Resolutions of the World Federation	28
Some of the Elements Tested by the Means Used to Test Them by the Board of Examiners of New York City	30

METHODS OF PSYCHOLOGICAL HEALING

(A Radio Address)

J. A. Glaze

Today we are confronted on every side with strange people who lay claim to the ability to foretell our future, or relate our past, or to heal the sick and afflicted by the use of their superior mental powers. The scientific psychologist does not claim any such powers. No one can prophecy our own future as well as we can, and we are able to do that very ineffectively to be sure; and of course no one knows our past as well as we ourselves do. If one lays claim to the powers to heal the sick, he indeed claims supernatural powers and is quite probably ignorant of what he claims. The psychologist only lays claim to the ability to help the mentally sick to help themselves. He cannot heal but he can direct the troubled along the right path.

But let me first explain what I mean by mental diseases. We do not mean physical ills, such as injuries and contagious or other kinds of diseases, nor even the mental suffering resulting from them. We are talking entirely about mental troubles that, so far as we know, have no known physiological causes. I speak of fears, impulses, emotional disturbances and the many complexes, that today have become too numerous to catalog. Some of these complexes are called by the following names: the persecution complex, the revenge complex, the suffering hero complex and many fear complexes. In a disturbing age like today, when competition is so keen and many have a hard time on the up-hill struggle, it is not to be wondered at when some feel that the struggle is indeed in vain and too great to overcome. The psychologist is able to lead and direct many such toward his goal with a greater degree of self-confidence and self-esteem. I propose in the next few minutes to review briefly the field of mental healing and relate how the psychologist works with the patient to effect a readjustment.

It is pretty well-known that there are several forms of *religious* healing practiced today. So far as I know they do not discriminate carefully between *physiological* and *psychological* ills. Some even lay claim to the cure of injuries and diseases, but the scientific psychologist is too much of a common-sense philosopher to grant that they do any good more than to help the patient to bear his burden.

But when it comes to purely mental ills, it is granted that religious healing does do *much* good. It has helped many to bear their load in life and has relieved them of a tremendous amount of worries. The dependence upon spirit, as the Unity and Emmanuel

movements do, the thought that God is *in* us and we are *of* God, is a great sedative to the human mind, and no doubt relieves many. Even those that depend upon the teachings of some great saint in history, whether the writings of Mrs. Mary Baker Eddy or the bone of some dead saint reposing in a shrine, that thousands have known to have flocked to and kissed, even it is granted that *they too* have done *some* good.

But the scientific psychologist believes that *all* cures, to be permanent, must proceed from within. The patient must be led to understand by slow degrees the reason for his disturbance, which in itself is a gigantic task, sometimes. He must be led to look the situation squarely in the face and start anew the process of *re-education* in the right direction. The psychologist has taken very little stock in the report of *sudden* changes and transformations within man, for he knows that man is a creature of habits of long-standing, and that, on the whole, he *does not* change rapidly, but gradually. All of the facts of modern psychology support the belief that man changes his thinking and habits slowly. Mental healing methods must of necessity take this into consideration.

When a patient comes to the psychiatrist to secure his help, the patient often does not know what is the cause or what are the causes for his disturbance. Therefore he cannot tell much of his own will-power that will really aid the psychiatrist to analyze his case. This fact may not be generally known by the public, but it is one of the most common experiences of the healer.

Now the psychiatrist has several well-known methods of getting at the real cause of the patient's disturbance. It usually consists of a series of questions directed at his past history. This is the first attempt to analyze the case and is the most common one that is employed. If this method does not get at the seat of the trouble he may have the patient relax in an easy chair and, in a semi-sleeping state, relate all that comes to his mind. No matter what you may think of this method, it is one of the most effective that is employed today. It is surprising how the patient will loose a train of experiences under this condition that are revealing enough to satisfy the most exacting as to the hidden facts of one's mind. The healer must be alert to catch all the story and often some of the most illogical and insignificant parts of it are the most revealing. A third method often employed consists of a large number of words to which the patient has to respond by giving the first word that comes to his mind when any word is pronounced aloud. The response words and the time that it takes him to respond are both written down, and both enter into the analysis of the situation. I cannot go into further detail, because of my limited time, in explaining how the complete analysis is made.

Let me relate a few examples of actual cases that have come within our own experience, or that have been related to us by close associates. A man and his wife moved from a small town to a large city, residing in an apartment house in the city. She had little to do while he was away and had plenty of time to sit alone with her thoughts, and of course to worry. Her husband was a traveling man. (By the way, just why do people always laugh when I say she worried a great deal and her husband was a traveling man?).

Well, she had a brooding fear that her husband was going to be killed in a railroad accident. He made long jumps from one large town to another, and she followed him mentally on his way, often thinking that the next knock on her door would bring the telegram that announced the railroad wreck. She even got to the point where she bought and read all newspapers published in the city, expecting to see in glaring headlines the thing that she feared. When her husband returned home she was so happy, and her fears seemed to be so silly, that she never once mentioned them to him. But as soon as she saw him off to the train her brooding began again.

This woman heard about the Psychological Clinic that was conducted out at the University not far away, so decided to attend it and see what they had to suggest to her. She was very cooperative, and was willing to tell the whole story about her fears, a thing, by the way, that so many patients are not willing to do. When they discovered that her fear was for her husband's safety, the psychiatrist wisely called up the head of a large railroad company in the city and secured from him information as to how many people had traveled during the last year, how many of that number had been in wrecks, and finally, how many of these in a wreck had been permanently disabled or killed. When he took the information back to this woman that a whole lot less than one-fourth of one per cent of those traveling the last year were in any way injured, and emphasized to her that her husband had only one chance in several million to suffer as she expected, she could then see how illogical were her worries.

But the psychologist did not stop here, for to do so would be to overlook one of the oldest and most common failings of the human mind. This woman was idle, and, since an idle brain is truly the devil's workshop, she must be given something to do. She was, in brief, persuaded to allow a niece from her home town to come and stay with her and attend the high school nearest to her apartment.

Now notice how the whole situation has changed. Whereas before she had nothing to do much, except when her husband returned, now she has to get three meals a day, has someone with whom to chat, shop and attend the theater, and she had to get up of mornings to see that this girl got off to school on time. This is but an example of thousands of lonely people who have plenty of time to worry, brood and

cultivate some obsession, complex or fear. Due to the very nature of her work, this is more apt to occur with women than with men. Many men do not understand this, or, if they do, they pay precious little attention to it. I am reminded of the man whose wife had to be taken to the insane asylum. He remarked to his neighbors that he didn't see why she went crazy, for she hadn't been anywhere for eighteen years, and she certainly couldn't have caught it there at home.

Well, at the expense of being accused a little of preaching, here I want to say that few men seem to realize the necessity of some outside interest for a woman. Her clubs, parties and the like may be slightly inconvenient or even annoying to him once in a while, but they give her a chance to expend her pent-up emotions in some desirable outlet, and that is just what we all need today. The man cultivates his own future happiness who allows his companion the freedom of the companionship of other women, for that is an absolute necessity. I speak of both city and country women as well, and most of all, our lonely friends and relatives.

Another case. A young woman who had been a student of mine while teaching in another state came to my home one evening after making an appointment by telephone. She said she felt that I could possibly help her. After some questions were asked I elicited the information that she was very nervously inclined and was dominated by a great fear. She would not tell me what she feared, but after I had found out that she had a handsome two-year old boy and a fine husband, and that the two played much together when husband was at home, I guessed that she feared that she was going to commit murder. Now she had just about told me that in her part of the conversation, but she expressed surprise when I told her that she feared she would murder her own son. But she willingly acknowledged that that was exactly the thing that disturbed her.

I found out that she and her husband had been much together before the baby arrived, but now that the child was a good-sized boy, too much of the husband's time was spent with the baby. Frankly, the woman was terrifically jealous of her own son, for she saw him coming between her and the affections of her husband. She complained to him that she was nervous, but gave anything else but the correct reason. He, a big healthy man of fine physique, laughed at the idea that anybody could get nervous. And so the case continued for more than a year. She was so disturbed that she felt that she had to do something about it.

Here is a simple case of neglect. That companionship that is always so dear to both husband and wife before children come (and sometimes afterward, too) was neglected and left uncultivated. Often women are at fault, but in this case it was neglect on the part of the husband. He did not, however, love the baby too much, but he did,

I fear, manifest his love to his wife too little. Too many men forget the little things that mean so much to a woman, and the wife, who washes the same old dishes and sweeps the same old floors and dusts the same old furniture day in and day out, has a rather monotonous existence.

In choosing this subject for broadcast tonight, I was aware of the fact that I might sound a sour note in the life of some one of my listeners. But I sincerely hope that what has been said will be taken in the spirit which it is given. For I assure you that, although the psychologist is no superman, yet he, just as much as many another, wants to see mankind getting all of the good out of life that it holds. We come this way but once, and it seems to me that a wholesome philosophy of life should embrace the desire to see every one live as long and as happily as it is possible for them to do.

THE SEMITE AS THE NATIONAL SOCIALIST SEES HIM

BY R. TYSON WYCKOFF

When Jewish Heine in 1824 angrily flung the dust of Gentile Goettingen from his shoes and departed upon his famous tour of the Harz Mountains, the Christian-Jewish strife had lost much of the religious significance that it had had during the crusades.¹ In the latter part of the nineteenth century, economic, political, and social disagreements between Hebrew and native German created violent antipathies and produced modern anti-Semitism.² The racial grudge of the anti-Semites assumed definite form in the development of the Youth Movements of 1890 and 1910, a part of the cult of which demanded a revival of Germanic antiquities. This movement later came to function chiefly in the promotion of athletic associations, although it still retained its earlier interests. After 1919 it lent its support to the growing National Socialist Party.

The purpose of this treatment is to note the characteristics of the Semite as the national socialist sees him. In no case, therefore, does the writer attempt to give his own viewpoint or opinion.³ In many cases in the following pages, the characterization is evidently biased, being true of individuals rather than of any one people. The intent in each citation, however, is to determine not the justice of the claim but the nature of the current impression in the mind of the anti-Semitic. Since the aim throughout is merely to present a picture, no conclusions are derived other than a statement of dominant traits as seen by the national socialist.

Although an occasional vague inference in national socialist writings leaves the impression that some Jews may have some good qualities, even as judged from the standpoint of Nordic supremacy, such suggestion is neither explained nor emphasized. There are, then, very few if any good Jews, if one judge them by the presentation of them in action and by the generalization concerning them made by the national socialist. The Semite, accordingly, is represented as lacking respect

¹Samuel S. Cohon, *B'nai B'rith Manual*, (Cincinnati: B'nai B'rith Wider Scope Committee, 1924) p. 213.

²*Idem*, p. 219.

³The chief sources used in this examination are few but appropriate and apparently representative. Hitler, as leader of the National Socialist Party, may be expected to reflect in his autobiography the racial attitude of his party. Von Klitzing's *The Mountain Guide Christl* is famous as the first and probably the most nearly representative novel of the movement. The propaganda novel by Jung also reflects the movement. Footnotes at various points in this treatment include sources that provide comparable or contrasting impressions of the Semite. Although care has been exercised in selecting appropriate sources, inclusion of all the extensive writings of the National Socialist Party might provide a more definitive picture that is quite beyond the scope of this paper.

for Aryan women and as receiving moral instruction which endorses ruining Christian women.⁴ Christl maintains that not only do the Jews have no morality, but they even permit their materialism to stifle it in others.⁵ Their word of honor becomes, as one Jew is caused to express it, a mere "emphatic assertion."⁶ One charge frequently made against the Semite is that he does not uphold the German nationalism, for "In becoming German, the Jew assumes only the German language. His blood and race remain oriental, and he is German on the surface but functioning as a foreigner. His inner nature is not altered."⁷ But Rodisi, the Jewish Reichspräsident (sc. von Hindenburg), is caused to affirm: "We shall not be able to deny our mother tongue, even if we are a thousand years in this country."⁸

The Jew's circle of interest includes only members of his own race, and his preferences are not governed by patriotic motives.⁹ He does not "intend to co-operate for the common good of the body politic."¹⁰ The Jews, therefore, appear to be nomads, "the parasitical and destructive nation within a nation."¹¹ Jews are represented as punishing patriotic opposition with imprisonment and death and as judging Gentiles cruelly.¹²

The Semite is depicted as lacking a characteristic culture and as possessing a "seeming culture that is the lost property of other peoples."¹³ He lacks artistic appreciation for he "can enjoy only cheap, sensational music."¹⁴ His idea of entertaining the people is to dazzle them with "idolatrous splendor."¹⁵ Art may not penetrate his life nor reach into his action.

The Jew, it is claimed, uses his religion as a means for self aggrandizement and as a practical guide for a life that lacks idealism and

⁴Wilhelm von Klitzing, *Der Bergfuehrer Christl* (Leipzig: Adolf Klein Verlag, 1931), pp. 382-3 and 38.

⁵*Idem*, p. 116.

⁶*Idem*, pp. 187-8.

⁷Adolf Hitler, *Mein Kampf*, (Muenchen:Franz Eher Nachf., Band I, 1925; Band II, 1927) I, 342.

⁸Von Klitzing, *op. cit.*, p. 72.

⁹*Idem*, p. 133.

¹⁰Adolf Hitler's "Program Address," given April 19, 1922.

¹¹Samuel James Pease, "Adolf Hitler—Mein Kampf," *The Techne*, XVIII, (May-June, 1935) p. 8.

Hitler, *op. cit.*, I, 333.

Cf. George Crabbe, *The Borough*, Letter 4.

¹²Von Klitzing, *op. cit.*, pp. 134 and 72.

(Cf. William Shakespeare, "The Merchant of Venice," IV, 1, 70-81.

¹³Hitler, *op. cit.*, I, 331.

¹⁴Von Klitzing, *op. cit.*, p. 411.

¹⁵Hitler, *op. cit.*, I, 387.

emphasis on the after-life.¹⁶ His religion, therefore, is applicable only to this world. The Jew's religious teaching serves as a means of keeping Jewish blood pure and governs his intercourse with Gentiles.¹⁷ He insidiously plants his Old Testament doctrines of hate and materialism in the Christian religion, and in so doing deprives it of its fundamental qualities of love and idealism.¹⁸ His want of sublimity of conception and his insistence upon immediate values retard human development.¹⁹

The Hebrew, whose God rewards and punishes him through expectations of material advancement, guides his life by his own selfish interests.²⁰ He makes his influence felt so strongly that large religious circles blame "Jewish influences" for the reign of 'gross materialism' . . . alleged to set in after the (sc. World) War."²¹ His materialism at last feeds upon an exhausted country.²² He holds entire control of modern business, into which he has injected the selfish ethics of the Jew of the middle ages.²³

In order to accomplish this material advancement, he uses an artfully contrived method. After the first settlement of the country, he arrives as a trader whose guile is successful because of his flattery and because of the inexperience of his Gentile neighbors. He enters into their life not as a producer but as intermediary. He begins to look upon trading and, later, all business as his monopoly. When he obtains control

¹⁶*Idem*, I, 334-6.

See also R. Tyson Wyckoff, Review of Wilhelm von Klitzing's *Der Bergefuehrer Christl, Books Abroad*, VI, (January, 1932) p. 64.

Cf. Tacitus, *Annales*, V, 13, "Gens superstitioni obnoxia, religionibus adversa."

¹⁷Hitler, *op. cit.*, I, 336.

¹⁸Von Klitzing, *op. cit.*, pp. 22 and 170. For an opposing view upon this matter see Conrad Henry Moehlman, *The Christian-Jewish Tragedy*, (Rochester, New York: The Printing House of Leo Hart, 1933) ch. VI.

¹⁹Hitler, *op. cit.*, I, 332.

Compare in this connection the cosmic viewpoint, the objective theosophy, and the self-abnegation which Lessing ascribes to the Jew in *Nathan der Weise*.

The spiritual possibilities of the Hebrew are evident in the teaching of Rabbi Ben Ezra, who maintained that the essential life of man is the life of the soul. See Robert Browning's "Rabbi Ben Ezra."

Worthy stress upon immediate values is strikingly apparent throughout the life of a noble, philanthropic Jew, Heinrich Braun, whose biography has been written by his daughter, Julie. See Julie Braun-Vogelstein, *Ein Menschenleben*, Tuebingen: Rainer Wunderlich Verlag, 1932). See also R. Tyson Wyckoff, Review of Julie Braun-Vogelstein's *Ein Menschenleben*, *Books Abroad*, VII, (July, 1933) p. 335.

²⁰Heinrich Heine, in his *Geschichte der Religion und Philosophie in Deutschland* (1834, divides men into two groups, the sensuous Hellenists and the Calvinistic Nazarenes.

²¹S. Maccoby, "Modern Anti-Semitism," *The Contemporary Review*, CXLIX, (September, 1935) p. 348.

²²Von Klitzing, *op. cit.*, 133.

²³Such is implicit in the theme of Franz Jung's *Hausierer*, (Berlin: Der Buecherkreis, 1931). See also R. Tyson Wyckoff, Review of Franz Jung's *Hausierer*, *Books Abroad*, VI (July, 1932) p. 349.

of money transactions, he is opposed, envied, and attacked by the Gentiles. At once he curtails his activities somewhat and uses his money for ingratiating himself with the authorities of the government. Getting more and more in the good graces of his ruler, he causes his prince to become involved in difficulties. In order to protect himself in the event of an impending change of government, the Semite becomes baptized as a Christian. He tries to pass for a German, inasmuch as he has learned the German language indifferently well, but his nature is still Asiatic. He seeks full rights of citizenship in order to develop his enterprises and to gain more influence.

At this time he shifts his efforts from the court to the people and becomes a philanthropist, so distributing his good deeds that he gets full credit for them. Some people then are persuaded of his good intentions and consider him misjudged. He obtains followers who recognize him as spokesman for seemingly liberal movements which are not for the good of the people. He fights for religious tolerance in order to remove his civil and racial limitations. For such purpose, he finds Free Masonry, the press, and the "Red" organization useful. He keeps his own race pure, but adulterates the Nordic race in that a Jewish man seldom marries a Christian woman; yet he causes Jewish women to marry Christian men. Since the time is now ripe, he brings about parliamentary rule and the fall of the monarchy, for he finds it easy to influence the shortsightedness, the weakness, and the cowardice of the populace.

People are now no longer in independent occupations, but instead they are employed and without property. A gulf arises between worker and owner. The Semite begins to organize capitalism, opposing first the citizenry to feudalism and later the worker to the citizen. The unsuspecting workman, beginning to feel it to his interest to support the Semite, is induced by the Hebrew to fight for capitalism, which the workman believes he is opposing. The Jew develops Marxian socialism by emphasizing social injustice and by giving the stamp of internationalism to the illusory benefits of socialism. Recognition of worth is denied and personality and race give way to the rule of little minds.

Using the "Red" organization as a means for his accomplishment of world domination, the Semite divides his purpose into two aims which coalesce—a social movement and a political movement. In attaining the social aim, he assists the oppressed worker by obtaining shorter hours, protection for women workers, better sanitary conditions, etc. When he becomes the leader of the unions, he makes the workers his tools and drives his competitors from the field.

His political contrivings go hand in hand with his social scheme until the masses and his organization are ready for political manipulation. The political structure, feeding upon the social, has as chief aim the destruction of employment. The Semite now causes himself to be made dictator of the proletariat. Those who oppose him he sur-

rounds with a web of trickery through his international influence. In the country he governs, he destroys national consciousness and leadership, the higher culture derived from the practice of the arts, and the veritable *mores* of the country. Now, casting all pretense aside, he becomes truly the tyrant of the people that is illustrated in Russia today.²⁴

An ideal of money and power appears to direct the Hebrew in his sublime elevation of soul when his stocks rise in value. In bearing adversity, he is endowed with a remarkable equanimity which is strengthened by contemplation of the deferred objective.²⁵ The Jew appears farsighted in contributing money to the Catholic Church in order to enlist the aid of the Jesuits.²⁷ The Semite's intelligence in adapting his reasoning to the level, prejudice, and background of those he wishes to influence is attested by the various forms that reasoning takes.²⁸ In Germany he argues world citizenship and pacifism; in France chauvinism; in England, from the standpoints of socialism and international politics.²⁹ His skill in practical reasoning is so great that "whoever makes a compromise with a Jew becomes himself compromised."³⁰

The Jew is represented as indulging unhesitatingly in falsehood and as rearing a vast structure of misrepresentation for subduing his opponents.³¹ An attempt is made to prove the Semite's treachery through his descent from Cain.³² The Jew with great cunning deceives the people, holding out to them beautiful promises of international freedom which he does not intend to fulfill.³³ He makes the Christian church impotent by thrusting upon it a materialism which replaces the spirituality that is its chief source of influence among the people. For a time, however, he gives legal and monetary assistance to the

²⁴The last five paragraphs contain a synopsis of Hitler's interpretation of Semitic procedure. See Hitler, *op. cit.*, I, 338-358.

²⁵Von Klitzing, *op. cit.*, pp. 71-2 and 325.

Compare in this regard Christopher Marlowe, "The Jew of Malta," act I, sc.4. George Bernard Shaw, in his "Saint Joan," sc. 4, feels that "The Jews generally give value. They make one pay; but they deliver the goods. In my experience the men who want something for nothing are invariably Christians."

²⁶Hitler, *op. cit.*, I, 361.

²⁷Von Klitzing, *op. cit.*, pp. 156-8.

²⁸Compare this versatility with Melchisedech's skillful frustration of the Saladin's designs in the second tale of Giovanni Boccaccio's *Decamerone*.

²⁹Hitler, *op. cit.*, II, 703-4.

³⁰Von Klitzing, *op. cit.*, p. 356.

³¹Hitler, *op. cit.*, I, 337 and 386. The reference here is to the Protocols of the Elders of Zion, upon which the national socialists in part base their charges of Jewish falsehood, deceit, and desire for world domination.

For an opposing point of view, see Maccoby, *op. cit.*, pp. 345-6 and Frank H. Vizetelly, editor, *New Standard Encyclopedia Year Book For 1934*, (New York: Funk and Wagnalls Company, 1935) pp. 312-313.

³²Von Klitzing, *op. cit.*, p. 39.

³³*Idem*, p. 134.

church, for he realizes that it is a useful instrument to hinder Nordic opposition.⁴³ He is artful in deception, for "Just as before the Revolution the Jew understood how to divert attention from his war societies, . . . and how to set the masses . . . against Prussia, so he knew how to cover the new . . . robbery after the Revolution."³⁵ The Jew foments disturbances between Catholics and Protestants and then laughs in glee to note the weakening of both factions and the clear field for the promotion of his own interest.³⁶ The Jew is said to have betrayed Germany to the Allies in accepting at Versailles German responsibility for the World War.³⁷ Diabolical characteristics are ascribed to him in the suggestion that he is capable of pitting nations against each other for his own advantage.³⁸ The Jew is said to be so false that any national socialist who fails to be vilified in the Jewish newspaper may consider his previous day misused; if his day had been properly spent, "he would be persecuted, censured, calumniated, scolded, and besmirched" by the press.³⁹

The goal attributed to the Hebrew is world domination, a step toward which is social and political authority over each country. The Jew is said to have acquired state control under the socialist regime and under the presidency of von Hindenburg, who was a Jew.⁴⁰ In *The Mountain Guide Christl*, a Semite affirms that the Jewish people are now not far from holding mastery over the entire world, and Hitler contends that the Jew tyrannizes over present-day Russia.⁴¹ The Old Testament prophecy of Jewish world-domination offers vindication of his right to rule, but the national socialist is not persuaded by it.⁴²

³⁴*Idem*, p. 169.

³⁵Hitler, *op. cit.*, II, 624 and 627.

³⁶*Idem*, II, 628-630.

Compare this representation with Christopher Marlowe's monstrous caricature of the Jew Barabas in "The Jew of Malta."

³⁷*Idem*, II, 629.

³⁸Von Klitzing, *op. cit.*, p. 133.

³⁹Hitler, *op. cit.*, I, 386.

⁴⁰*Idem*, II, 644.

Von Klitzing, *op. cit.*, p. 65.

⁴¹*Idem*, p. 418.

Hitler, *op. cit.*, I, 358.

⁴²Von Klitzing, *op. cit.*, p. 64.

Compare with "Proverbs," XI, 14; "Isaiah," IX, 7; and "Revelations," ubique. Suetonius tells that "There had spread all over the Orient an old and established belief that it was fated at that time for men coming from Judaea to rule the world. This prediction, referring to the emperor of Rome, as afterwards appeared from the event, the people of Judaea took to themselves; accordingly, they revolted and, after killing their governor, they routed the consular ruler of Syria as well, when he came to the rescue, and took one of his eagles." Suetonius is here describing the experiences of Vespasian during the reign of Nero (54-68 A. D.). See J. C. Rolfe, editor, "Divus Vespasianus," Suetonius' *De Vita Caesarum*, (London: William Heineman, 1920) VIII, 4.

Emerson, in his *Conduct of Life: Fate*, represents the Jew as one whose forbearance "has made him, in these days, the ruler of the ruler of the earth."

The national socialist considers the Jew an individual who is evil at all times and dangerous and villainous as judged from the Gentile point of view. The Jew then appears to lack honor, German patriotism, characteristic culture, and high idealism; and his materialism, aided by religion, fortitude, intelligence, deceit, and hardheartedness, opens the way to his domination over the world.

Not all the national socialists, and certainly not all the indigenous Germans, have exactly the opinion of the Jew that is expressed by the leaders of the party. Many Germans of the present undoubtedly have a friendly attitude toward the Hebrew, and many others are indifferent or have only a partly-formed opinion concerning the Jewish question. Inflammatory propaganda, nevertheless, which has wide currency, and especially that which comes from the head of the German state, cannot fail to have a strong formative effect upon prevailing German opinion.⁴³

Apart from all considerations of the reasonableness or of the justice of the national socialist's attitude toward the Jew, the impression of Jewish rascality is actual in the German's mind, and he governs his conduct by it. Acquaintance with the several aspects of this impression permits the American reader to see impelling motives in current German events, even though he may not excuse them.

⁴³The present government has been so successful in spreading its ideas that "This book (*Mein Kampf*) is almost obligatory reading for Germans and, at a high price RM 7.20 or about \$2.88, it has sold 1,930,000 copies since its publication in 1925." See John Gunther, "Hitler," *Harper's Magazine*, CLXXII, (January, 1936) p. 153.

THE MARKS OF A GOOD PRIMARY TEACHER

By JANE M. CARROLL

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Who is the good teacher? This is the question which has not as yet been answered in such a way that the answer may possess both validity and reliability. Many experiments and studies have been made, but no agreement or rather no certain qualifications have been found really to belong to the good teacher. This means "the current methods of determining good and poor teachers are subject to error," says Meade.¹ "Yet the importance of this problem is probably greater than that of any other single problem in the entire field of education." Since we have no definite characteristics scientifically worked out and agreed upon by educators, it is difficult to think along this line. If we do not know the marks of a good teacher, how can we emphasize the marks of a good primary teacher? However, from the studies made, there seems to be some agreement on certain points that go to make up a good teacher. Let us look at them:

The good primary teacher loves little children.

She loves them as a group and loves them as individuals. Little children love her, for what is a teacher but a lover of children. The good primary teacher loves little children to such an extent that she naturally magnifies their goodness and minimizes their defects—and by this love she helps them to overcome these difficulties. She by love gets everything possible from the child. For with love comes understanding. To teach children, one must live in a child's world, for childish troubles are very real; in fact, they generally cause more anguish to the child than an adult suffers.

The good primary teacher has a keen sense of humor.

She laughs with the children rather than at them. A study of humor on the part of teachers when they are in the classroom was carried out a few years ago. The data from this study show "not that a high sense of humor makes a good teacher, but that a sense of humor in the classroom appears to be a trait of the good teacher more often than of the poor teacher."² To illustrate, one teacher tells of this experience.³

One afternoon, while rehearsing a dance with the children for an entertainment to be given in the assembly, she warned them with exaggerated seriousness not to tell anyone about the program they were

¹Meade, A. R., "Qualities of Merit in Good and Poor Teachers." *Journal of Educational Research*, XX, November, 1929, p. 239.

²Hepner, H. W., "Good Teachers and the Sense of Humor." *School and Society*, XXIV, pp. 395-396.

³Allen, F. A., "Happiness in Teaching," *Journal of National Education Association*, January, 1927, p. 17.

arranging, for it was to be a surprise. Before the children were dismissed, she was called outside the room for a minute. During her brief absence a neighboring teacher stepped in. Surprised at seeing such a large assemblage of children, she asked them the reason for their presence at this late hour. The children were confused and scarcely knew what to answer. Finally one blurted out, "we are helping teacher." At that moment the regular teacher stepped into the room, grasped the situation and burst into a gale of laughter, accompanied by the children and the neighboring teacher when she was "let in" on the secret. "Sure they were helping me," said the regular teacher winking, "helping me prepare an entertainment."

A good primary teacher is interested not only in children but in parents as well.

When she meets parents at the market or the postoffice or in the theater, she shows them by her greetings that she is really interested in the children and their family. She not only asks parents to visit school but urges them to do so. She makes parents feel welcome and comfortable, she exchanges experiences with these parents, and hence learns more about the children themselves. She is not the teacher who complains that parents bother her, but the one who encourages better parent-teacher relationship. She meets the parents tactfully with profit to the child, school and the home.

The good primary teacher is known by the soundness of the methods she uses.

She sees that her children are happy in the work they are doing. She educates them through celebrating their successes. She knows that children as well as adults like to do the things that they can do well, that they are eager to carry a message, to tell a story, or sing a song when they know they can do it. This eagerness puts children in a frame of mind for learning. The teacher assumes the responsibility in selecting acts that shall be praised and deciding how the eagerness to do shall be done. This means that work is play and play is work, and only good work is praised. The celebrating of successes is a big factor in educating children. Right habits and attitudes may be formed in this way in both subject matter and social assets. For instance, a good primary teacher skillfully plays up the social graces of each child. Good sportsmanship is taught in this way. "One of the most difficult and noblest of human achievements is to be able wholeheartedly to manifest enthusiasm for the successes and achievements of one's fellows. It is the essence of good sportsmanship and the basic principle of likableness."⁴

This habit must be cultivated early in the child, and how better do it than to praise him when he wholeheartedly enjoys the success of

⁴Meyers, Garry Cleveland. "Education of Young Children Through Celebrating Their Successes," *City School Leaflet*, No. 26, p. 9, Department of the Interior, Bureau of Education, Washington, D. C.

another? This means that the good primary teacher rarely commands that a thing be done; instead, she gets the child to suggest. For example, she does not command the child to pick up his books or close the door but rather suggests that such be done and then shows approval. In order to make children happy, we do not mean that they shall be without a challenge; for the work to be *interesting* must be *challenging* to the child. In the old school the primary teacher was prone to do everything for the child. But in the new school the good primary teacher helps and guides the child to *do for himself*. The following example illustrates the difference between the two methods of securing happiness for the child.⁵

In a schoolroom not long since, Billy was pulling a little wagon about the room none too carefully. He bumped it against a table and knocked off a wheel. He began to cry loudly and stood looking helplessly at the broken toy. The teacher, hearing his wails, ran quickly to him, noticed what the trouble was and gathered him into her arms and said, "Don't cry, dear, we'll take the wagon down to the corner shop and have the man put the wheel on again." So Billy stopped his sobs, and the teacher felt that she had made the child happy. Perhaps at the time he was, but such a course failed to provide happiness in the future when the teacher or some other person was not present to sympathize and relieve the trouble. In contrast, let us notice another teacher and the way she handled the situation.

This happened in a kindergarten room. John was running a small mechanical automobile which operated by winding a spring. He was having great fun with this when it ran into the wall and bent one of the front fenders so that the car would not run straight. "I bent my auto," he said to the teacher. The teacher asked casually, "What do you intend doing about it, John?" "I don't know yet," said John, "but I'll do something." The teacher soon saw John in the tool section working with some wire. Within a short time he came toward her saying, "see what I've invented." The invention was not perfect, you can be sure, but it comprised a front bumper to the auto that the small boy had made from a stout piece of wire and had twisted into place across the front of the car. He had also straightened the bent fender. "Now," he said, "if my car hits the wall, the fender won't bend," and his eyes shone with a true joy of accomplishment.

He had met a difficulty and conquered it. He was not as helpless as the other child had been; he had gained happiness in winning a victory over adverse conditions. So it is in all phases of child life; addition facts, multiplication tables, spelling words can all be made challenging to the child. The good primary teacher will direct children toward achieving happiness by *preparing them to think and do for themselves*. She doesn't require work that they are unable to do and avoids the following:

⁵Reid, Edith L., *Ways of Happiness* (adapted).

Teacher—"Willie, did your father write this essay?"

"No, ma'am. He started it but mother had to do it all over again."

The good primary teacher is professional in both her thinking and her acting.

She never bears tales or repeats scandals. "In her school she comes in contact with all classes of society, but her mental attitude is a sieve that sifts out the gold of life and lets the tales and the scandals drop through."⁶ You have heard of the peasant with a troubled conscience who had come to the monk for advice. The peasant had circulated slander about a friend, only to find out later that it wasn't true. The monk was old and wise. "If you want to make peace with your conscience," he said, "you must fill a bag with chicken feathers, go to every dooryard in the village, and drop in each one of them one fluffy feather." The peasant did as he was told. Then he came back to the monk and announced that he had done penance for his folly. "Not yet," said the monk sternly. "Take up the bag, go the rounds again and gather up every feather that you have dropped." "But the wind must have blown them all away," said the peasant. "Yes, my son," replied the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you try, you can never get them back again."

The primary teacher is not jealous of her colleague. She delights and rejoices in the promotions that come to her mates and never tears down that which a fellow has built up. She is never guilty of saying, "I can't see what Miss So-and-so taught these children last year." She is eager that the teacher following her be as well liked as she. In this way she is like the old umbrella maker. The story is as follows:

One day as the old man sat on a box mending the broken and torn umbrellas, a passer-by stopped to watch him work. The old man seemed to take unusual pains in testing the cloth, in carefully measuring, and strongly sewing the covers. The passer-by, a business executive and always interested in one who did his work well, said, "you seem extra careful." "Yes," replied the umbrella maker without stopping his work, "I have always tried to do good work." "Your customers would not know the difference until you were gone," the business man suggested. "No, I suppose not." "Do you ever expect to come back?" "No." "Then why are you so particular?" "So it will be easier for the next fellow who comes along," the umbrella man answered firmly. "If I put on shoddy cloth or do bad work, they will find it out before long, and the next mender who comes along will get the cold shoulder or the bull dog."

A good primary teacher is in touch with the world's work and helps the boys and girls under her to have an interest in world fellowship, for even small children are interested in current news.

A few years ago the writer visited a kindergarten where the teacher "Miss Agnes," talked during the first period in the morning with the

⁶Salina Public School Journal.

children grouped around her about the newspaper she held in her hand. I found something most interesting in the paper this morning," she said, "it concerns some one whom we have been reading about. Do any of you happen to know who it is?" One small chap seated with one foot crossed over the other knee said seriously, "Well, Miss Agnes, I just can't say. I didn't have time to read the paper this morning." Other children, however, spoke of Amundsen, who at that time was venturing in the North Polar region. The article was then read in parts from the paper itself, and how excited and interested all were. These children were becoming acquainted with the news of the day and knew more about Amundsen and his trip than perhaps many adults did at that time.

"The daily newspaper, the national magazines, the radio, the 'movie' are all textbooks from which the teacher gains that larger content of knowledge that vitalizes her daily teaching. Her home-room is a laboratory of world interests. To this laboratory she and her children make constant daily contributions. It is through this sort of study that the ideals of American government, of American homes, of the economic welfare of the American people are inculcated and understood.

The good primary teacher has high ideals and tries to live up to them in appearance and social standards.

She believes in the maxim that "example is better than precept." She is always courteous to her pupils. She is always simply but well dressed, in good physical condition, and always at ease socially.

The good primary teacher is happy in her work.

She is proud of her vocation as a good doctor, a good merchant, a good lawyer is proud of his vocation. She wants her associates to know that she is a teacher by choice, that she has chosen this profession because she believes in it and likes to serve the children of her assignment. "She is not a complainer; she lives in the joys of her work and not in its drudgeries. There is drudgery in all work that is worth while and there is joy in all work that is worth while."⁷

Love, understanding, a sense of humor, sound psychological principles, professionalism are essential if the teacher is to be a good teacher, but the greatest of these is love. Florence Allen, says, "very often I come in contact with a teacher who to all appearances is a model one: her procedure is excellent; her lessons are conducted according to the best psychological principles; her aim is clear, her scholarship is superior, yet her results are mediocre. WHY? When I have made an earnest study of the teacher as well as of the teaching, I frequently find that the fault or rather the lack lies, not in the presentation of the subject matter but in its presenter; not in the topic taught but in the tutor. She does not *love her profession* and is not *personally interested in children*. Too often she forgets that it is the *child* and

⁷Allen, Florence A., "Happiness in Teaching," *Journal of National Education Association*, January, 1927, p. 17

not the *subject matter* she is to teach. She fails to see that the minds of children who are not held to her by strong bonds of love, sympathy, and confidence cannot be receptive even to the most temptingly-coated piece of knowledge."

It is important that we have sound methods of teaching; it is important to know subject matter; it is important that one's personal appearance be neat and attractive; it is important that the daily lesson be prepared each day; and yet if the teacher does not *love children* she cannot be a *good primary teacher*. Again let us quote Florence Allen: "If one would be a happy teacher she must carry Leigh Hunt's 'Love Thy Fellow Men' one step further—'Love Thy Little Fellow Men'."

THE BIRDS OF SOUTHEASTERN KANSAS WITH MIGRATION DATES

By HARRY H. HALL

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For the past eight years the writer has undertaken a study of the birds of southeastern Kansas. Numerous trips have been made to the eleven counties which comprise this district. In Crawford County observations of rather painstaking character have extended throughout the period.

Habitats range from ponds, lakes, prairies, thickets to forests. There are thickets of plum, sumac, elder and thornapple. Along the streams may be found the maple-ash-oak association.

The mean annual temperature for the three summer months is 78°F.; for the three winter months, 35°. The mean annual precipitation is 40 inches. The average date of killing frost. October 21. The area has a growing season of 193 days.

In the list of birds here enumerated are the species which have been seen or collected by the writer during the period from September, 1927, to March, 1935. Permanent residents are designated and the average date of arrival and disappearance of the migratory species is stated. The nomenclature of the American Ornithologists' Union Checklist and its supplements has been followed.

The 208 species of birds which have been identified are distributed among the following seventeen orders: Gaviiformes, 1; Colymbiformes, 1; Pelecaniformes, 2; Ciconiiformes, 7; Anseriformes, 26; Falconiformes, 15; Galliformes, 3; Gruiformes, 6; Charadriiformes, 20; Columbiformes, 2; Cuculiformes, 2; Strigiformes, 8; Caprimulgiformes, 2; Micropodiformes, 2; Coraciiformes, 1; Piciformes, 7; and Passeriformes, 103.

Of the 208 species and subspecies, 28 are residents, either nonmigratory birds nesting in the southeastern part of Kansas or migratory birds occurring in both summer and winter; 79 are summer breeding species; 5 are winter visitants; 64 are spring and fall transients; and 32 are of casual occurrence.

Common loon	Apr. 10	?
Pied-billed grebe	Mar. 20	Sept. 28
White pelican	Mar. 12	?
Double-crested cormorant	Mar. 22	?
Great blue heron	Mar. 29	Sept. 6
American egret	Apr. 12	?
Snowy egret	Apr. 3	?
Little blue heron	Apr. 12	?
Eastern green heron	Apr. 3	Oct. 28
Black-crowned night heron	Apr. 9	Oct. 4
American bittern	Apr. 6	

Whistling swan	Irregular	
Canada goose	Feb. 7	Mar. 25
Hutchins goose	Mar. 7	Apr. 18
American brant	Mar. 14	?
White-fronted goose	Feb. 25	Mar. 12
Lesser snow goose	Feb. 21	Mar. 4
Greater snow goose	Feb. 20	Apr. 1
Common mallard	Feb. 2	Apr. 20
Gadwall	Feb. 28	Mar. 29
Baldpate	Mar. 1	Apr. 2
American pintail	Feb. 1	Apr. 10
Green-winged teal	Feb. 27	Apr. 10
Blue-winged teal	Feb. 28	Apr. 7
Shoveler	Mar. 14	Apr. 12
Wood duck	Mar. 27	?
Ring-necked duck	Mar. 29	
Canvasback	Feb. 20	Mar. 12
Greater scaup duck	Mar. 1	Apr. 1
Lesser scaup duck	Feb. 15	Mar. 29
American golden-eye	Irregular	
Bufflehead	Irregular	
White-winged scoter	Irregular	
Ruddy duck	Irregular	
Hooded merganser	Mar. 6	?
American merganser	Mar. 12	Apr. 12
Sandhill crane	Irregular	
King rail	Apr. 18	
Virginia rail	Apr. 6	Aug. 12
Sora	Apr. 12	May 7
Florida gallinule	Apr. 1	Apr. 10
American coot	Mar. 2	Aug. 12
Semipalmated plover	Apr. 12	May 20
Killdeer	Feb. 18	Sept. 20
Golden plover	Apr. 8	?
Woodcock	Resident	
Wilson snipe	Mar. 5	May 25
Upland plover	Mar. 28	May 10
Spotted sandpiper	Apr. 10	Aug. 13
Solitary sandpiper	Apr. 7	May 12
Greater yellow-legs	Mar. 28	Apr. 20
Lesser yellow-legs	Mar. 27	May 25
Pectoral sandpiper	Apr. 27	June 14
Baird sandpiper	Apr. 12	June 15
Least sandpiper	Apr. 5	June 10
Semipalmated sandpiper	Apr. 1	May 29
Herring gull	Feb. 25	Apr. 12
Ring-billed gull	Mar. 2	?
Franklin gull	Apr. 10	Apr. 24

Forster tern	Apr. 7	?
Common tern	May 26	?
Black tern	Apr. 27	?
<i>Land Birds</i>		
Turkey vulture	Mar. 5	Oct. 28
Goshawk	Irregular	
Sharp-shinned hawk	Mar. 10	Nov. 16
Cooper's hawk	Mar. 7	Oct. 12
Eastern-shouldered hawk	Resident	
Red-shouldered hawk	Resident	
Broadwinged hawk	Apr. 12	Nov. 10
Swainson hawk	Apr. 20	Oct. 12
Ferruginous rough-legged hawk	Oct. 28	Mar. 20
American golden eagle	Aug. 12	?
Southern bald eagle	June 24	?
March hawk	Mar. 7	May 25
Prairie falcon	Resident	
Duck hawk	May 20	?
Eastern sparrow hawk	Resident	
Paririe chicken	Resident	
Ring-necked pheasant	Resident	
Eastern mourning dove	Mar. 5	Oct. 28
Domestic pigeon; rock dove	Resident	
Yellow-billed cuckoo	Apr. 27	Sept. 28
Black-billed cuckoo	Apr. 25	Sept. 20
Barn owl	Resident	
Eastern screech owl	Resident	
Southern screech owl	Resident	?
Great horned owl	Resident	
Snowy owl	Aug. 20	?
Northern barred owl	Resident	
Long-eared owl	Resident	
Short-eared owl	Oct. 7	Mar. 15
Eastern whippoorwill	Apr. 8	Oct. 27
Eastern nighthawk	Apr. 26	Oct. 2
Chimney swift	Apr. 8	Oct. 27
Ruby-throated hummingbird	Apr. 27	Oct. 6
Eastern belted kingfisher	Mar. 7	Nov. 20
Flicker	Mar. 29	Nov. 12
Pileated woodpecker	Resident	
Red-bellied woodpecker	Resident	
Red-headed woodpecker	Apr. 12	Nov. 15
Yellow-bellied sapsucker	Mar. 29	Apr. 15
Eastern hairy woodpecker	Resident	
Northern downy woodpecker	Resident	
Kingbird	Apr. 18	Sept. 26
Crested flycatcher	Apr. 29	Sept. 25
Phoebe	Mar. 9	Oct. 27

Wood pewee	Apr. 28	Oct. 13
Acadian flycatcher	May 1	Sept. 26
Least flycatcher	Apr. 27	May 20
Horned lark	Resident	
Blue jay	Resident	
Crow	Resident	
Bobolink	May 5	Aug. 12
Cowbird	Mar. 2	Nov. 25
Red-winged blackbird	Feb. 27	Nov. 26
Meadow lark	Feb. 28	Nov. 27
Orchard oriole	Apr. 12	Oct. 22
Baltimore oriole	Apr. 20	Oct. 28.
Rusty blackbird	Mar. 1	Aug. 12
Bronzed grackle	Mar. 4	Nov. 8
Purple finch	Apr. 12	Aug. 12
Common redpoll	Mar. 26	?
Goldfinch	Resident	
Pine siskin	Irregular	
English sparrow	Resident	
Vesper sparrow	Mar. 6	May 12
Savannah sparrow	Mar. 12	Aug. 3
Lark sparrow	Apr. 2	Sept. 28
Grasshopper sparrow	Apr. 15	Nov. 2
Henslow sparrow	Apr. 18	Oct. 17
LeConte sparrow	Feb. 28	Mar. 5
Harris sparrow	Mar. 1	
White-crowned sparrow	Mar. 12	Aug. 12
White-throated sparrow	Apr. 1	Apr. 28
Tree sparrow	Nov. 1	Apr. 20
Chipping sparrow	Mar. 10	Oct. 25
Oregon junco	Apr. 2	May 20
Slate-colored junco	Nov. 4	Mar. 26
Song sparrow	Mar. 7	Apr. 28
Lincoln sparrow	Apr. 1	May 12
Swamp sparrow	Mar. 9	Apr. 27
Field sparrow	Mar. 7	Sept. 26
Fox sparrow	Feb. 27	Apr. 10
Towhee	Mar. 5	Oct. 26
Cardinal	Resident	
Rose-breasted grosbeak	Apr. 10	Oct. 20
Eastern blue grosbeak	Apr. 27	Oct. 5
Indigo bunting	Apr. 20	Oct. 16
Dickcissel	Apr. 14	July 3
Scarlet tanager	Apr. 29	Oct. 16
Summer tanager	Apr. 25	
Purple martin	Mar. 12	Oct. 24
Cliff swallow	Apr. 12	?
Barn swallow	Apr. 7	Oct. 2

Bank swallow	May 1	Sept. 27
Tree swallow	Apr. 10	May 4
Rough-winged swallow	Apr. 20	Sept. 27
Cedar waxwing	Apr. 12	June 12
Northern shrike	Mar. 12	Oct. 15
Loggerhead shrike	Mar. 25	Sept. 12
Red-eyed vireo	Apr. 17	Sept. 27
Warbling vireo	Apr. 9	Sept. 26
Yellow-throated vireo	Apr. 12	Sept. 20
Blue-headed vireo	Apr. 20	Sept. 27
White-eyed vireo	Apr. 20	Sept. 24
Bell's vireo	Apr. 28	Sept. 28
Black-and-white warbler	Apr. 12	?
Prothonotary warbler	Apr. 29	Sept. 19
Blue-winged warbler	May 12	Sept. 12
Worm-eating warbler	Apr. 8	May 20
Tennessee warbler	Apr. 9	May 20
Nashville warbler	Apr. 20	Sept. 28
Orange-crowned warbler	Apr. 20	Aug. 20
Parula warbler	Apr. 8	Oct. 28
Yellow warbler	Apr. 9	Sept. 10
Myrtle warbler	Mar. 29	June 3
Cerulean warbler	May 1	Sept. 25
Yellow-throated warbler	May 2	Sept. 18
Blackpoll warbler	May 3	May 12
Oven Bird	Apr. 28	Oct. 16
Louisiana water thrush	Apr. 11	Oct. 1
Kentucky warbler	May 1	Sept. 2
Mourning warbler	May 2	July 3
Maryland yellow-throat	Apr. 16	Sept. 20
Yellow-breasted chat	Apr. 15	Sept. 17
American redstart	Apr. 23	Oct. 16
Mockingbird	Apr. 10	June 1
Catbird	Apr. 27	Oct. 12
Brown thrasher	Apr. 1	Oct. 4
Carolina wren	Resident	
Short-billed marsh wren	Apr. 27	Oct. 12
House wren	Apr. 15	Sept. 25
Brown creeper	Nov. 10	Oct. 2
Red-breasted nuthatch	Apr. 20	Apr. 30
White-breasted nuthatch	Resident	
Tufted titmouse	Resident	
Chickadee	Resident	
Golden-crowned kinglet	Apr. 12	May 25
Ruby-crowned kinglet	Mar. 28	Apr. 27
Blue-gray gnatcatcher	Apr. 1	May 10
Wood thrush	Mar. 20	Sept. 12
Gray-cheeked thrush	Apr. 1	Sept. 27

Olive-backed thrush	Apr. 1	June 5
Hermit thrush	Mar. 20	Apr. 15
Robin	Feb. 1	Nov. 1
Bluebird	Feb. 1	Oct. 27

Some Mistakes Made by Teachers of Geography

(Prepared by the Department of Geography)

1. Failure to recognize the modern concept of geography. Geography is a study of the relationship of human activity to natural environment.
 2. Failure to set up a definite and specific objective.
 3. Failure to make objective pertain to relationship idea.
 4. Failure to keep objective in mind.
 5. Failure to test for understanding rather than memory.
 6. Using material as geography that has no geographic value. Material with geographic value always contributes an understanding of why people work or play as they do in the kind of land in which they live.
 7. Failure to recognize and stress basic facts and principles in geography.
 8. Failure to teach place geography in relation to human activity.
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Some Errors in Pupil Thinking

1. Thinking that climate, soil, and surface make people do things. People choose to do certain things in order to adapt themselves to certain conditions of soil, surface, and climate.
2. Thinking that a particular activity is adaptation to a single factor or when perhaps it is an adaptation to a complex of factors.
3. Confusion of cyclone with tornado.
4. Lack of understanding of equinox and solstice.
5. Inability to read latitude and longitude:
 - a. Think top of map is north latitude and bottom of map is south latitude. Left hand side as west longitude and right hand side as east longitude. This comes from a failure to understand that latitude and longitude means distance from the equator and prime meridian.
 - b. Confusion of parallel with latitude and meridian with longitude, often calling them latitude and longitude lines.
 - c. Inability to interpret latitude distance into mile distance. This ability would contribute much to the meaning and value of latitude and longitude.
6. Confusion of north with up and south with down. Land slopes up and rivers cannot flow north.

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7. Confusion of country with continent and state with country.
 8. Failure to recognize dot as a symbol of city. Confusing name of a city, or its first or last letter with dot which is true symbol.
 9. Thinking that farther and farther south the weather is warmer and warmer.
 10. Thinking that our hot weather is caused by nearness of the sun to the earth.
 11. Thinking that moist air is heavier than dry air.
 12. Thinking an east wind moves eastward.
 13. Thinking that Christmas comes in July in the south temperate zone.
 14. Thinking that long season and long days are in the same region.
 15. Six months night and six months day within the polar circles.
 16. Confusion of twilight zone with land of the long night.
 17. Confusion of midnight sun and meaning of aurora borealis.
 - e18. Sizes of oases.
 19. Meaning of twelve months growing season.
 20. Not realizing that a short growing season has as many hours of sunshine as a long growing season due to extremely long days.

RESOLUTIONS OF THE WORLD FEDERATION*

World Peace

1. That this Delegate Assembly of the W. F. E. A., realizing the importance of visual and aural aids to Education, would welcome a wider and better use of the radio and motion pictures in the promotion of world understanding, goodwill and peace.
2. That this Delegate Assembly of the W. F. E. A. urges its Constituent and Cooperating Members to secure a wider observance of Goodwill Day in the schools and other educational institutions throughout the world.
3. That this Delegate Assembly of the W. F. E. A. is also of the opinion that on days of "National Celebrations" appropriate references should be made with a view to the furtherance of world understanding, goodwill and peace.
4. That this Delegate Assembly of the W. F. E. A. affirms that true nationalism should recognize the interdependence of nations and the necessity of peaceful international cooperation under the Kellogg Pact, and urges that facilities should be given for peace teaching according to the principles of the League of Nations.
5. That this General Assembly of the W. F. E. A. sincerely desires that the peace of the world may be maintained and trusts that the efforts now being made to compose the differences between Italy and Abyssinia by mutual agreement will be successful.

Home and School

That this Delegate Assembly of the W. F. E. A. re-affirms its belief that mutual understanding and close co-operation between home and school are essential for the true well-being of the child.

1. This Delegate Assembly of the W. F. E. A. approves and seeks to promote through educational authorities a policy which—
 - (a) provides working conditions in accordance with sound hygienic principles.
 - (b) assures an adequate and efficient school medical service.
 - (c) provides a sound programme of health training and instruction in all schools.
 - (d) ensures co-operation among administrators, teachers, medical officers and parents.
 - (e) cultivates a public opinion in favor of the necessary financial expenditure.
2. This Delegate Assembly of the W. F. E. A. declares that in view of the close relation between nutrition and health, the proper nourishment of children requires the careful attention of all concerned.
3. In view of the significance of behaviour and emotional development in childhood and later, the W. F. E. A. regards with ap-

*Adopted at Oxford, England, Aug. 17, 1935 by the World Federation of Education Association. Reported by Dr. C. W. Street.

proval the increased concern for the mental health of the school child. The Federation especially commends the recent efforts to combine the activities of school physicians, psychiatrists, educational psychologists, teachers and social workers for fuller understanding of the needs of individual children and young persons.

Rural

This Delegate Assembly of the W. F. E. A. reiterates its policy on rural education and requests the Directors to take all possible steps to press upon Governments and Education Authorities in all countries the urgent necessity of developing and improving the facilities for education in rural areas so as to bring it to the same level of proficiency and effectiveness as that in urban areas.

Pre-School

This Delegate Assembly of the W. F. E. A. declares that, having regard to the importance of the early days of childhood, suitable provision should be made by educational authorities for children under the age of compulsory school attendance.

Educational Crafts

That this Delegate Assembly of the W. F. E. A. desires to draw the attention of the Departments and Ministries of Education of all countries to the urgent need for securing at every stage of school life, up to and including the university stage, a fuller appreciation of the cultural significance of the arts and crafts and the importance of their practice in education.

Facilities should be provided for the continuance of creative craft work throughout the school career.

Social Adjustment

1. That this Delegate Assembly of the W. F. E. A. is of the opinion that equal educational opportunities, to the limit of their capacity to profit thereby, should be provided for all children.

2. That this Delegate Assembly of the W. F. E. A. affirms the urgent need for raising the school age so that pupils may spend the years of adolescence under supervision and training.

SOME OF THE ELEMENTS TESTED AND THE MEANS USED TO TEST THEM BY THE BOARD OF EXAMINERS OF NEW YORK CITY

The elements that can be made the basis for a preliminary sifting of applicants by examination with a view to their placement on an eligible list are limited. Some or all of the following may be examined into:

- (a) Scholarship—knowledge of the subject matter to be taught and (in the case of some licenses) general knowledge; tested in the written examination.
 - (b) General intelligence—the ability to think through a problem analytically and to discuss constructively topics related to the teacher's work; tested to a limited degree in the written examination and in the interview test.
 - (c) Theoretical knowledge of educational principles and sound practices; tested to some extent in the written, the teaching tests.
 - (d) Personal skill—as in reading and speaking a foreign language, or in performing industrial or art processes, as in shopwork, drawing, music, etc.; tested by personal performance.
 - (e) Use of English, observed in written and interview tests.
 - (f) Personal appearance and manners—at time of interview.
 - (g) Reports on the candidate's record, if any, where such are available and trustworthy—school and college records, testimonials, reports on teaching experience, etc. (Common experience, however has shown that testimonials and the replies of references are not always reliable.)
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SOME OF THE ELEMENTS THAT ARE NOT TESTED AND CANNOT BE TESTED BEFORE ELIGIBLE LIST PLACEMENT

The limitations of the written examination and of other tests are well understood by those who have studied the technique of testing and of personnel selection. These tests serve as indications rather than as of references, if any, constitute all that is available in an examination

positive determinants. Nevertheless, such tests together with the reports system under the usual conditions.

But there are many traits and skills that are desirable and necessary in a classroom teacher that cannot be tested by any examination which is reasonably brief and inexpensive. These elements can be tested only by careful observation of the individual at work during a probationary period. Some of the important personality elements that can be tested satisfactorily only "on the job" itself are:

1. Personal habits—habitual neatness, cleanliness, orderliness.
 2. Habitual refinement, good manners, tact, courtesy, cooperation, unselfishness.
 3. Habitual use of correct English, in writing, speaking, teaching.
 4. Habitual industry, reliability, honesty, integrity.
 5. Habitual kindliness, cheerfulness, affection and sympathy for children.
 6. Skill in teaching and in adapting a thorough knowledge of subject matter to the needs of the pupils.
 7. Ability to maintain discipline, and to develop character.
 8. Loyalty to the public school system, to the children, to fellow teachers and supervisors, and to organized society; the spirit of service.
 9. Continued good health, mental, moral, emotional, physical.
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