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HYGIENE IN SUNDAY SCHOOLS

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e. For the period above twenty-five years the educational work of the church should, as in the preceding period, be conducted through the service of worship and the school; but with this difference: that Men's clubs and Adult Women's organizations, having educational features, would co-ordinate their educational work with that of the church school, registering their classes, e. g., in the school, and adjusting their work to that of the school, but not necessarily as organizations being a part of the school.

It will perhaps occur to some that under such a plan as this the local church would spend all its energies upon its own education and have none left for aggressive service of the community at large. Precisely the opposite ought to be the result. If the work of education is effectively organized it will be conducted with economy of energy; if with right ideals it will be an education for service and cultivation of efficiency in service.

HYGIENE IN SUNDAY SCHOOLS

WHAT EXTRA BIBLICAL INSTRUCTION CAN BE GIVEN AS A PART OF RELIGIOUS EDUCATION?

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There is, in this day, an increasing appreciation of the importance of considering the individual as a human mechanism. A mechanism subject to certain chemical and physical laws. The efficiency of this physical mechanism determines the character and quality of the mental efficiency of the individual in large measure and also has a strong influence upon his spiritual efficiency. Man's body may be likened to a heat creating plant in which temperature is created and distributed throughout the organism supplying each cell, under normal conditions, with just the degree of heat for it to perform its function properly. It is not fully appreciated that a rise of a single degree in the bodily temperature may unfit the individual for the duties of the day, yea more, may spell moral defeat for him in the ethical issues which may confront him. To be efficient the individual must have an efficient physical mechanism.

Again the human body may be likened to a power plant in which power is generated and released over a thousand wires giving to

each part under normal conditions, just the proportion of power to fulfill its mission. But a pressure upon a nerve may cut off power, may cause atrophy and a blood clot may cause paralysis. The individual to be efficient in life must have an efficient physical mechanism to begin with. It is basal.

Again the human body may be likened to a loom, which spins beautiful tapestries, which spins tissues with fibres longitudinal and transverse and oblique and circular, binding the body together into a beautiful and harmonious whole, co-ordinating its movements and preventing friction and discord. These muscles are the organs of the will. They constitute the executive machinery of the individual. Flabby muscles may be the gap between the individuals knowing how and his ability to do, to be, to act quickly. To be efficient the individual must have an efficient motor mechanism. It is the conductors of will power and unites practise with ideals, deeds and purposes.

Again the human body may be likened to a garden in which vegetation is cultivated, in which cell life is propagated, in which tares may grow, and which garden, unattended, may become a miasmatic swamp, generating poisonous effluvia and breeding disease producing bacteria.

Metchnikoff, the noted physiologist, states that early senility is due to auto-infection in the lower bowel due to vegetative putrefaction. Many men are, because of insanitary living, walking cesspools of foetid, decaying matter. The entire physical mechanism is disturbed and as a deeper result their mental mechanism is upset causing morbidity of thought, a false outlook upon life, a depressed and abnormal spiritual life. The physical mechanism must be efficient if the individual is to be efficient.

Again and finally the human body may be likened to an irrigating plant in which fluid is distributed to each remotest part, giving life and power and vitality. Fatigue products may poison the blood stream, yea may enervate the will, may dam up the free flow of the spirit. When a man is fatigued he has many temptations which under normal conditions would not be temptations and the wise procedure in any attempt to morally educate the individual will begin by removing the fatigue. We question very much whether any *other* form of treatment will avail in dissipating the moral obliquity. There must be, if we desire to make an efficient man, an efficient mechanism to begin with. It is basal to mental and moral efficiency.

Much of wickedness is due to weakness. Much of moral obliquity is due to bodily deficiency.

There is more illness among people than we dream of. Even boys whom we think of usually as healthy individuals have a large proportion of illness. In Copenhagen 3,141 boys in 14 schools were examined—1,900 were healthy, 978 were sickly, 236 uncertain; 18% were sickly and increased in two years to 30%. Anarmia, frequent headaches and nervous disorders are common. The Danish Government in 1882 through a commission examined 16,889 boys and found 29% sickly. Sweden discovered that 13% of the school boys had frequent headaches. In the United States fully 70% have defective teeth, 50% serious nose and throat difficulties and 30% defective vision. One-third, practically, of all the young men who die each year, between the ages of 20 and 24, die of tuberculosis, and tuberculosis is the result of carelessness, ignorance, recklessness or viciousness in their living habits.

Now the purpose of religious education is, to teach men to live efficient moral lives.

The purpose of personal hygiene is to teach men to live efficient physically.

Both are designed to help men to live at their best. This is the purpose of all education. The real test of all education is, "is it good for life?"

Any system of education is limited in its effect, is deficient, which directs itself absolutely and restrictively to either the mind or the body, or the spiritual nature. Education of either must in a goodly measure include all, for they are overlapping and inter-related.

The weakness of our public school education is that it too greatly neglects physical education; as a consequence we have in our large cities 30% of the school population backward in their studies and the chief cause of the backwardness is physical defects. No amount of training of the mind will avail until these defects are removed and most of them are remedial.

The weakness of much of our physical education is that it does not include moral education and many physical weaknesses and much physical morbidity can never be understood and never be remedied except by a moral diagnosis and by moral treatment.

A weakness of religious education is that it takes too little notice of the physical basis of immortality and the physical causes of moral and spiritual defeat. Neuro-muscular instability, morbid

physiological processes are frequently causes of moral obliquity and the latter can never be remedied unless the relation of the two is understood and education directed thereto.

Anatomy and physiology are taught quite extensively. Personal hygiene is not. The popular mind needs little education in the former. It is too technical, and frequently too unrelated. Personal hygiene is the popular adaption of physiologic truth, to everyday life. It should not and does not deal with the technical anatomic or physiologic knowledge. It should rather give instruction in everyday living as related to physical, mental and moral efficiency, such as the relation of sleep to the hygiene of the brain, the relation of fatigue to immorality, the relation of diet to vitality, the relation of weakness to wickedness, of neuro-muscular stability to a rich physic experience.

Hygiene must necessarily have a fairly large place in any scheme of religious education if we desire to make efficient men.

Now how shall this instruction be given. There are at least three ways. First, the public school curriculum and the Sunday school curriculum may be carefully co-ordinated. As the public school takes up biologic or physiologic branches of study the Sunday school will simultaneously make the moral or spiritual application. How well such a co-ordinated scheme might work can readily be understood when sex in nature is being studied in the public school and how the Sunday school can make the moral application to sex habits in the human. Second, the Sunday school may have extra sessions or sessions of longer periods than are usually allotted for Sunday school work and thus find time for these extra biblical topics, or third, in the actual instruction given in connection with the Sunday-school lesson illustrations may be used bearing upon hygienic subjects as related to efficient living. Our teaching must by all means be related to life. If physical obliquities are found hurtful to spiritual living they must be looked upon as not only being physiologically wrong but morally wrong and the right kind of teaching must be applied.