

## AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

Dr. George H. Locke, the Chief Librarian of the Toronto Public Library, knows how to tell a story, and his book, *When Canada was New France* (J. M. Dent & Sons, Toronto; 154 pages, with seven full-page illustrations; \$1.25) is a fine specimen of his skill. It would be hard to imagine a more delightful way for Canadian boys and girls to learn the history of their country than by the reading of such books as Dr. Locke's. The author's simple and attractive style is beyond all praise, while the charm, as well as the value, of the book, is greatly enhanced by its illustrations. These are reproduced from the representations of the Iroquois Indian Groups in the Museum at Albany, N.Y., and they "portray the aboriginal activities of the Confederacy of the Six Nations." A full explanation accompanies each illustration. Other interesting features are a list of stories and a number of quotations from poems which illustrate references in the book. The date of the publication is given as "the End of the Great War," and this dating, with the fine photogravure frontispiece, the Landing of the Canadians in France, 1915, is suggestive of the purpose of the book as a help to the understanding of the development of Canada into a nation able and ready to take so great a part in the fight for human freedom and world-wide justice.

Teachers and trustees of rural public schools, and, indeed, all those who are interested in the betterment of life in the country, should read *New Schools for Old*, by Evelyn Dewey (E. P. Dutton and Company, New York, J. M. Dent and Sons, Toronto, 337 pages, \$2.00). It is one of those books which are worth many times their weight in gold. Miss Dewey, who is a daughter of Professor John Dewey of Columbia University, tells how the rural community of Porter, Missouri, had its whole life,—intellectual, social, economic, and even religious, regenerated through the influence of the public school. Of course, behind this transformation lay the dynamic of a strong and vital personality. Mrs. Harvey, the teacher of the school, had a vision of its possibilities, and set herself to bring about their realization. Knowing that the teacher can do no more than start a community movement, while the school and community must carry it through, Mrs.

Harvey took hold of the materials at hand and, on these as a foundation, guided and inspired the people in actualizing the ideals which had taken possession of her mind. The whole movement was thus thoroughly democratic, and has accomplished results which will endure long after its originator has passed away. The community of whose recreated life Miss Dewey's book gives so interesting an account, is in the United States. But there are hundreds of country districts in all parts of Canada in which practically the same conditions obtain and in which like results might be accomplished through the enthusiasm and practical wisdom of a teacher with a vision of the possibilities before the public school in the great task of reconstructing rural community life.

That the Church needs another Reformation is not always so clearly and forcibly argued as in *A Community Church*, by Henry E. Jackson (Houghton Mifflin Co., Boston; Thos. Allen, Toronto, 383 pages, \$2.25). While every reader will not agree with all the author's conclusions, yet the best friends of the Church will find his book stimulating them in their efforts for her purification and increase. For twenty years Mr. Jackson was a minister in two strong churches in the United States. To-day, he is the Special Agent in Community Organization of the United States Bureau of Education, and is bending his energies towards the realization of community life headed up in the community school and in the community church. The author has not forsaken the church. He aims at promoting its welfare. But he has left what he calls "the church militant" for "the community church." The reasons he gives for leaving the Church as she exists to-day are these: He claims the Church exercises an intellectual, financial and sectarian control over its ministers which really interferes with their freedom to such an extent that he doubts whether a minister can be an honest man. No minister in the average church can preach and teach what he actually believes to be the truth in all its aspects without endangering his position and the Church itself. Trustees or Boards of Managers exercise an undue influence, being able often to prevent the known will of the majority of the congregation. Sectarianism is