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The Educational Messenger

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Editorial

Letter from Elder Haskell

WHEN we learned a few weeks ago that Elder and Mrs. Haskell would attend the convention of self-supporting missionaries at Madison, Tennessee, we wrote them inviting and urging that they pay Union College a visit on their way back to the Pacific Coast. We are very sorry that it was impossible for them to accept the invitation, and we take pleasure in placing before our readers a letter from Elder Haskell which gives the reasons why they were unable to stop at Union College, and at the same time sets forth very interesting information concerning the educational work in California. The letter is as follows:—

"Your kind invitation to spend some time at Union College, was forwarded to us on our return from Tennessee.

"We would, indeed, enjoy a visit at Union. Ever since we returned to America, about nine years ago, we have thought we would enjoy very much having a series of Bible studies at Union College; and as you know, several times it has been planned that we do so, but every time the plans have been defeated, so I think the Lord has other work for us at present. However, if the way is open in the future, we would very much enjoy spending some time with you studying the Bible.

"It was necessary that we return at once to California so we did not stop anywhere on the route, as important business awaited our return.

"As you have heard, we are at present in the throes of purchasing a new site for our conference school. The old Healdsburg school was closed last spring for good. Two years ago the conference closed the school, but the committee opened it afterward.

But this year the conference closed it decidedly, and the property has been disposed of. We have secured another site, the contract is made out, and we hope in a short time to have the deal fully closed up.

"This place is a little different from ordinary school sites. We searched for several months for another location, but found nothing that seemed to satisfy all parties until we heard of this place.

"It is a large building called 'The Castle,' containing about forty rooms. They tell us that the cost of its erection was about \$100,000 and a large amount of money has been expended upon the grounds. It was built by a millionaire for his wife, and no pains or means were spared to make the place beautiful. After her death, it fell into the hands of an heir who quickly squandered all the money and the place was sold under the hammer.

"There are 2900 acres of land in the plantation. The real estate men offered us all of the buildings and two hundred acres of land in the center of the estate; if we would allow them the water rights and the right to make roads through our estate into the valleys beyond, as the place is in the mountains.

"After Sister White had seen the property, and as soon as she heard of their request, she informed the committee that the Lord had shown her that we should have every foot of the land and that none of it should be held by outside parties.

"The entire estate was held at a comparatively low figure, but a wealthy person buying the place would wish to build to suit himself and not take an old building, but for an institution it is all right. The man who now owns the place says there is at least three thousand acres in the estate; one thousand of level, tillable land, and the rest hilly and a good portion of it woodlands. We secure the whole place for \$45,000, which you see virtually makes the land only fifteen dollars an acre, with all the buildings thrown in. We are now working hard to raise the money to pay for the property at once, so that there will be no debt upon it, and we hope by the Lord's help to have a school here after God's own order. It is far away from the cities, in the midst of mountain scenery, with plenty of clear, spring water.

"I thought I would write you these few lines in regard to this, knowing that you are deeply interested in educational work. And you can readily see that, as long as these things were pending, we could not stop on the way."

General Articles

Science as She is Taught

SOME examples of examination questions in science, quoted by H. W. Hornwill in an article on Science and the School-boy Mind, contributed to *The Scientific American* (New York, August 22), are not only extremely funny, but suggest serious doubts regarding the efficiency of instruction in elementary science in some of our schools. Mr. Hornwill himself regards such specimens as well worth the teacher's careful study, since they often point to some flaw in methods of teaching, and suggest in what direction there is need for reform. In the first place, he calls attention to their bearing on the recent tendency to minimize the use of text-books and to trust to oral instruction. He says:

"The risk attached to teaching by word of mouth is clearly seen in numerous instances of a pupil's confusing some important word with another that resembles it in sound. Here are some examples: 'The equator is a menagerie lion running round the earth.' 'The earth's climate is hottest next the creator.' 'Sound effects the oratory nerves.' 'The blood is putrefied in the lungs by inspired air.' A confusion with the word 'rotation' is of course responsible for the definition of the axis of the earth as 'an imaginary line on which the earth is supposed to take its daily routine.' Scientific teaching offers a large number of opportunities for such confusions when technical terms reach the mind through the ear only, and not also through the eye. Really, we cannot be hard on a child who tells us that food passes through the 'elementary' canal, or that one of the brightest stars is called 'Juniper.'

"Other specimens illustrate the dangers of misconception when a word that is in common use has a special scientific meaning. Unless he is warned against the error, it is hard, for instance, Mr. Hornwill says, for a pupil to get out of his mind the idea that 'shed' in 'watershed' must point to some kind of a building. We read:

"Thus we get such examination answers as these: 'A watershed is a place where there is water and rocks overhead that forms a shed.' 'A watershed is a house between two rivers, so that a drop of water falling on one side of a roof runs into one river, and a drop on the other side goes into the other river.'

"In a great many instances the root of the trouble is evidently an imperfect explanation of the fact or phenomenon described. When an examination candidate declares that 'a parallel straight line is one which, when produced to meet itself, does not meet,' how is it possible to escape the conviction that an attempt has been made to load the memory with a definition

without the least endeavor to get hold of its meaning? Such an answer reflects far more seriously upon the teaching received than does the statement that 'parallel straight lines, even if produced to all eternity cannot expect to meet each other.' In the latter case, in spite of the confusion between the words 'infinity' and 'eternity,' there is at any rate a fairly substantial idea of what parallel lines are. Mere rote-work teaching, again would account for the declaration that 'air usually has no weight, but when placed in a barometer it is found to weigh about fifteen pounds a square inch.' Clearly, there can have been little laboratory teaching in the school from which came the answer that 'if a small hole were bored in the top of a barometer tube, the mercury would shoot up in a column thirty feet high,' though one cannot understand how any small boy with ordinary curiosity could have refrained from attempting to verify such a fascinating statement by independent experiment. The lazy mind, catching up vaguely something it has heard while escaping the least exertion of thought, is further illustrated in the startling proposition that 'things that are equal to each other are equal to anything else.'

Even the most efficient teacher is sometimes exposed to the subtle danger of making an unimportant feature so interesting that the significant matter is overlooked. A specimen case quoted by Mr. Hornwill is the answer that "gravity is chiefly noticeable in the autumn when the apples are falling from the trees." That the child who gave this answer was by no means a mere parrot is shown, the author thinks, by his ability to reach the conclusion that, if gravitation is chiefly illustrated in falling apples, the autumn is the time of year for it! To quote further:

"Happily many instances might be given in disproof of the frequent accusation that present day school-teaching stifles originality. The mental activity with which a pupil, when at a loss for an answer, will construct one out of his own head is often such as gives promise of conspicuous distinction if once the habit of diligence could be formed. It is not mere adroit evasion to say that 'the difference between water and air is that air can be made wetter, but water cannot.' No less thoughtful was the lad who in an essay on 'The Elements' said: 'Air is the most necessary of all the elements; if there was no such thing as air, I would not be writing this essay now; also there would be no pneumatic tires, which would be a sad loss. A mind capable of detecting the subtlest analogies of nature must surely have been possessed by the boy who wrote: 'Mushrooms always grow in damp places, and so they look like umbrellas.' We may be sure that it was not from a San Francisco school that there came the assertion that 'the probable cause of earthquakes may be attributed to bad drainage and neglect of sewage.'

"A particularly curious instance of independent but

inaccurate observation is this answer to a question respecting the differences between steamers and sailing vessels: 'A steamer cut or part the water aside; but with a sailing vessel it is not the case, for it sail up and down on the waves and billows.' This answer, possibly, is due in some measure to the pictures—advertisements of steamship companies and the like—which represent steamers as aggressively cutting their way through the water, as compared to the quieter representations of the progress of sailing ships. Perhaps similarity with the domestic uses of electricity is accountable for the statement that 'electricity and lightning are of the same nature, the only difference being that lightning is often several miles in length, while electricity is only a few inches.'—*Literary Digest*.

Proper Conduct of Social Gatherings

WINNIFRED COLLINS

WE sometimes think all the advice is what not to do and never what to do; but when I allow myself to feel that way, I think of an incident I saw and a conversation I heard.

A little lad was playing on the street with some rather rough, ill-mannered companions when his mother saw him and called him to the house. His lips quivered and he was dangerously near crying, but he pulled himself together and asked imperiously, "Well what can I do then?" "Why my son," his mother answered, and looked both surprised and disappointed, "I have told you what I wish you not to do, surely you are man enough to find something to do."

Upon the strength of our manhood and our womanhood rests the problems of social life. Can we solve them? I believe we can for God himself has given us the great social laws and he stands near, waiting to help us apply them. But it means work; it means intelligent work; it means prayerful work. Society constitutes part of our education; it should mean a large part of it, for what other purpose have we than to fit ourselves to live in the best possible way for each other? Christ lived for us. His life was a social life.

Education is a preparation for complete living. It gives self-control, builds character, softens the heart and strengthens the hand. All this society should do. This it will do if we relate ourselves rightly to it.

But surely we have no time nor inclination to spend time with social amusements that do not draw out the best we have to give, and stimulate us to higher ideals. I think we will need very few suggestions for proper social gatherings when we each are walking hand in hand with Christ.

The text in Phil. 4:8 is a very satisfactory formula for us. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely; if there be any virtue and if there be any praise, think on these

things." All our acts and conversation grow out of our thoughts. Individually we must govern our thoughts if we wish our social life to be high and noble.

Whatsoever things are true—why the world is full of the true. History, literature and nature abound in it. Why can't we make them all serve us in our gatherings together?

Not long ago during a summer vacation a group of girls, eager for amusement, and at the same time anxious to make the most of their opportunities, planned a very interesting series of evenings together. They made a list of noted men and decided to devote an evening to each. At the appointed time they met and while they sewed they told spicy stories from the man's writings, repeated witty quotations, discussed his style, his life and his friends. It was not dull, but intensely enjoyable. To be sure it required study, for every one was supposed to have something worth telling, and every one talked so spontaneously that a listener would not have known that the theme for conversation had been carefully planned and studied.

And whatsoever things are lovely—music, painting, elocution and nature furnish abundant material for our use. We know how these things can be perverted and made into a snare to lure us away from the true ideal of beauty. But who among us have not listened to a beautiful piece of music, or a poem rich with thought from a cultured mind, or wandered through the trees and watched the sunset, and felt ourselves respond with appreciation. Was it not pleasure? Possibly we did not feel like laughing boisterously, nor were we conscious of any wild desire to clap our hands, throw our caps in the air or shout, but the pleasure was none the less real. Why can't we monopolize these lovely things and plan our social gatherings to make use of them?

Whatsoever things are just—boisterous laughing, undignified actions and personal or coarse jokes are not just. Some one with fine sensibilities is sure to feel the rough edges of such conduct. It is not just to deprive any one of their own. Social gatherings where these things are indulged, deprive the guests of the natural reserve, reticence and delicate modesty, which is the rightful possession of every man and woman.

There is nothing, however, that sharpens the mind and gives point and precision to conversation more than a keen appreciation of humor. The play of mind with mind in real witticisms is of inestimable value. One of the characteristics that almost invariably marks a great man is the ability to see and laugh at timely and appropriate wit. But let us remember this quotation, "Tell me what you laugh at and I will tell you what kind of a man you are."

If our social gatherings are to be educational, they must serve at least one of three purposes. They must develop the physical, the mental, or the moral

self. All our social intercourse may be tested in this way. Am I rested, and so strengthened physically? Is my mind stimulated to better, broader effort? Are my ideals purer, more noble?

If we can answer yes truthfully, there is little danger that we are transgressing social laws. Such pleasures never cloy. More of the same is our desire, not something different, more exciting.

In no other one thing perhaps do we fall more short of living up to our best than we do in social life. I believe the reasons are these. We either plan our entertainments for mere momentous pleasure or else we leave things to drift for themselves. Left to itself everything runs down hill. We must have definite objects in mind and plan our pleasures to secure those ends. One of the sweetest, most sacred things in life is friendship, companionship. Can we afford then to indulge in anything cheap or trifling?

It will require our very best efforts, our keenest intellect and our most consecrated desires to make our social gatherings meet God's ideal for us. He leaves us to work out the details, but He says "If any of you lack wisdom let him ask of God."

Things Worth Knowing about Our Mission Fields

(Answered in Review of Nov. 12.)

GUATEMALA, CENTRAL AMERICA.

Who has charge of the Central American Mission?
Where is their headquarters located?
What condition, spiritually, prevails in the city?
Describe the location of the mission?

Describe the climate and products of Guatemala.
What is their form of government?
How do the people feel towards mission work among them?
Tell how the way opened for the starting of a school.
What was the cost of this school, and how many will it accommodate?
What developments have recently taken place in their work?
What are their plans for better organizing and conducting their work?

MEETING WITH RUSSIAN PRIESTS.

What city is called the Jerusalem of Russia? Why?
What description is given of one of the convents?
What meeting was held in this city in July? How many priests attended?
What resolution was passed touching Seventh-day Adventists?

Who went to this conference to represent our work?
Describe his reception and how the way opened for him to speak to the assembly.

What was the result of this providence?

Why is the need so urgent for workers in Russia?

INCA INDIANS OF PERU.

Have the Inca Indians ever made other attempts than by arms to secure their freedom or rights as citizens? How?

What is set forth in the document presented?

CHINA.

What social and political changes are taking place in China?

How do you account for these changes?

What do these conditions mean to us and our work?

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BERT NORTHRUP, of Platte City, Mo., is visiting at his home in College View.

MISS EDITH MAUK is once more among us and will enter the college for the winter term.

D. H. BONNIWELL, of Waverly, Nebraska, spent a few days in College View last week.

If a saying is hard to understand it is because we are thinking of something else.—Stevenson.

MRS. E. C. BOUTELLE, of Lake Mills, Wisconsin, is visiting her daughter, Miss Olive Boutelle, at Union College.

MISS MARIA CRAWFORD, of Hastings, Nebr., visited her sister, Miss Marion Crawford, at the college over Thanksgiving.

MISS ELSA NORTHRUP conducted the general exercise in the college Sabbath-school last Sabbath. Her subject was, The Gospel in Art.

MR. AND MRS. S. L. CHRISTENSEN, of Minatare, Nebraska, are spending the winter in setting type at the International Publishing Association. Mrs. Christensen was formerly Miss Carrie Peterson.

BELIEVING that all children should be at home after nightfall, and wishing to lend their influence to a good cause, the church-school board has asked the town fathers to give us the curfew bell at eight o'clock.

PROF. AND MRS. C. N. ROBERTS gave a musical program for the benefit of the sanitarium helpers and patients in the sanitarium parlor one evening last week.

THE following have been elected officers of the German Club: Alfred Adson, president; Leo Thiel, vice-president; Miss Alta Wordell, secretary; Miss Maude Noel, assistant secretary.

ELDER P. E. BROTHERRSON of Perth Amboy, N. J., spoke to the Scandinavians in the Scandinavian chapel Sabbath afternoon. Elder Brotherson finished the Danish course in Union College in 1906.

At the last meeting of the College View town board it was decided to renew the custom of ringing the curfew bell at night, after which all children are expected to be in their homes, unless accompanied by parents or chaperons. During the winter the bell will ring at eight o'clock.

REPORT OF THE CONDITION OF THE BANK OF COLLEGE VIEW OF COLLEGE VIEW, NEBRASKA

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Current expenses and taxes paid	556.23
Due from nat'l. banks \$15,694.98	
Cash	5,043.15
Total cash on hand	20,738.13
Total	79,267.79

Liabilities

Capital stock paid in	10,000.00
Surplus fund	875.00
Undivided profits	1,858.75
Individual deposits subject to check ... \$54,797.95	
Demand certificates of deposit	3,824.09
Time certificates of deposit	7,912.00, 66,534.04
Total	79,267.79
State of Nebraska } County of Lancaster } ss.	

I, D. Nicola, Cashier of the above named bank, do hereby swear that the above statement is a correct and true copy of the report made to the State Banking Board.

D. Nicola.

Attest

James Schee, Director.

H. A. Morrison, Director.

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Entered at the post office in College View, Neb., as second class matter under act of Congress of March 3, 1879.

News and Notes.

PROF. L. L. CAVINESS spent Thanksgiving with his uncle at Fairbury, Nebr.

E. R. OSBORNE, of Kansas City, Mo., was in College View the first of the week.

MISS LORA SMITH has returned to Union College to take up work the winter term.

MR. AND MRS. JOHN RICHARDS have gone to visit their daughter at Lake Charles, La.

M. W. BLUE, of Tekamah, Nebr., visited his sons, Irvin and Elmer, at the college Monday.

THE Eden brothers and their sister have returned from their Thanksgiving visit at their home in Talmage, Nebr.

A. C. CHURCHLOW is canvassing in South-eastern Missouri among the colored people and is having excellent success.

THE address of the Workers' Record has been changed from Kansas City to Utica, Mo., the office headquarters of the North Missouri Conference.

MRS. FRANK CURRIER, of Cresbard, S. Dak., has come to College View and will spend the winter with her children, Ethel and Charles Currier, who are attending the college.

GEORGE WILKINSON has returned from a Thanksgiving visit to his home in Tekamah, Nebr. He was accompanied by his sister, Miss Clara Wilkinson who is on her way to California.

PLEASE send my MESSENGER to Utica, Mo., instead of to 1109 East 12th St., Kansas City, Mo. We have changed our residence you see, and I do not want to miss any copies of our college paper.

—Nettie Hardiman

A HARVEST ingathering program was given in the St. Joseph (Mo.) church, Sunday, Nov. 1. The program was interesting throughout, carrying foremost the great mission fields. A good collection for foreign missions was received.

MISS MERCIA MORSE, who has been visiting at the Nebraska Sanitarium, has gone to Hastings, Nebr., and will connect with the new sanitarium just starting at that place.

FRIENDS of Maplewood Academy, Minnesota, should be pleased to note the number of graduates and former students of that school who are now attending Union College. Ross Flaiz, H. O. Olson, Floyd Stratton, Archie Christenson, David Olson, Ole and Ben Grundset, Misses Edna Goude, Esther Francis and Edith Epere, are the new students from Maplewood in attendance at Union College this year. W. C. Flaiz, Albert Goude, C. N. Harvey, and Miss Ruth Strong are beginning their second year's work. All express themselves as well pleased with Union College and the students in general.



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