



A TRIBUTE TO
ROCHELLE PHILMON KILGORE
(see page 4)

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The JOURNAL of TRUE
Education

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* By request we are designating the classification of articles listed in our table of contents: (1) Elementary, (2) Secondary, (3) College, (4) General, (5) Home and Parent Education.

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GOALS OF EDUCATION

SIZING up the public schools last year, an educator in *Human Events*¹ brought the subject down to a what-are-you-going-to-do-about-it? level: "One's scale of values determines a person's goals and the purposes with which he goes to school. These values are derived from the home, school, and community."

Nor to be misunderstood, the same writer put it economically: "If many people were as concerned with getting their dollars' worth from their children's school as from a department store, the effectiveness of the schools would increase fifty per cent overnight."

The Seventh-day Adventists have long believed deeply in the importance of education for themselves and their children. Of no uncertain interpretation is the responsibility laid down. "Nothing is of greater importance than the education of our children and young people."²

Education is the great means by which societies renew themselves, transmit their appreciations, attitudes, beliefs, customs, habits, and ideals.

Each country of earth is astir with educational programs. Centralized ministries and decentralized departments are reviewing respective philosophy, goals, curricula, facilities, and personnel.

News magazines, popular journals, and professional periodicals have flauntingly focused attention for months on the historic and contemporary goals of education—for the nation, for society, and for the individual.

With the ethical bewilderment and spiritual ambivalence of this generation, it should be obvious that Seventh-day Adventists need a reorientation of their basic convictions and fundamental ideals.

The mere providing of "a wholesome or Christian environment" for the pupils and students is insufficient. A *superior* education should be a reasonable goal for the administrator, the teacher, and the learner.

The quality of the program—and its product—will be seen in the office routines, in the classroom instruction, in the dormitory activities, in the work

at the shop or field, and in the recreational provisions on the campus.

With eternal interests in mind the Christian teacher will consider Johnny not only as he *is* but as what he may *be*, and the godly school administrator will deal with Mary, not only considering her status in the school now but also how it affects her relationships in the school of the hereafter.

Unless there is taught precisely a creedal commitment, a true theology, and a Christian world and otherworldly view there will be a miscarriage of the Seventh-day Adventist ideal. Unless each student has an experiential knowledge of God and Jesus Christ, the so-called Christian education for him will be a failure.³

Some governments have resolved their educational goals into that of the state, expressed in terms of national goals; others traditionally have expoused the individual—his optimum development is the primary goal of education. State versus individual is the conflict.

The goals of Seventh-day Adventist education are dual, for the church and for the individual. Simply stated, they have been expressed for the church in terms of: "Go ye therefore, and teach all nations . . ."—the gospel commission; and for the individual: "the highest culture of every faculty," "to restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life."⁴

In the eyes of God, a man should not only help himself but should help others.

SDA educators and their schools need to take a fresh look at their goals—and then apply their most effective methods of implementation. If they do not, who will?

T. S. G.

¹ *Human Events*, Nov. 24, 1960 (XVII:4), p. 592.

² Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 165.

³ *Ibid.*, pp. 12, 13.

⁴ Matthew 28:19; Ellen G. White, *Education*, pp. 15, 16.

A TRIBUTE TO ROCHELLE PHILMON KILGORE

Ottillie F. Stafford

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WHEN a slender, soft-voiced, gray-haired lady closes the door of Room 305 in Haskell Hall at Atlantic Union College, students in her class wait expectantly. They know that they will hear a variety of personal experiences told with a chuckle in her quiet voice, that they may hear about former students from her fifty-year teaching experience, that they will certainly find the authors and works of literature made alive, made a part of the riches of the spirit, to comfort, to encourage, to correct. And they respond to her teaching for two reasons: because she skillfully evokes their interest and reaction, and because they have long heard of Rochelle Philmon Kilgore as one of the best-loved, most highly respected of teachers.

The atmosphere of Mrs. Kilgore's classroom reflects her personality. Pictures of Lake Lucerne, of Galahad, of "Blinded Hope," hang above bookcases that line the walls, symbols of her belief in the beautiful, the good, the courageous. Topping the shelves are busts of Shakespeare and other great writers. The blackboard bears a quotation—perhaps one of her favorites:

Had I two loaves of bread, ay, ay,
One would I sell and hyacinths buy
To feed my soul,—or let me die.

On the desk are stacks of letters, some from servicemen, some from employers interested in hiring college alumni, some, perhaps, concerned with a planned trip to Europe, for Mrs. Kilgore's vitality and alertness are in part a result of her interest in tomorrow, not yesterday. One can imagine her quoting:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.

Rochelle Philmon's early life was spent on a family plantation in Gainesville, Georgia, where she was surrounded by the atmosphere, tradition, and charm of the South. Here she attended high school, here she taught public school for one year before her own education was completed. Here she acquired the soft southern accent that contrasts with her quick, bright nod. From here she went to Grays-

ville Academy, where she graduated. A series of positions followed. She taught church school in Florida, was made educational secretary of the Louisiana Conference, taught in North Carolina, and in 1916 became principal of Graysville Academy.

At a conference of academy principals, Prof. H. A. Morrison met and was impressed by the only woman principal, a young and efficient person, Rochelle Philmon. He persuaded her to go to Union College to teach Latin while she finished her college work. After receiving her college degree, she became a member of the English faculty at Union College, making English her work for the remainder of her twenty years at Union, with an additional short assignment as dean of girls. One student whose college life at Union Miss Philmon enriched remembers her:

She interested herself in the problems of all of her students. When she knew that advice was needed, she made a way by which to give it, and the council was well studied from her knowledge of the student. I am sure that any student who ever had been in her classes felt this interest. If she had favorites, aside from those who enjoyed literature and writing more than did others, they were among those who needed help in some way.

She will always be an integral part of the Union that students remember. Her alma mater never hung a Golden Cord, Union's symbolic tie with those in foreign service, for Rochelle Philmon, yet across time and space, at the end of many Golden Cords, here and there, in sermon, song, and article, in the life of each individual worker whose life she so softly touched, is her influence.

"Those who needed help in some way"—the most recurrent tribute to Rochelle Philmon Kilgore—is her students' strong appreciation of her interest in them. Almost no student was untouched by this influence. Did one have financial problems? She knew someone who might help. Was he discouraged in his academic work? She encouraged, suggested, made changes in a program that eased the pressure. She cheered the homesick, helped the student under discipline, observed the talents of each and gently hinted at ways to use them. And she shaped actions: Miss Philmon said that a young lady's voice should always be "soft, gentle, and low"—her own voice was a model—and college girls were less boisterous, more gentle in her presence. She liked courteous and thoughtful young men: col-

lege boys hurried to open doors, carry books, move chairs. Her own poised, charming courtesy polished and refined those who were near her.

A deeper need for help developed during World War I, when Miss Philmon's students began to be drafted and to be in the expeditionary forces. Her concern for the spiritual and physical good of these men led her to spend much time writing to them. World War II affected the lives of many more students, and a major interest of hers since 1941 has been her work for servicemen. Hundreds of Adventist young men remember gratefully her letters, her personal counsel. The close of the war did not end this interest. Mrs. Kilgore not only continues her letters to servicemen but she has extended her interest to young people of other countries. Each year at the servicemen's retreat in Berchtesgaden she counsels young men of European countries, helps many of them to find ways of getting an education, of coming to the United States.

During World War II the first of these young men to be helped by her came to live in her home in South Lancaster. Paul Freiwirth had suffered because of the war. She fed him, helped him to receive an education, encouraged him to write when his ability was demonstrated, and thrilled at his success in graduate work and his appointment as historian for the Redstone Corporation, the largest makers of missiles. Since Paul's college days, Mrs. Kilgore has had two to four foreign students in her home all the time, until not even she is sure just how many she has sponsored and helped.

But before World War II, her teaching career was interrupted. She was married to Charles Kilgore, a man whose family she had known well since her days at Graysville. Charles Kilgore's work was in Massachusetts, so she cheerfully left her position at Union College, where she had become a symbol of all that was fine in the school, and moved to New England with her husband.

No one who knew Mrs. Kilgore during the years of her marriage can doubt the great happiness she knew during those years. Each week the red roses she so loved were delivered to her classroom. Charles Kilgore delighted in planning trips of interest to his bride, in traveling with her. Together they visited literary shrines all over the East. Together they could sometimes be seen sitting hand in hand. During the years when she was no longer teaching, Rochelle Philmon Kilgore had an opportunity she had long hoped for. She had taken university work and obtained her Master's degree from the University of Georgia during summer sessions while teaching at Union. Now nearby Boston University made possible her further study. She registered at BU as a Doctoral candidate, and before resuming her teaching, she got her degree.

Meanwhile, Atlantic Union College needed an English teacher. In the community lived a teacher whose work at Union College was widely known and appreciated. President G. Eric Jones persuaded her to teach once again. Recalling the quality of her work during his twelve years as president, he recently wrote:

Mrs. Rochelle Kilgore is not just Graysville, Tennessee, Union College, Nebraska, or Atlantic Union College; she is worldwide. Like the candle which lights others while consuming itself, she has imparted part of herself to others, and they have gone into all the world. Her influence in the lives of her students has been predominant, and one cannot set boundaries to the encouragement she has extended to others by her personal work.

As a teacher, she is able to induce a desire in her students to acquire what she wishes to impart. . . . Her associates esteem her as a co-worker. She has carefully carried her share of curricular and extracurricular activities and is always equal to her work but not above it.

This year marks the fiftieth year of Mrs. Kilgore's teaching in Adventist schools, and the twenty-fifth year of her work at Atlantic Union College. The extent of her influence on AUC's campus is almost beyond belief. Its English department was shaped and guided by her. She has directed the school's placement service for many years, finding satisfaction in the help she has given hundreds of students looking for a way to be of service. She has worked closely with the alumni association in keeping in touch with former students. Her sponsorship of *The Lancastrian* helped to make it a successful college paper. She organized and inspired a writers' club, guided busloads of sight-seeing students on historical and literary tours, acted as adviser for a senior class, helped with the *Minuteman*, wrote school and church news for local newspapers, served on innumerable committees, sparked interest in campaigns, worked enthusiastically in every kind of program, and somehow found time for long hours of counseling and a heavy program of inspired teaching.

It is not remarkable that year after year, homecoming alumni want most to see Mrs. Kilgore, and confess that of all their college experiences, her classes, her personality, and her personal help are their most valued memories. What is remarkable is that one small, quick, courteous, and dignified woman could have accomplished so much. A tribute to that accomplishment are the thirty to thirty-five letters a week she receives from former students and servicemen, and the over eight hundred Christmas cards that arrive each Christmas at her small white house in the middle of the campus.

In the heart of the campus and in the hearts of her students the dedicated teacher lives. No teacher could represent more completely the ideals of Christian service than does Rochelle Philmon Kilgore. In this anniversary year of her long and distinguished record, her colleagues, her students, and all whose lives she has touched, join in paying tribute.

The Teacher Follows the Master

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IN THE fourteenth chapter of John we have pictured a young man standing before the Master, asking, Which is the better way? Without a moment of hesitation the Master responds, "I am the way."

How many times we as teachers ask ourselves the question, How can I relate myself to these young people in order that they might be encouraged to push on toward mental, emotional, and spiritual maturity? So like young Thomas we ask, How can I know the way? The answer after 1900 years still remains the same—"I am the way." It is for that reason that I have entitled this message, "The Teacher Follows the Master."

If your mind is still nimble enough to reach way back when—when you were a student in high school, college, or graduate work, what type of teachers stand out in your mind?

Someone has well said, "Some teachers we will always remember; some teachers we have long since forgotten; some teachers we would like to forget."

At the feet of how many great teachers have you sat? Perhaps one, maybe even two, could be, if you were fortunate, even more.

Richardson, in his book *The Christ of the Classroom*,¹ suggests five characteristics of competency in teaching.

1. The great teacher has clearly defined in his own mind the anticipated outcomes or objectives of his activity. His teaching is purposeful and effective. His work is not measured in terms of the time schedule alone. On certain occasions to accomplish the goal he goes the second mile.

The purposeless teacher is not so. He is like an unstable double-minded man. Winds of circumstance blow him about like chaff. He is easily sidetracked by the students. He is pulled from the orbit of subject matter into cow paths of irrelevancies. It becomes a standing joke among the students—"Let's get him off the subject today." The purposeless teacher is like the motorist who is driving at the rate of sixty miles an hour but is going nowhere in particular. He comes to a corner but doesn't know which way to turn.

The purposeless teacher imitates other teachers.

He studies his lesson but with no particular purpose. He greets his pupils but with no clearly conceived end in view. His work is haphazard.

Let's hurry back to the teacher with clearly defined goals. He thinks his task through. He knows what he wants to achieve. He makes each class session count. He makes continuous progress. He knows what comes first, second, and last.

The teacher with a purpose and well-defined goals, has intelligent control of himself. He knows when to relax, when to tighten up. He works in businesslike fashion.

So the first characteristic of the competent teacher: his goals and objectives are well spelled out. The question might well be asked, Does this hold for the Master Teacher? Jesus said clearly, "I am come that they might have life, and that they might have it more abundantly."² He stated His mission clearly. It was to give a meaning to life. Follow His life and teachings; there can be no doubt that He was an avowed enemy of ignorance, superstition, disease, poverty, and moral delinquency. These stand in the way of abundant living.

The heavily laden were His special concern. The sinner found in Him a friend. The diseased in mind and body awakened in Him a physician's compassion. The lowly found in Him a helper. The immature made a particularly strong appeal to Him. The true teacher follows the Master; he has well-defined goals.

2. **Mastery of subject matter.** The second characteristic of the competent teacher: he has mastery of the subject matter. Merely to have in mind goals and a well-conceived purpose is not a guarantee of masterful teaching. He must know and use curriculum materials. He must know the subject matter. When the pupil asks for information he should not receive an evasive answer. Far better to be honest and say, "I don't know," then set about to find the answer.

The masterful teacher will constantly test the knowledge that he uses. If the teacher would "know the stuff" he is going to teach, let him become first a learner with all his mind, with all his soul, with all his strength. Then and then only will he

teach with authority, accuracy, practicability, depth of feeling, and appropriate humility. His knowledge will be dependable, useful, and contagious. It will have both depth and breadth and definiteness of limitation. His pupils will go to him for more. They will hear him gladly. His pupils will rise up and call him a safe guide to knowledge. They will say, He satisfied the needs of life in so far as they can be satisfied by learning.

We turn again to the life of Jesus and check the parallel. He knew. We are amazed at His knowledge of the subject. At the age of twelve He stood before the scholars of His day and the record says, "All that heard him were astonished at his understanding and answers."¹

In one of his lectures to teachers, Prof. George H. Palmer of Harvard, advised those in his audience never to teach too close to the margin of their knowledge concerning the subject in hand. "It is a painful experience," he said, "when a teacher realizes that he has six minutes more to teach and only three minutes more of reliable knowledge concerning the subject being taught." In such case there are one of two alternatives, adjourn the class or fill up the remaining time with irrelevancies.

Our Lord never faced such embarrassing situations. Those who heard Him were astonished at His knowledge. "Whence hath this man this wisdom?" they asked. "Is not this the carpenter's son?"² "How knoweth this man letters, having never learned?"³ On one occasion He said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now"⁴—not because of any limitations in the possession of knowledge, but rather because of their limited capacity to receive and understand them. Jesus was aware of what Richard C. Cabot and Russell L. Dicks in their book *The Art of Ministering to the Sick* call the "growing edge." How much time and energy is lost when teachers teach beyond or behind the edge of learning of the student. The better student will find dull and uninteresting the classes of the poorly prepared teacher. His frontiers of learning have stretched past the subject matter being presented. The teacher who is not alert may be teaching beyond the learning point of the student, and the student becomes lost.

A teacher who possesses limited knowledge has little choice in his selection of materials. He spends time and energy on the less important. One writer has aptly said, "The unmistakable evidence of a person's being educated is his disposition and ability to say and do the eminently appropriate thing, on all occasions." Think that over! The Master had that ability. How do our students rate us?

3. **Devotion to one's pupils.** The third characteristic of the teacher who follows the Master:

devotion to one's pupils. Are you more interested in a pupil's getting the declensions correct, or do you also see him as a soul pushing toward maturity? Do you see proper study habits as merely a means to the end, inspiring the lad or lassie to something greater? Are you teaching religion to students in the field of healing arts, or are you teaching young people who are either candidates for heaven or hell? My devotion to them and my confidence in them and my association with them should, if I am a teacher following the Master, give them a nudge in the right direction.

Everything else in the educational process is subordinate to the welfare of those who are learning. Education is for the student, not the student for education. Both the needs and capabilities of the students are a challenge to which the true teacher responds. This next sentence I should like to emphasize. *To teach religion or literature or math or any other subject merely because of one's interest in and appreciation of that subject, is to miss the mark in teaching.* Said one teacher who was enamored with the classic and literary products of the human mind: "Teaching English would be a lifelong exhilaration if it were not for the students." I sat at the feet of such a teacher at one university. He would stand gazing out the window, reciting line after line and be carried into oblivion with his own voice and emotions. The students would laughingly wring out their handkerchiefs or sleep until the end of the period. He hardly knew we were there, but he was enjoying himself.

A Latin teacher was once asked whether she did not get weary of teaching this subject over and over again to the succeeding generations of freshmen. "I do not teach Latin," she responded, "I teach boys." The teacher who follows the Master will find his primary interest is that of helping his students to get rid of excessive or obtrusive feelings of inferiority, of feelings of superiority, of irrational fears, of low morale, of emotional instability, of haunting memories, of delinquency or of some other of the many defects of personality, and that of helping them to rise to their highest possible levels of self-realization, freedom, and social usefulness. His passion centers in seeking and saving the lost and the unrealized elements of superior personalities. His interest in the subject matter used, the institution that sponsors the program, the methods employed, or even his own professional advancement will be secondary to the teacher's desire to benefit the students.

Someone has said, Do not go to a minister to get an honest appraisal or recommendation of an individual. He is apt to see only the good. I would say that kind of minister possesses a pastor's heart. May I go further to state that every truly great teacher

is a personal idealist. Beyond or beneath a rough exterior of an immature, defective, or even delinquent student he can see, if not the emerging, at least the potential Christlikeness of personality. It is a joy to him to see his pupils gaining spiritual insights, getting rid of false integrations, and cherishing new goals of usefulness.

I cite you an example of what I am *not* talking about. A student participated in a speech contest; later he was asked to give a talk during student Week of Prayer. About a month after the student gave the two talks, a teacher approached him in the hall and asked whether he had noticed that he (the teacher) had not complimented him on the two talks.

The student replied that he wasn't particularly looking for compliments. The teacher further asked, "Would you like to know why I didn't compliment you?"

"I hadn't really thought about it," responded the student.

Without the student's requesting the reason, the teacher said, "Because I don't think you are sincere!"

There are some teachers we would like to forget. The teachers that we shall always remember are those who were devoted to us. They saw something beneath the rough exterior.

Let us look at this trait in the Master Teacher. If you want to be really inspired notice how Jesus treated others. He was interested in doctrine not for doctrine's sake. He was more interested in the disciples' being kept from hunger than in keeping Jewish rules regarding the Sabbath. He stated clearly, "The sabbath was made for man, and not man for the sabbath."⁷ His devotion was complete; He died that we might live. He saw that it was sin and disease and poverty that stand as great barriers to life at its best. He had such value judgments concerning human welfare that He just had to give Himself to get rid of them.

Jesus could see beneath the rough exterior and could bring out the best of an individual. He seemed to choose hard cases: the sex delinquent, Mary; the escapist, we know him as the rich young ruler; the climbing politician, Zacchaeus; the proud teacher, Nicodemus. When Zacchaeus said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold,"⁸ I cannot imagine Jesus' saying, "I don't think you are sincere."

4. **Skill in the technique of teaching.** The teacher who knows *why* he teaches (our first point), *what* he teaches (the second point), those *whom* he teaches (the third point), is now ready to learn *how* to teach. The fourth characteristic by which the great teacher is known is the possession of the skills in the technique of teaching. Let it be under-

stood that the teacher who uses a certain method of teaching, whether or not the student learns, is simply stupid. What shall it profit a teacher to learn how to teach if he has nothing to teach? Or what shall it profit a teacher to learn all the conventional techniques of teaching, if he does not take into account the processes by which those learn who call him teacher?

The teacher who is convinced that he must use the project method, or group discussion method, or the conversation method, whether or not the students learn anything, is cluttering up the program. One writer has aptly written, "The glory of art in teaching is to conceal the art."

Let us look again at the perfect Teacher. He stimulated His disciples to think with all earnestness. They asked questions, they gathered closely around Him. He taught in an interesting fashion. People were never bored. The people heard Him gladly. He didn't have to take roll. (Try that sometime; it's a real thrill to see students come because they want to come.) People grew under the teaching of the Master. If you doubt that, read again Acts 4:13—the story of how some crude fishermen were changed by daily contact with the Master Teacher.

5. **Personality, a teaching asset.** The personality of the successful teacher plays a great part in his success. We are not talking about the extreme extrovert, i.e., the backslapper or apple polisher, constantly doing what my boys call "kissing up." We do not mean the faculty member that surrounds himself with students and has a knack of driving a wedge between the student and the other teachers. You will recall that was the method and scheme of Absalom. That is not honest. The Biblical record says, "Absalom stole the hearts of the men of Israel."⁹

We are talking about two teachers on the same campus. 1. Both have objectives clearly conceived and evaluated. 2. Both have mastered well the matter in hand. 3. Both have mastered the techniques in teaching. 4. One has seen that his own personality is a teaching asset. The students constantly seek him out for counsel. They go to him for help in their personal problems. They see in him more than a dispatcher of knowledge; they see in him a friend. Too many of us teachers are like frigid ice boxes in which are stored a lot of good things, but the students must button up their overcoats and with chattering teeth extract the good things from us.

The pleasing personality of the teacher gives the subject matter added weight of meaning. The teacher with the pleasing personality makes his subject matter acceptable. The students' minds will be turned toward eager anticipation. The interest will be more intense. For instance, the student who has

a nominal interest in religion will listen gladly to the teacher he respects.

Notice the following pleasing personality suggestions:

1. Appearance. Some things we cannot change in our anatomical structure, but we can drape it in good taste.

2. Manners. "The children of this world are in their generation wiser than the children of light."¹⁰

3. Smile. It isn't painful to the giver and is a blessing to the receiver.

4. Be observing. Give sincere compliments.

5. Be modest; don't boast. "The bigger one's head gets, the easier to fill his shoes."

6. Speak well of others. Criticism is cheap.

7. Don't act superior to others. The greatness of a man is measured by the way he treats little people.

8. Be enthusiastic. It's contagious.

9. Don't argue. It is the insecure man who feels he can never be wrong.

10. Have confidence in others. "Trust awakens trust." Believe in people and they bloom, nag people and they sag.

Now after saying all this on personality, some caution needs to be considered. Under some conditions, mere personal superiority may be a serious handicap. No teacher who is dependent upon adoration or the hero worship of his students can hope to succeed in the truest sense of success. If a teacher gets his greatest satisfaction in having a feeling of superiority that is occasioned by his pupils' marveling at some aspect of his personality, appearance,

or position, unconsciously he may become a tyrant or a selfish demagogue rather than a real teacher. The teacher who must be adored by his students in order to be happy had better choose another type of profession.

Let us briefly examine this parallel in the life of the Master. No one can read the prayer recorded in the seventeenth chapter of John without seeing one whose personality draws people to Him and in turn to the Father. Notice this verse: "For their sake I consecrate myself, that they also may be consecrated in truth."¹¹ What a prayer for a teacher!

The great teacher follows the Master.

1. He has well defined goals and objectives.

2. He has mastery of his subject.

3. He is devoted to his students.

4. He has developed proper skills and techniques.

5. His personality is a teaching asset, because it is completely dedicated to the Master.

Some teachers impart knowledge. Some teachers inspire the student to greater heights. Some teachers do neither. Some teachers do both. God help us to do both. Teachers, follow the Master.

¹ Norman Egbert Richardson, *The Christ of the Classroom* (New York: The Macmillan Company, 1931).

² John 10:10.

³ Luke 2:47.

⁴ Matt. 13:54, 55.

⁵ John 7:15.

⁶ John 16:12.

⁷ Mark 2:27.

⁸ Luke 19:8.

⁹ 2 Sam. 15:6.

¹⁰ Luke 16:8.

¹¹ John 17:19, R.S.V.

Whither, Social Science?

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Our topsy-turvy age of sputniks and beatniks needs sane politics.

More than that, it needs social poise, historical perspective, and educational advance.

As never before, social sciences today are called upon to make a positive contribution in the unrelenting struggle for men's minds—and hearts.

A hundred years ago Horace Mann pointed out that emphasis on material affluence without widespread mental development is nought but stupendous folly.

What will it profit if we become technological giants and remain ethical pygmies?

Even Wernher von Braun, with all his scientific know-how, warns against social stagnation while the scientists take over the heavens.

It is high time indeed for the flame of social sciences to be lighted at the skies, that the brightness thereof may illuminate minds and the warmth thereof reach hearts to engender higher and nobler living.

► The juniors at Platte Valley Academy (Nebraska) who have been enrolled in Bible doctrines class this year, under direction of the Bible teacher and pastor, Elder Gayle Rhoads, are sharing their faith. They are organized into 16 teams of two. Sixteen homes receive these teams each Tuesday night for Bible studies, one of the homes being that of a Methodist minister. The freshmen, sophomores, and seniors are organized into Tell Ten teams. Thirty students go each Sabbath afternoon in literature teams, and 12 go in Bible school enrollment teams. Ministerial seminar students are assisting in the reaping effort being held by Elder Rhoads in the town of Shelton.

► As a result of the work of jail band members of Emmanuel Missionary College more than 30 men in the Berrien County jail have indicated a definite interest in Bible study and a new Christian experience. "We do not go just to entertain the prisoners," says Leader Bill Moors. "Many of these men want to know Christ better, and we go there to save souls for Him." The band also plans to enter the Cassopolis and Benton Harbor jails along with continued work in the men's and women's divisions of the Berrien County jail.

A Psychology of Music for Christians

Paul E. Hamel

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FROM time to time new names are given to popular dance music. There are ragtime, blues, swing, bebop, progressive jazz, hot jazz, sweet jazz, et cetera. In my use of the term *jazz* I shall be referring to dance music in general, including all the various styles in vogue at the present time. I shall make no attempt to define jazz or to give an example of it. When I am asked to explain what jazz is, I can do no better than to quote the notorious dance-band leader Fats Waller. When asked to define jazz he said, "If you have to ask what it is, you'll never know."

There are numerous ways of classifying music. It may be classified according to form, for example, or according to performance medium. Music may be secular or sacred. A very ancient and a very modern way of classifying music is according to its influence upon those participating in musical activities in either an active or a passive manner. We often think that it is only Christians who attempt to classify music as being good or bad. The truth is that long before the advent of Christ, philosophers and statesmen were concerned about this very phase of music. The philosopher Plato, in the fourth century B.C., recommended that the ideal state be erected upon music that was traditional. One hundred years before this time, Confucius in China had taught the same doctrine. This philosophy led to the theory of *ethos* of music among the later Greeks. This theory had to do with the psychophysiological effects of music, or the influence of music upon behavior.

Today music that is condemned as being bad is often called jazz. It is true that jazz originated in the honky-tonks of New Orleans, but does that make it bad? The date we observe for the celebration of Christ's birthday is of pagan origin. This fact does not make it wicked to grant teachers and students a vacation of two weeks in latter December. At Easter time my young sons color Easter eggs. Little chickens and baby rabbits are also a part of the celebration for some families. The eggs, the little chickens, and the bunny rabbits are all symbols of an ancient fertility cult whose actions were un-

believably vile and wicked. Yet the use of these items today is not based on a desire to honor an evil religion, and the fact that the origin of the symbols might be held in question does not necessarily make coloring Easter eggs a sin. It does not seem logical, therefore, that we should indict jazz because of its unsavory beginnings.

It is true that jazz uses syncopation; but as a rhythmic device, syncopation was used by church music composers of the Middle Ages. Johann Sebastian Bach used accenting that would be novel in the hands of a Broadway tunesmith. Even in his famous "Moonlight Sonata," Beethoven used syncopated rhythms; and Schumann wrote syncopation on almost every page of his music. Accenting in a syncopated style does not make music bad.

Jazz used combined rhythms, and an alternation and a changing of the basic rhythms. Beethoven, Chopin, Stravinsky, and a host of other so-called standard composers used the same polyrhythmic devices. We cannot condemn jazz because of its complex rhythmic patterns.

Someone has said that music that appeals to us from the neck up is good music, and music that appeals to us from the neck down is bad. This is not true. If we were to discard all of the music that has an appeal to our bodies, we would throw out as much good music as bad music.

Some feel that certain musical instruments are primarily jazz instruments. Actually the first jazz band used stringed instruments with light woodwind and brass accompaniment. At the present time it is not unusual to find jazz bands using such austere and standard orchestral instruments as cellos, violins, oboes, French horns, bassoons, and English horns. The type of instrument used, therefore, does not determine the worth of the music that is to be performed.

Jazz is relatively new and different, but jet-propelled airplanes and automatic washing machines are even newer. New things are often very good things and can be superior to the old.

The way jazz bands dress and arrange themselves on the stage, the kind of mutes they use, the complexity of the drummers' traps—none of these

Condensation of a talk presented at the College Music Teachers' Council, Emmanuel Missionary College, June, 1958.

things give any indication as to whether the music is good or bad.

Often jazz musicians are excellent musicians. They are technically proficient and play their instruments well. Jazz is played in some of our finest auditoriums, and serious composers sometimes write in the jazz idiom.

We cannot condemn jazz on the basis of its history, its use of syncopation, or for any of the other factors just pointed out. I have heard these arguments used as a basis for denouncing jazz, but I do not think that they are valid when used either individually or collectively. I think that a preferred procedure would be the use of reasoning based upon research and fact, and not merely upon fancy and prejudice.

There are two things about jazz that permit us to attack it successfully. The first and most important is: How does it affect you? What does it do to your emotional balance, and does the music along with the words suggest ideas that are wholesome and actions that are proper? Music is what happens inside us as we listen to it. If it does not affect us, it is not music.

There is scientific evidence that music influences our behavior. This takes place in the following manner: Music can affect our emotions, our emotions influence our thoughts, and our thoughts are responsible for our conduct.

What are emotions, and how can they be classified? There are three general classes of emotions: (1) the strong emergency emotions (which may be effected by music, as when tired soldiers lose their weariness when a military band strikes up a snappy march); (2) the mild, joyful, and uplifting emotions (such as those produced by a Mozart piano sonata or an orchestral version of "The Parade of the Wooden Soldiers"); (3) the sex emotions, including lust (these emotions may be influenced in a mild way by music such as "Let Me Call You Sweetheart," "Liebestraum," or "Jeannie With the Light Brown Hair"; and more strenuously through the use of suggestive songs such as "Keep On Doing What You Are Doing to Me Because I Love What You Are Doing to Me," "Oh, Johnny! Oh, Johnny! How You Can Love," and "Two Cigarettes in the Dark").

Music is only one way in which emotions can be aroused or modified, but it is an important one. Under the right conditions and circumstances, it is perfectly proper to arouse emotions of strength or of joy or of love in ourselves and in others—through any means available, including music. It must be remembered, however, that emotions cause us to act. Therefore, as emotional tensions mount within us, we want to be certain that we have an adequate means of releasing these tensions in a way

that is acceptable to God and to society. Psychiatrists and psychologists have for many years accounted for the mounting toll of neurosis in terms of the insurmountable gulf between erotic and "power" drives on the one hand and the cultured sanctions of social ideals on the other. Music as a factor in conditioning emotions can be a means of developing unfortunate conduct patterns, and it can also set the stage for poor mental health by assisting in the setting up of this conflict.

We all know that jazz music is used almost exclusively in night clubs, in taverns, in dance halls, in the parlors of houses of prostitution, and in strip-tease joints. Why? Only because the kind of music used assists in the successful operation of these establishments. It helps to get customers in by taking advantage of their natural liking for musical sounds. It helps the performers in the floor- and stage-shows to be less inhibited in their actions and in their dialog, and it helps the customers to forget themselves and to spend more money on drinks and entertainment than they had planned to spend. If we were suddenly to find ourselves without the means of making music of the jazz variety, fewer people would habituate these places of questionable character, the performances would lose much of their appeal, less alcohol would be consumed, and fewer people would wake up in the morning wondering where they had been the night before, with whom they had spent their time, and what they had done.

At a convention of music psychologists at Michigan State University, I heard Dr. Curtis of Broadcast Music, Incorporated, say "Music has the greatest possibilities for good or for evil of anything I know," and he was referring to the influence that music may have over people's lives. We all recognize that a simple hymn with a real message that is well sung at the appropriate moment can have a tremendous appeal to individuals with whom the Holy Spirit is able to communicate. Ellen G. White wrote:

Music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.¹

This is the highest use of music, and it is a wonderful thing to see men and women drawn to their Creator through the means of music. On several occasions, however, I have witnessed the use of sacred hymns by the devil. I have listened to these hymns played so "skillfully" on a Hammond organ that many of the poor people in the audience were so overcome by orgiastic convulsions that they fell to the floor, screaming, shouting, and writhing. That was the most disgusting sight that I have ever seen—and it was brought about almost entirely by playing music in a vulgar style.

That Satan would seek to use the gift of music

for his own devilish purpose is not to be wondered at. What good thing has the Lord given us that Satan has not been able to pervert in order to degrade the human race? The following from the pen of inspiration points this out:

Satan has no objection to music, if he can make that a channel through which to gain access to the minds of the youth. . . . When turned to good account, music is a blessing, but it is often made one of Satan's most attractive agencies to ensnare souls.²

I cannot imagine a Christian person who is naive enough to discount the devil's use of music; yet jazz music pours in a torrent over the radio, TV, and record players into supposedly Christian homes, hour after hour and day after day. Sometimes I have heard people say, "I have the music on, but what is playing is not important. It is just for background."

Now it is possible to shut out speech and not to hear what is being said. We can refuse to permit noise to distract us. *But we cannot shut out music.* This is an established fact. Music enters our brain on a subverbal level and has an influence upon us whether we realize it or not. It is because of this peculiarity that music has become a valuable therapeutic agent in mental hospitals. It is often used as a means of communication between members of the therapeutic team and the patient. Practically all mental institutions—Federal, State, and private—have music therapists on their staffs.

In my study of music psychology I have visited mental hospitals. I have seen patients of a certain type sitting on chairs along the walls of the wards, or perhaps on the floor. For all practical purposes, those people were vegetables—apparently not seeing, not feeling, not caring. After all other means of communication have failed, I have seen these same wards improved by the use of music. These people, no matter how ill they were, could not prevent music from modifying their emotional condition. After several mornings of a little light and gay music at getting-up time, many of these same patients would arise, dress, make their own beds, and take a genuine interest in their environment. It was impossible for them to prevent music from registering and communicating with them.

I recall an incident at Eloise State Hospital, near Detroit. A man there had not spoken for ten years or more. He apparently did not hear when spoken to, and he never made a verbal response. One evening a music therapist was playing some organ music in this man's ward. The music was taken from the liturgy of the Catholic Church. To the amazement of all who were present, this man, who had been silent for more than a decade, came over to the organ and said, "I used to be an altar boy in the Catholic church in Sicily." He thus broke his silence, and through this one contact with reality it

became possible to assist him in becoming a better adjusted person. I could relate many other instances indicating that music does communicate with and have an influence upon us whether we realize it or not.

There have been conducted many experimental projects in which mental patients have been subjected to the popular music of this generation. In these instances the behavior of these mentally ill people has become almost uncontrollable. They have attempted to do everything that the music suggested to them. Their difficulties became exaggerated, and often they would lose what little contact they had with reality. On the other hand, music that progresses in an orderly manner tended to cause these same individuals to become more responsible and better adjusted.

Now you may say, "Yes, but how does this affect me? I'm not insane; I'm normal." However, people in general tend to react to music in much the same way as abnormal people do, but not as quickly or as completely. The difference is largely a matter of degree.

The physical changes that occur within our bodies as we listen to music have been measured. Music actually does raise or lower blood pressure, depending upon the type of music. It changes the resistance of the body tissues to the passage of electric current as measured by the galvanometer. Brain waves are altered from their usual pattern, pupillary reflexes change, and a host of other physiological changes take place as we listen to music.

There are also statistics that indicate that the more a person listens to music the more it affects him. This is especially true in the extreme types of music. It can become like a drug, with the addict demanding greater and greater quantities; and just as the drug addict requires more and more potent drugs, so do the devotees of jazz require more and more extreme music as time goes on. In the late 1930's "Alexander's Ragtime Band," for example, was the most extreme music available. Each new epoch in the development of popular music has seen the advent and acceptance of a more boisterous and jarring type of music. Today, music such as "Alexander's Ragtime Band" sounds like a lullaby when compared with Stan Kenton's music. Each new generation of jazz devotees needs something stronger to give it the "kick" or "wallop" it desires.

Another reason for indicting popular music is that it keeps bad company. I don't want the type of music in my home that is played in clip-joints, in gambling dens, in low-down night clubs, and in brothels. My home doesn't smell like a grog shop, and it will never sound like one either! I don't believe that a Christian in his home, in his room, or in his car has any business inviting into his being

music that is so much at home in places of ill-repute. As far as I am concerned, when Jesus comes the second time I would be as well off in the Tropical Room of the Congress Hotel in Chicago listening to Wayne Muir and his dance band called the Glass Hatters, watching men and women on the dance floor, as I would be at home listening to the same music on the radio or watching the same dance band, or something similar, on TV. In either case, my chance for translation would be zero. I would be guilty of keeping the wrong company.

It has been said that even the staff members in our school music departments cannot agree among themselves regarding music that may be performed on the campus. Although this type of statement is often meant as an indictment, I do not accept it as such. Our music departments do not purchase every new pop tune and label it "objectionable," or "objectionable in part," or "objectionable for children." We don't have that kind of system, and we have no hierarchy to do our thinking for us. It is, therefore, not surprising that everyone on our music staffs does not always come up with a "party line" statement about every musical composition ever published.

I think that we are all in quite good agreement, however, on the extremes of musical performance. But what may be confusing is the manner in which a piece of music may be performed or the way in which it is arranged. If there ever was a popular song that was cute, simple, and very nice, it was the song "How Much Is That Doggie in the Window?" The tune and the words are absolutely innocent when performed the way originally intended. However, it is entirely possible to perform this little song in such a way that the "little doggie in the window" becomes a very close relative of Elvis

Presley's "Houn' Dog." So the title of a song and the melody are only *some* of the things to be taken into consideration.

Another item to be considered is the fact that just as December 25 and Easter, for example, have lost their pagan taint, so it is possible for music to lose a stigma originally attached to it. To name some tunes that were formerly dance tunes and guilty to a certain extent by association, one could list "The Blue Danube," "Moonlight Bay," "Put On Your Old Grey Bonnet," or "Deep Purple." Some of these former dance tunes are now practically American folk songs, and when they are performed in a legitimate style, they are, in my opinion, quite innocent. Compositions of this type are not examples of great music, nor will they ever be; but at the present time they are not strictly dance music.

In choosing music for my personal use I ask myself several questions. I ask these same questions when approving music for campus functions: (1) How does this music and the manner in which it is to be performed affect me? What does it do to my emotions? Is its influence elevating and are the words wholesome? (2) What company does this music keep? Is it the kind of composition that is used exclusively, or almost exclusively, to accompany types of endeavor and actions that are out of harmony with our beliefs and principles?

In your own choice of music, ask yourself these same questions. Consider them carefully and prayerfully. An honest answer will be your best guide.

"Finally, brethren, whatsoever things are . . . pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."³

¹ Ellen G. White, *Fundamentals of Christian Education*, pp. 97, 98.

² *Idem*, *Messages to Young People*, p. 295.

³ Phil. 4:8.

Notice to Writers

Inasmuch as publishers must secure permission from owners of copyrighted material to print quotations from books and periodicals, those who write articles for THE JOURNAL OF TRUE EDUCATION should be particular to give the author, the book or magazine, the volume and page, the publisher and publisher's address, for every bit of quoted material. If you will cooperate in this, countless hours will be saved in the editorial office.—EDITOR.

► Dr. R. E. Cleveland, academic dean of Atlantic Union College, attended the 1961 Institute for Academic Deans held at Harvard University Graduate School of Business Administration in Boston, February 12-17. This program, established in 1958, was offered to deans of four-year colleges and universities, with from one through five years' experience.

► As a part of the teacher training program of Pacific Union College 25 students are teaching in the Napa school district this quarter. The teacher training program at PUC is accredited by the State of California Department of Education, and the program is carried on the same as in all State colleges and universities. Ten students are taking part in elementary teaching, and 15 in high school and junior high school teaching. Professor Lee Taylor is the college coordinator of the program. The elementary teachers are jointly supervised by the Napa school district's director of elementary education and Mrs. Gladys Ellis, associate professor of education at PUC.

► The Student Week of Spiritual Emphasis was held January 9-13 at Atlantic Union College, following the theme, "Christ Our Righteousness." The series was under the direction of Darrel Rollins, junior theology major and Student Association spiritual vice-president.

Whoever the student is,
Whatever he plans to be,
He needs



A PRACTICAL TRAINING

THE truly Christian teacher is concerned with much more than the successful achievement by his charges of certain readily examinable literary, scientific, and academic standards. He does not plead that these are not necessary or right in their places, but that they are secondary to the deeper and more lasting objectives of character development. He seeks to discover, first to himself and later to the student, the varied and particular gifts with which the student has been endowed; then to unfold to him, as his understanding increases, something of what he may become, and to guide him through such a path of "harmonious development" as will fit him to make his contribution to time and eternity full and satisfying. He thinks of education in terms of development, "harmonious development" of all the God-given powers.

Ponder carefully the use of the word *harmonious* as it is used in the so-familiar statement on page 13 of the book *Education*. It conveys a definition of true education as that which, despite the particular aptitudes and prejudices of the teacher, despite the pressures of examination programs, despite the inconvenience and expense that may be involved, refuses to sacrifice any one sphere of learning so that another may receive additional attention and emphasis. This principle has been violated again and again, and it is manual training that has suffered most. It is not by accident that in the listing of the three phases open for "harmonious development" the physical is named first, the mental second, and the spiritual last. I do not argue that the physical is the most important, except that it is basic or fundamental to the other two. While it is true that individuals have surmounted tremendous handicaps of ill health to achieve in the mental and spiritual realm, the law holds good that a sound and vigorous body (with due allowance for factors of heredity) will ensure keen intellect and even spiritual development and experience. Violation of physical laws brings the certain retribution of decreased mental efficiency and spiritual strength.

Manual training, therefore, fills an important role in the school program. The investment in time and equipment for this phase of education will return dividends in health, general well-being, character building, and over-all scholastic success. It brings into play the muscles of the body that are deprived in the classroom of the opportunity for vigorous exercise. This healthful exercise sends fresh blood surging through the veins to reinvigorate fatigued nerve cells, while at the same time it gives relief from the close application of the mental faculties. Manual training affords a true recreation period from which the student can return to the formal class period refreshed in mind and body. And day by day, as the body is put to useful employment, there is an increase of physical strength and a corresponding enlargement of the mental powers.

In addition to the physical and mental benefit derived from manual training, there is a greater and higher value. It is an indispensable means of character development. There are some character lessons that can be taught in no other way, and others that can be taught in no better way than by this means. Any person who has been deprived of the opportunity of a practical training in his or her youth is not really educated. The evidence of history supports this view. Consider those who have stood successfully in positions of leadership and responsibility and have been best able to meet life's situations with calmness, understanding, and accuracy, who have possessed nobility of character, warm human sympathy, and true unfeigned humility, and you will find that a very large proportion have come from the workshop or the plow.

Moses thought he was well educated and fitted to lead Israel to freedom, but God did not regard him as being educated until he had spent forty years as a herdsman. Those were his years of manual training, and none would deny that Moses in the wilderness learned essential lessons that he could have learned in no other way. Abraham, Isaac, Jacob, and Joseph were occupied in manual pursuits when God called

them into His service. Samuel served his time; David and Elisha were called from the land; and when Jesus came to earth He sought out men who were employed in useful manual occupations. Paul was a tentmaker; Jesus Himself, our perfect Pattern, and the best-educated man this world has ever seen, spent His youth and early manhood at the carpenter's bench. The whole pattern of Jewish education, until corrupted, provided that every Jewish youth, irrespective of his proposed future occupation, learn a useful trade. This is God's plan, and it cannot be improved upon.

With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people.¹

If the Lord of heaven values manual training so highly as a means of character development, we cannot afford to value it one whit less highly.

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.²

Such was Paul's thinking. He counted knowledge and learning as nothing if character was lacking, and yet Paul was highly educated. "And if I . . . understand all mysteries and all knowledge, . . . but have not love, I am nothing."³ Love is character at its best. If we have true love it follows that we will be humble, honest, kind, industrious, temperate, cheerful, amiable, sympathetic, reliable, and patient. What finer attributes could we desire in ourselves or wish to see in the lives of others? And manual training is one of the most effective means of bringing young lives into possession of these attributes.

Labor "is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the Fall."⁴

The youth who misses the benefits of manual training will develop the attitude that the person who works with his hands is inferior; but under the wise, enthusiastic guidance of a good manual instructor he will soon discover the rewards that can come only from using practical training. As there grows under his hands an object of beauty and utility—be it an article in woodwork or metalwork, a cake from the oven, a garment from the sewing machine, or crops in the garden—he experiences the satisfaction of being able to produce, the sense that he is a co-worker with the Maker of all things beau-

tiful. He finds that he no longer covets the artificiality of life of those who have pursued book learning alone. He will find so much interesting and profitable activity opened to him that he will not have time to fall prey to temptation.

The instructor is rewarded as he watches the character fruits grow. Increased skills develop self-mastery, ability, and confidence that do not manifest themselves in pride or arrogance but in genuine self-respect and Christian dignity. These qualities of character combined with a growing interest in a craft are mighty safeguards against evil.

But that is not all. What lesson is there that we need to learn more thoroughly than that every aspect of life is governed by God's finely balanced and immutable laws? This important lesson can be taught theoretically in the classroom, but never so effectively as it can at the manual bench. Here one discovers firsthand the penalty of transgression. A carelessly cut joint simply cannot fit; a recipe not followed in detail results in failure; a mere couple of thousandths of an inch too deep a cut ruins a bearing; and soil ill-prepared results in stunted crops. In many other spheres of life the results of violating law are not immediately seen, and therefore cause is not related correctly to effect; but here the cause of failure is usually quickly apparent. Each carelessness teaches the student the value of adhering faithfully to correct methods of procedure. The glory of it is that habits thus formed are not left behind in the workshop but extend as activating principles to every other phase of life's activities. As the student progresses, he comes to the place where his soul detests the sight of a job poorly done or incomplete. Neatness, order, dispatch, thoroughness, independence, and self-respect have become a part of his character, and he has grown in physical strength, mental soundness, and moral worth.

And all the while something else has been happening. The student has grown in depth of understanding of and love for his fellows. This is true because he has come face to face with real situations in the workshop or the garden, has worked out his problems, suffered his losses and disappointments, and knows what it costs to produce something. Now when he finds another in difficulty he does not manifest scorn or ridicule, nor merely offer a theoretical solution; but knowing how it feels to have to work out solutions to problems, he is able to lend a sympathetic and helping hand. When he has come to this place he has learned to love, and love is the sum of all the attributes of noble character.

If manual training possessed nothing more than its value as a means of character development, it would need nothing more to make its inclusion a must in the school program. But there is the eco-

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LEARNING is an enjoyable experience; the Creator made it so. God gave man an ever-widening vista of possibilities, challenging him to discover the laws of all created things. And as the mysteries of these laws should unfold, man would increase in wisdom and receive the joy of achievement that would unleash new avenues of opportunity for study. There would be no end to freedom, no end to achievement. To render service of the highest order based upon knowledge and insight, was and still is God's goal for the consecrated life.

When Satan interfered, and sin delayed the fulfillment of this ideal program, the desire to be the greatest became the dominant motive power in the heart of man. From the day that Eve yielded to the temptation to partake of the knowledge of evil to become wise, it has been the studied art of Satan to trick humanity into believing that success depends upon gaining first place.

Two opposing forces present in human nature are love, the supreme attribute of the character of God, and hate, the prevailing characteristic of the mind of Satan. Without the power of choice man could not be free; therefore, the Creator, in love, permitted the possibility of man's choosing to disobey, and as a result, the entrance of sin into the world. However, God offered the necessary strength to enable man to remain loyal to Him. But man chose to know evil, and for six thousand years the two forces have waged warfare in the lives of men—love inviting; hate forcing. The physical world as well as the spiritual became involved in the curse brought on by sin, and the disintegration has been steady and continuous, creating the unfavorable environment in which weakened humanity must strive to reach perfection.

Innate in man is the desire to grow physically, socially, mentally, and to advance in every line of endeavor. Unregenerate man strives to advance under his own power, to be recognized, to be honored, to be famous. The regenerated man seeks to render the highest possible service. Perfection is his constant goal, and growth to that end becomes the motive power even in the simplest tasks. Effort expended is rewarded by progress toward the ideal.

Satan, sensing that he is a defeated foe, works with diligence to defeat God's purpose for the life of every individual, but especially so if that man wills to be transformed by the grace of Christ. Satan uses the wickedness of man to fulfill his purpose to destroy freedom and establish the law of force. Political history is the record of the humiliation of one group to exalt the strength and power of another. Hatred is kindled; rebellion smolders and revolution is born; devastation results; and power emerges to continue until some new forces gather momentum to strike back. Today the race for world dominance is keen and tense. Gigantic energy that might be utilized for

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the benefit of man is being captured for the annihilation of the race. The social realm, the business world, the field of education, and in fact, all areas of human experience reveal a similar pattern. Sharing achievement with an opposing group is foreign to human nature. Competition fails to achieve its goal when everyone helps everyone. Without comparison competition ceases to exist. Satan capitalizes on the human urge to exalt oneself and to pit one's effort against another.

Nevertheless, there are values inherent in achievement. Knowledge is the gateway to freedom. It is the foundation of intelligent action and decision, and is essential to insight, the element necessary to the assimilation of knowledge. Achievement in the form of service rendered is highly rewarding to the one who becomes master. By the mastery of one talent or task an individual is enabled to master greater tasks and problems.

Extrinsic awards deaden genuine interest, stifle creativeness, promote rivalry, envy, jealousy, hatred, and all the attributes of Satan's character. Competition as a motive power for achievement works at cross-purposes with God's plan for advancement, because rivalry is born of Satan. It is his agent to divert man from God by arousing envy, jealousy, hatred, greed, and selfishness in the human heart. He well knows that comparison of man with man can never lead to perfection in Christ. Satan is content to urge man into highly competitive enterprise, knowing that on the surface he will receive an exultation and thrill of achievement, but in the end the ruin of his soul. Competition satisfies the ego, causes great exertion of effort for a brief period, exalts the individual as such, places the emphasis on outward appearance, fosters the baser nature of man, and tends to belittle others. To measure achievement by an imperfect pattern is foolishness. It never leads to perfection; it tends to bring satisfaction or dissatisfaction without justification. Competition usually stops short when others cease to compete.

The Creator planned that man should make steady progress toward perfection—the rate being determined by heredity, environment, and the will to

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achieve. Intelligent understanding of values, and insight into the peculiar niche one should fill and of one's responsibility to God, stimulate him to action. When once his will is enlisted and his knowledge is sufficient, confidence spurs him to persevere until he reaches his goal.

Learning is discovery. It cannot be assigned. Its need must be sensed; its worth must be evaluated. Then a challenge faces the learner and he tackles the problem, not to compete but to gain a fuller, richer, and more abundant existence. He then is free to think and to act intelligently, achieving success until he meets a new problem. Sensing a new problem, he ardently accepts new knowledge, makes associations, sees relationships, seeks to understand their significance, and proceeds to achieve new heights. Thus he continues to grow in his power to achieve. Such motivation knows no end, either in this life, or in eternity where the vistas for learning will ever widen and deepen and become more challenging.

God calls for perfection in a world of imperfection—an impossible goal outside the influence of the Holy Spirit's power. To Christian teachers comes the appeal to eradicate every semblance of self-emulation and self-exaltation from the educational program. God desires everyone to appreciate His blessings, but working for rewards places a barrier between God and the individual. God's love is free; His rewards are free gifts. Growth in achievement is freedom. No one earns heaven. Service is the highest expression of love. A Christian rejoices in the superior prosperity of others. He gladly shares his knowledge that others may advance. His prime objective in life is to fulfill God's purpose for his existence, which he believes is to render his best service to every individual.

Teacher, if you aim to arouse a desire for excellence, awaken in the heart of the child a love for goodness, truth, and beauty. Influence him from his earliest years to despise sham, deceit, imperfection, dishonesty, and to enjoy uprightness. Implant in him a hunger for knowledge of right. A child may be perfect at any stage of development with no deadening of interest. Intrinsic motivation stimulates con-

tinued learning to satisfy the urge. Encourage the child to gain excellence in the performance of the smallest task, and thus you will set before him a pattern for constant growth in Christian character. Excellence of performance engenders confidence, the keystone to success. Recognizing the worthlessness of extrinsic awards, the insincerity of flattery, and the unholy impulses aroused by engaging in competitive activities, the pupil is led to choose the path of service leading unto perfection. He soon leaves the lowlands of self, ego, strife, confusion, and defense warfare, to rise to the mountain peaks of satisfying service, peace, love, joy, in assisting others to reach the heights with him.

If the teacher studies the peculiar ability of each child, be it little or much, and provides the environment and knowledge essential to that child's success, he may step by step lead him to achieve success at his level, developing within him a confidence which makes him willing to face obstacles and conquer them. Together they work—the teacher, a competent guide, the pupil, a determined seeker for knowledge. As both teacher and pupil rejoice in achievement, the learner often senses his need of an accurate measure of his knowledge, and solicits some means to determine his weaknesses. It is then that weaknesses become the steppingstones to his greatest strengths. The learner solicits an expression of varied viewpoints, and seeks to discover truth for himself. This strengthens his power to discern and eradicate error; it encourages him to seek guidance in selecting and arranging facts before drawing a conclusion. Discreetly guiding and directing the learner into problematic situations at the moment he has gathered enough facts to solve the problem for himself, places the teacher in the role of partner—seeking the unknown with him. This tends to strengthen confidence in each member of the team, and both rejoice in the findings. Such learning is highly motivated. The learner's questions are answered; he values his findings as useful and presses on for more.

In this type of program the learner is taught to become his own teacher, constantly lessening his dependence upon others except as guides whom he respects because of their mature wisdom and experience. The thrill of achievement for himself urges him on; learning is a constant challenge.

To think and to act for oneself, to choose right because one loves right, to search for facts to determine truth, is to be free to advance and to grow into the fullness of God's ideal for His children. "The Lord seeth not as man seeth" (1 Sam. 16:7). God perfects His ideal; man compares imperfection with imperfection. Faithfulness in doing one's best according to one's opportunity, knowledge, and ability is accounted excellent in God's sight. What more should a teacher expect?

Training Teachers in Central Africa

Dora Greve

TEACHER TRAINING INSTRUCTOR
LOWER GWELO MISSION TRAINING SCHOOL
SOUTHERN RHODESIA, AFRICA

WHAT a challenge—training teachers for God in the very heart of Africa! The eyes of the world are turned on this vast continent with its violent hatred, its racial tension, and its political upheaval. But in the midst of it all here they come—hundreds of young people knocking hopefully at the door of the Lower Gwelo Training School. By letters, telephone calls, and personal visits they seek a place to learn, and all are carefully examined and screened.

When school opens, thirty-three grateful young people fill the Primary Teacher Lower Course I classroom to overflowing. And well they should be grateful, for nearly a hundred have been turned away. These African youth have finished eight years in the primary schools, and are now ready to take a two-year professional course to fit them to be teachers of children in the first five years of the primary schools of Northern and Southern Rhodesia.

The Primary Teacher Higher Course is for students who have finished ten years of preparatory work. Those who finish this higher course are qualified to teach any class in the eight-year lower and central primary school system.

One hundred and ten students may be accepted at these two levels of training. Three practice schools with more than six hundred children provide an important training ground for these teachers of tomorrow.

The boarding students live in simple dormitories. Boys and girls have separate dining rooms in their own dormitories, so the social life at mealtime is confined to members of the same sex. In both homes each student washes his own bowl and spoon after eating, and things are quickly cleaned up and ready for the next meal.

All schools are under strict government supervision. The inspectors are well-educated Englishmen, who are efficient and professionally helpful and stimulating. No interference is made with religious activities, and inspections are carried out in a fair, wholesome professional relationship.

English is taught in the primary school in the first year and is gradually increased until the native language is taught only as a separate subject.

However, when a student enters the Primary Teacher Lower Course his English is far from perfect.

"I have come for my teacher's in training." "May I go take my fountain (pen)? It's to the dormitory." "I would use cards written words on them for teaching Sub A reading." These are samples of the English we hear every day in our classes, but with constant, persistent correction, improvement is made until a large percentage of students are rated high enough to pass their final government examinations.

Lesson plans are a mystery. Aim, topic, teaching aids, presentation, and application are like a foreign language to these students. Each one must be corrected many times before he finally grasps how to coordinate the subject matter, the plan, and the actual teaching of the lesson. The setting of a blackboard is an art in itself. Both print and cursive writing must be a certain style and size and must be written neatly on lines a stated distance apart, and figures in arithmetic must be set in squares of a specified size.

Professional, content, and industrial subjects are required, and all students have one class each day in the same Bible lessons studied by our children and young people all over the world. Also the Spirit of Prophecy is used much in the professional training.

Students take an active part in Sabbath school and MV mission bands.

Today three young men are sitting in a room copying portions of the Bible by hand in the Shona and Zulu languages. They are proud to experience the part of ancient scribes. They are helping in a project to copy the entire Bible by hand in the various languages of the Southern African Division. As a result they have a deeper appreciation for the Word of God and a greater determination to study it more diligently.

Day after day the training of these students goes on. Again and again the factual, cultural, and professional subject matter is explained and the students drilled. Over and over, manual labor is done on the farm, in the shop, in the dormitories, and on the campus. Gradually these student teachers develop, physically, mentally, socially, and spiritually, until at last that dreadful time of the final examinations arrives.

The principal's comprehensive examination of the Bible causes grave concern. Every subject is thor-

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The Dedicated Christian Secretary

Irene E. Ortner

HEAD, SECRETARIAL SCIENCE DEPARTMENT
LA SIERRA COLLEGE

IT WAS that disconsolate time of year when teachers become painfully aware that the resemblance between what they have been teaching and what their students have learned is, in some cases, purely coincidental. My ego was suffering its usual deflation when suddenly my wandering attention was focused on something Judy had written:

"I wish it could be said that you can 'spot a Christian office worker every time,' but this is not true. It is only true of a *dedicated* [she had underscored the word for emphasis] Christian office worker. A Christian office worker of this type is far superior to the majority that you meet every day. She is clean-looking, without the presence of cigarettes and alcohol; and without the effect of these, she is naturally able to think more clearly and accomplish more and better quality work."

Seeming to warm up to her subject, she continued: "She stands out from others because she doesn't need a 'paint job,' but takes advantage of a healthy complexion. But above all, she is honest and sincere in all her dealings. She does not cheat her employer in working time, does not lie about his whereabouts, and lets people know that she is doing all to the best of her ability—which is truly all any employer asks."

Why, thank you, Judy, for saying it so well! Of course, a dedicated Seventh-day Adventist secretary does stand out above her fellow office workers, even though skill and training may be comparable. Her preparation for a secretarial career has included more

than the training of hands and head—she puts her whole heart and soul into the way of life that is held up as an ideal by the profession. Perhaps the finest statement of these ideals is to be found in the "Code of Ethics" of the National Secretaries Association (International), with the largest membership of women interested in one occupation of any organization in the world.

"Recognizing the invaluable influence of a woman's life in all she touches," says the Code, "we resolve to inject into our business associations the highest ideals for which National Secretaries Association stands; to lend grace, charm, and sobriety to all of our dealings and to maintain poise and dignity under all conditions and circumstances."¹ The very abstinences that make the Adventist woman different from most of her contemporaries contribute to these desirable goals of the profession. "Poise and dignity under all conditions and circumstances" is an idealistic standard and one difficult to achieve, but the Christian—particularly the Adventist Christian—has the assurance that "through Christ he may gain self-control. . . . The religion of Christ brings the emotions under the control of reason and disciplines the tongue."²

The "Code of Ethics" continues: "We resolve to further the interest of whatever business we follow, to exemplify loyalty and conscientiousness, and exercise patience at all times."³ The secretary in a denominational office surely has no trouble identifying herself with her "business" for it is the King's business,

National Secretaries Association "Code of Ethics"

Recognizing the invaluable influence of a woman's life in all she touches, we resolve to inject into our business associations the highest ideals for which National Secretaries Association stands; to lend grace, charm, and sobriety to all of our dealings and to maintain poise and dignity under all conditions and circumstances.

We resolve to further the interest of whatever business we follow, to exemplify loyalty and conscientiousness, and exercise patience at all times;

To keep our lives clean and wholesome, that our very presence may bring life and light to those about us;

To encourage ambition, lend hope and nourish faith, remembering that the eternal laws of God are the only ones under which we can truly succeed.—The National Secretaries Association, 1103 Grand Avenue, Kansas City 6, Missouri.



the successful culmination of which gives impetus to all that is done. Because the immediate objective is service and the ultimate one is the restoration of God's kingdom on earth, loyalty is a natural by-product. Even when for some reason the work is nondenominational, there will be a realization that "God is displeased with those who are too careless or indolent to become efficient, well-informed workers. The Christian should possess more intelligence and keener discernment than the worldling."⁴

The importance of character is recognized by the National Secretaries Association in the final section of the Code which says: "To keep our lives clean and wholesome, that our very presence may bring life and light to those about us; to encourage ambition, lend hope and nourish faith, remembering that the eternal laws of God are the only ones under which we can

truly succeed."⁵ The truly dedicated Seventh-day Adventist secretary realizes that "real success, whether for this life or for the life to come, can be secured only by faithful adherence to the eternal principles of right,"⁶ and it is by this code that she governs her personal and professional life.

"I hope I can live up to this when I go into an office," Judy's test paper concluded. "It is a challenge to us all."

Yes, Judy, and the challenge of awakening in you and your classmates a desire for this kind of service is a tremendous one for your secretarial teachers.

¹ National Secretaries Association (International), "Code of Ethics."

² Ellen G. White, *Messages to Young People*, p. 136.

³ National Secretaries Association (International), "Code of Ethics."

⁴ Ellen G. White, *Testimonies for the Church*, vol. 4, p. 545.

⁵ National Secretaries Association (International), "Code of Ethics."

⁶ Ellen G. White, *Testimonies for the Church*, vol. 7, p. 164.

From the of a Teacher

Mrs. Dorothy Stearns

ENGLISH INSTRUCTOR, LIBRARIAN
FOREST LAKE ACADEMY

WHEN a budding beauty freshman comes to me saying, "I have a problem; my girl friend thinks I should write to Ann Landers, but I decided to talk to you"; then unfolds a knotty problem about her boy friend—

When I stop for a root beer with my hard-working but weary yearbook staff, buried beneath pictures, mats, pencils, rulers, and statistics—

When my junior class offspring is elected vice-president of her class and I can already proudly visualize her in an airy white dress leading in the black-robed, "we have arrived" seniors—

When, although I have forgotten all the geometry I ever knew, I can help a shorthand student interpret a hieroglyphic and an English student diagram a sentence—

When a dormitory evening's experiences include such discoveries as (1) a fire alarm, caused by the smell of smoke permeating the hall, originating in a

basement room where an unsuspecting girl is merely enjoying some incense; and (2) a sophomore sprite's giving me a hair-do just like one fresh from the beauty salon—

When a non-Adventist charmer asks me, "What is all this Spirit of Prophecy business?"—

When a rebellious adolescent suddenly makes a mature decision and gives a stuttering but sincere testimony of his desire to be like his Master—

And when two wonderful, underdeveloped-but-aspiring (by such futile means as surreptitious use of lipstick and other props) freshmen girls come to me in stunned bewilderment and ask me to explain to them 1 Corinthians 7:36 (and I must head for the commentary, keeping a straight face)—

Then I know that I wouldn't trade with Princess Grace of Monaco, for my kingdom is a Seventh-day Adventist academy campus; and it is peopled with such wonderful adults-to-be!

The Role of the Classroom Teacher in School Health

Sarita Lochstamphor

PRINCIPAL, SPENCERVILLE JUNIOR ACADEMY
SPENCERVILLE, MARYLAND

WHEN we consider the health of the child, we are concerned with the whole child, his total personality. No longer can we describe health merely as being free from disease and infirmity.

Health is the possession of a body fit for the demands made on it, a mind trained to activity and efficiency and emotions which are buoyant, strong, and helpful. Combine all these ideals of body, mind, and emotions which enable us to give and get the most out of the real values of living, and we have the true meaning of health.¹

Today, educators agree that health is a most important subject and that regardless of the subject or grade taught, all teachers are teaching health all day. In addition to the incidental health teaching and the upholding of health principles, there must be a regular period for this subject beginning with the fourth grade. Teachers should plan for a transfer of learning from what the book teaches to actual experiences in the lives of the children. Should not the effectiveness of health teaching be measured by how healthy the children are?

One area in which the transfer of learning has been known to have had results is in the planning of balanced meals. After demonstrations, experiments with rats, and the preparing of balanced meals by the children themselves, it was noted that the children brought in their lunches more whole-wheat than white sandwiches, more milk and fruit than previously.

The relation of diet to intellectual development should be given far more attention than it has received. Mental confusion and dullness are often the result of errors in diet. . . . Students should be taught the nutrient value of different foods. The effect of a concentrated and stimulating diet, also of foods deficient in the elements of nutrition, should be made plain.²

Most of you teachers upon entering your schoolroom in the morning check the physical conditions by adjusting the shades, regulating the temperature, and ventilating the room. Unless this is done periodically the room soon becomes stuffy, and a person coming into the room notices that the children seem inattentive and listless, posture is slouchy, and sometimes the teacher becomes irritable and finds it necessary constantly to call the class to attention. When this happens it is time to stop teaching. Have the children

stand and, with windows open, take some deep breathing exercises. The listlessness will soon pass away, and the children will resume work with renewed interest and enthusiasm.

Have you ever felt the hopelessness of teaching good posture when you have desks that don't fit the students? Even so, it is the responsibility of the teacher to find ways for remedying the situation. The elbows should rest comfortably on the desk without raising the shoulders or causing the round-shouldered position. The seat is the right height if the feet rest comfortably on the floor. Encourage the children to sit far back in their seats. The daily program should be so arranged that the writing periods are not too long. When standing, the students should stand tall with the weight on both feet. Do you watch for such defects as round-shoulders, flat chest, sagging or protruding abdomen, and curvature of the spine that causes one shoulder or hip to be higher than the other?

Among the first things to be aimed at should be a correct position, both in sitting and standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote.³

After seeing that the child is comfortable, your next step would probably be to check on visual and hearing problems. The American Optometric Association Committee on Visual Problems in Schools has published a list of visual problems, and they recommend that

. . . all children in the lower third of the class, particularly those with ability to achieve above their percentile rating, and everyone who is not working up to within reasonable limits of his own capacity, be referred for complete visual analysis. The teacher should observe such things as:

1. Losing place while reading.
2. Avoiding close work.
3. Poor posture and position while reading.
4. Holding reading closer than normal.
5. Frowning, excessive blinking, squinting, excessive head movements while reading.
6. Body rigidity while looking at distant objects.
7. Tilting head to one side.
8. Tending to rub eyes.
9. Head thrust forward.
10. Tension during close work.⁴

The seemingly dull child may be unable to hear well and should be placed in a favorable location. One boy

very deficient in spelling and reading reached the eighth grade before a teacher found he could not hear. A girl who had impaired hearing as a result of an illness was seated so that she could read the teacher's lips and thus was able to do good work, and the rest of the class did not know that she could not hear. These children are usually timid and sensitive and need much understanding and assurance.

Does the curriculum meet the child's needs, or is it outdated? A child is easily fatigued if the work is too difficult or not challenging enough. It is boring and tiring to have to do the same type of arithmetic problem over and over again after the process has been mastered. Assignments that are meaningless to the child can cause restlessness and fatigue. An unimaginative teacher with poor methods also contributes to fatigue. The teacher should give verbal and non-verbal mental-ability tests to aid him in understanding the child. Many materials on the child's level and a little higher will challenge him to grow mentally.

Most of the suffering with which the teacher has to deal comes from emotional problems. "The condition of the mind affects the health to a far greater degree than many realize."¹ It is hard to deal with emotions, because the real cause may be hidden so deep. Feelings of insecurity, worries, fears, threats of poor grades, disappointments, sarcasm of the teacher, anger, and envy, all have had their effect on children.

Fear of his father caused Bob to stutter so badly that he was unable to take part orally in any lesson; in fact, he was passed on from grade to grade as being stupid. Noticing that his written work was usually very accurate, his teacher investigated to determine the cause of his inability to talk coherently. A visit to his home revealed the fact that his father slapped him if he talked in his presence. Encouragement, private counseling, praise, and personal interest resulted in better work, and Bob learned to talk again. His whole attitude changed from one of depression to happiness as he was accepted into the group. Later he sold ninety-six dollars' worth of books in one week—quite an achievement for a boy who at one time couldn't talk!

The teacher sometimes tries to solve the child's problem with his own emotional problems or reactions. For example, a teacher feels happy because one of his students spends so much time doing extra science experiments, while the child's motive for doing them is to compensate for his not being accepted in the group. The mental health of the pupils is greatly influenced by the mental health of their teacher. It is extremely important that the teacher realize that mental ill health or good health is contagious.²

The pen of inspiration expresses the same thought thus:

Every teacher who has to do with the education of young students should remember that children are af-

fected by the atmosphere that surrounds the teacher, whether it be pleasant or unpleasant. If the teacher is connected with God, if Christ abides in his heart, the spirit that is cherished by him will be felt by the children. If teachers enter the schoolroom with a provoked, irritated spirit, the atmosphere surrounding their souls will also leave its impression.³

Every child needs to know that someone has confidence in him and believes that he can succeed. A good teacher will give him chances to be successful and help him to escape the feelings of inferiority. The shy child needs to be made to realize his own worth. It is usually not rest that the nervous child needs, but more challenging work, which will give him less time to think about himself.

It is unfortunate when a child is kept in at recess time. He is probably the child who needs a change of position or activity and a chance to participate in a stimulating game more than the other children. Should he be punished because he is naturally slow? Will it help the daydreamer or the restless child? Sports may be the only activity in which the dull child can excel; why should he be deprived of this happiness? "The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity."⁴

The chief role of the classroom teacher in promoting health is to keep a pleasant atmosphere in the room so that learning can take place.

¹ Thomas D. Wood, A.M., M.D., *The Classroom Teacher* (Chicago: The Classroom Teacher, Inc.), vol. 1, p. 335.

² Ellen G. White, *Education*, pp. 204, 205.

³ *Ibid.*, p. 198.

⁴ *Teachers' Guide to Vision Problems* (St. Louis: American Optometric Association; pamphlet). Used with permission.

⁵ Ellen G. White, *The Ministry of Healing*, p. 241.

⁶ Thomas D. Wood, *The Classroom Teacher*, vol. 1, p. 402.

⁷ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 191.

⁸ *Education*, p. 207.

► Last November, 62 graduates of Australasian Missionary College received a total of 66 degrees and diplomas. About 2,000 people were present for the week-end graduation services. The same weekend, 45 students were invested as Master Guides.

► Five new courses were offered to upper division students at Union College the second semester. They are guidance (a course in youth counseling), public welfare (an analysis for meeting social needs), textiles (instruction in identifying fabrics), store experience (actual observation in department stores), and creative writing and advanced composition.

► The missionary seminar benefit campaign at Lynwood Academy (California) this year raised \$622.87 for Calexico Mission School, situated just north of the border between Mexico and California. The money will be used for a much-needed dining room. Also \$261.05 was donated by students of LA in the eleventh annual Voice of Prophecy benefit program presented by Elder H. M. S. Richards and the King's Heralds quartet.

Increasing the Effectiveness of Student Teaching in the Classroom

Irene Walker

TEACHER, SLIGO ELEMENTARY SCHOOL
WASHINGTON MISSIONARY COLLEGE

THE success of a beginning teacher hangs upon many things, but one of the weightiest of these is the experience gained in student teaching. Some supervising teachers are able to make the time spent by the student teacher in their classroom much more productive of knowledge and skills that lead to successful teaching than are others. What methods are considered to be the most helpful? Very little scientific research on the subject has been done, but the experience and study of those who have in the past been responsible for the training of teachers indicate the following methods to be effective.

The orientation of the student teacher in the supervising teacher's classroom is first considered.

Before the student teacher arrives, the supervising teacher should become acquainted with all the information available about the student teacher. This includes information about the family. Are there other brothers and sisters? Is it a broken home? What is the economic status of the student? Does he have to earn his own expenses? Does he come from the city, a village, or the country? Second, what about the student teacher's scholastic record and intelligence? Third, has he had previous experience with children in camp, Sabbath school, playground, or Pathfinder work? Fourth, what are his interests and strengths? Does he play the piano or other instrument? Can he sing? Is he especially interested in science? Does he like to tell stories? Is he interested in arts and crafts and construction? All of these things will make a difference in the kind of work the student teacher will be asked to do in the schoolroom, especially in the initial stages.

Before the student teacher arrives the children should be told such things about him as will make them anxious to have him come. He will not be referred to as a "student teacher," but rather as a teacher coming to assist the regular teacher.

The supervising teacher should hold an informal preliminary conference with the student teacher so that they may get acquainted. The routine of the room will be discussed—the hours of opening and closing, special hours, such as those for music or physical education, rainy-day procedures, fire drills,

and manner of passing materials. The teacher will give the pupils' names to the student teacher and explain the groupings.

The Teacher's Handbook for the College Elementary School of Humboldt State College has some practical suggestions for the first days the teacher is in the room. He will be observing much of the time, of course, but may also begin to take responsibility for the lighting, heating, and ventilation in the room. Seating plans could be made and each child's cumulative record studied. The responsibility for keeping cupboards and interest corners neat and for plants and wastebaskets may be given to the student teacher, but this should not be overdone.

The next step is the beginning of actual teaching. The work assigned needs to be very simple at first, becoming gradually more difficult. Some suggestions are that the student teacher may tell a story, work with the record book, make a behavior study of one particular child, supervise a play period, supervise halls and toilets, arrange a bulletin board, gather materials for classwork.

One of the biggest considerations is the matter of planning. The student teacher will have more confidence when he teaches if he has written a plan that has been approved. Planning avoids much waste of time, much aimless discussion and wandering from the subject. There should be three kinds of plans: First, the long-range plan in which the supervising teacher and the student plan together for the work of a unit for a week, or even longer. Then the daily plan, which is made to fit into the long-range plan but fits the immediate needs. Then there are pupil-teacher plans.

The supervising teacher may initiate planning by letting the student teacher see one of the supervisor's plans and follow how he uses it in teaching. The supervising teacher should then help the student teacher with the first lesson plans, showing how to formulate the purpose and plan for the beginning of the lesson, the steps to follow, the materials needed, and how to conclude the lesson.

Some maintain that no lesson should be taught without a plan checked by the supervising teacher.

Other authorities have a more lenient view and feel that some student teachers would soon acquire skill enough in planning so that they would not need to write out a plan.

Conferences for planning and for evaluation are an indispensable part of practice teaching. Some conferences would be very short and at the moment, perhaps while children are playing. The student teacher should be helped to evaluate his own work and try to discover for himself why some particular thing worked or failed and what his strengths and weaknesses are. The student teacher should be specifically helped. He should be complimented when he carries out suggestions. His ideas should be given consideration. There should be a feeling of friendliness and understanding in the conference in order that the student teacher will feel free to express himself.

Observations are also a necessary part of practice teaching. Many times observations accomplish almost nothing because the student teacher has not been prepared. He should be thoroughly acquainted with the purpose of the teacher. He should have been assigned any reading necessary to give him the needed background. After the observation there needs to be a follow-up time in which the various

steps of the lesson and the strengths and weaknesses, if any, of the lesson are pointed out. The supervising teacher should not allow the student teacher to feel that his weaknesses are the only points looked for.

Following are some general suggestions: First, the supervising teacher must remember that his first responsibility is to the children. Second, the more responsibility placed upon the student teacher, the faster and further he will grow, but this must be a gradual process. Third, the supervising teacher should do all possible to help the children respect the authority of the student teacher. Therefore, as far as possible, he should refrain from interfering or interrupting the student teacher. He will perhaps have an understanding with the student teacher that if discipline appears to be getting entirely out of hand, he will come in and change the order of the day so that in the eyes of the children nothing unusual has occurred. Fourth, note-taking by the supervising teacher has sometimes made the student feel insecure. If no notes are taken the supervisor may not remember important points. There should be, then, a frank discussion to encourage the student teacher to know that the criticisms will be positive as well as negative, and will be of real benefit toward helping him improve.

A Principal's Closing Chapel Address

May 27, 1959

L. R. Callender

ONE by one, the petals of the year have unfolded until today each of us holds in his hand a full-blown flower of many hues; petals of gold for the wisdom we have gained, petals of red for battles fought and won, blue for loyal friendships formed, black for mistakes made and defeat suffered, pink for the fun we've had together; here and there a rusty, defective petal for the bad habits not yet conquered; purple for moments of valiant triumph, gray for times of discouragement and weakness, silver for hope and faith; petals of snowy white for the peace that passeth understanding gained during the Weeks of Prayer, at vespers, church services, prayer bands, or in lone meditation; each flower varying according to the cultivation, nourishment, and care it has been given.

In a few brief days the flowers will droop and the petals fall. We will gather them one by one into the

treasure chests of our memories where their fragrance will linger long and mingle with that of other flowers that we have picked and shall pick along the labyrinth of paths that lead through the wilderness of this life.

But some petals will be scattered with the vagrant winds, and we, like them, shall be scattered too.

You to the left and I to the right,
For the ways of men must sever—
And it may well be for a day and a night,
And it may well be forever.
But whether we meet or whether we part
(For our ways are past our knowing),
A pledge from the heart to its fellow heart
God bless each on the ways we are going.¹

Those of you who go and those of us who stay will grow other flowers in the garden of the fleeting years. Our goal and prayer must ever be to produce under the constant direction of the Master Gardener more and more beautiful flowers, with fewer black, gray,

Given at Sandia View Academy, New Mexico, while Mr. Callender was principal there. He is now director of public relations and development at Pacific Union College.

The Seventh-day Adventist Academy Curriculum

Elwood Foote

STUDENT
SOUTHERN MISSIONARY COLLEGE

MORE than a century ago the Lord sent a message through the Spirit of Prophecy to His remnant people concerning education. The spiritual decline of the Protestant churches around 1844, which resulted from their repudiation of the message of the Lord's second coming, made it imperative that we who looked forward to the Second Advent should educate our children with reference to it. The intensive memory training and the system of competition found in the public schools drew the minds of students from spiritual things, and in response to this evil the Lord spoke authoritatively, saying that "in the education of our children a different order of things must be brought in."¹

The plan for education given us was marked by simplicity, yet it contained unlimited possibilities for growth and development. The work of the academies was to be of vital importance, for it was expected that many students would go directly from them into the work as missionaries.² They were to be founded on the same principles as the schools of the prophets, and Ellen G. White expressed deep regret whenever they failed to meet these high standards.³

The study of the Scriptures formed the foundation of their curriculum. The law of God, the instruction given to Moses, sacred history, music, poetry, the will of God, and the duties of His people were carefully studied, while industry and the arts of housekeeping were diligently taught. These basic studies have been revised and adapted to fit the needs of the present-day academies. The Bible continues to be of vital importance. Special emphasis is placed upon the teaching of health principles, the common branches, English, and bookkeeping. Efforts are made to combine study and manual labor, and every student is required to learn to do practical work.⁴

We have been warned to shun false teachings and vain philosophies and make no compromise with them, and we are admonished to keep out of our schools those books that teach anything contrary to God's Word. Nonessential studies are to be weeded out. Jesus is our example here. He refused to attend the schools of His day because He did not want to waste His time with unimportant subjects placed there by tradition.⁵

It is startling to realize that this wonderful plan of

and rusty petals, and more gold, silver, pink, red, blue, purple, and white.

But ere we part while we hold like little children this cherished but faulty blossom, ere the petals fall or the winds blow them and us afar, let us stand and clasp our hands and join our hearts and pledge our Christian love, for this is the tie that binds.

We never may guess when we part below
How soon 'til the journey ends,
But it helps a lot for us each to know
When we part, that we part as friends.²

No one can be a friend of God and a foe to his fellow man; then let us cultivate the flower of friendship well.

There is a mystic borderline that lies
Just past the limits of our workaday world;
And it is peopled with the friends we met
And loved, a year, a month, a week or day,

And parted from in busy lives, knowing
That through the distance we must loose the hold
Of hand with hand, and only clasp the thread
Of memory. But still so close we feel this land,
So sure we are that these same hearts are true,
That when in waking dreams there comes a call
That sets the thread of memory aglow—
We know that just by stretching out the hand
In written word of love, or book, or flower,
The waiting hand will clasp our own once more,
Across the silence, in the same old way.³

And when the speeding feet of time shall bring us all with amazing swiftness to the gates of the Beautiful Garden, may we each be gathered in as perfect blooms and placed by a Loving Hand to shed our fragrance forever in the realms of eternity.

¹ Richard Hovey, "At the Crossroads" (adapted), Home Book of Verse.

² Author Unknown, "Farewell."

³ Author Unknown, "Friends Apart."

education was never intended for Seventh-day Adventists alone, but for all who would accept and follow it. As a denomination we have endeavored to put this instruction to use. However, many thinking people not of our faith are also deeply impressed with it. Florence Stratmeyer, of Columbia University, recently made the statement that the book *Education* is fifty years ahead of its time and enunciates principles in education that are desperately needed now.⁶

In 1954 the General Conference pointed out that in determining the curriculum for an academy it was necessary to consider regional, state, and local requirements. Graduation requirements at that time were sixteen units of work above the eighth grade, in addition to physical education. One unit of Bible for each year of attendance, three units of English, one unit of vocational education, in addition to natural science, mathematics, social science, foreign languages, and electives are required.⁷

The principals of the academies of North America met at Monterey Bay Academy, California, in 1957. The purpose of this meeting was to develop more effective courses of study for the academies of this country. The discussions began with the consideration of spiritual matters and it was their recommendation that every academy conduct at least three chapel periods a week and employ a full-time Bible teacher for the Bible classes. Scholastic requirements were eighteen units for graduation: four years of Bible, including youth guidance; four of English; and one course each of health, math, science, American history, government, and vocational education, in addition to physical education each year.⁸ The overall secondary school program is to be reviewed again at the 1961 academy principals' council.

These reports made by our brethren currently responsible for the training and education of the youth in our academies shows a conscientious effort on their part to fashion their program after the pattern given in the writings of the Spirit of Prophecy. It is not an easy task in these troublous times to plan a curriculum for an academy. Educational costs continue to mount; the problem of accreditation is always with us, and whether we like it or not, something must be done about it. Without doubt, there are times when those in charge of our educational institutions must feel like the Hebrews did the night they left Egypt and suddenly discovered that the Red Sea was before them, a rugged mountain was to the south, and the Egyptian army was pursuing them. It is extremely doubtful that any of the rest of us could do the job as well as it has been done. Our leaders have done everything possible to satisfy state and national standards for education, but their first duty is to follow strictly the blueprint given by the Lord. Where there is no conflict they have conformed

to state requirements, but in every instance they have striven to obey the plain "Thus saith the Lord" in planning for the education of our youth.

¹ Ellen G. White, *Testimonies*, vol. 6, p. 126.

² ———, *Counsels to Parents, Teachers, and Students*, p. 203.

³ ———, *Fundamentals of Christian Education*, p. 228.

⁴ ———, *Patriarchs and Prophets*, p. 601.

⁵ M. E. Cady, *Education in the Bible*, p. 66. Review and Herald Publishing Association, 1923.

⁶ Raymond S. Moore, "An Eminent Educator Comments on Mrs. White," in *The Review and Herald*, Aug. 6, 1959, p. 13.

⁷ Department of Education, General Conference of Seventh-day Adventists, *Principal's Handbook for Administrative Procedures in Seventh-day Adventist Secondary Schools*, Takoma Park, Washington 12, D.C., 1954.

⁸ Report of the 1957 North American Division Academy Principals' Council, Monterey Bay Academy, California.

A Practical Training

(Concluded from page 15)

economic consideration. One may prepare for a profession, but there is the possibility that in the future because of an emergency he might have to turn to his hands for his livelihood. Even without such an eventuality the economic pressure of today demands that we be skilled in some sort of manual art. I know of an accountant who, after having completed a woodwork course at Australasian Missionary College, furnished his home with quality furniture that he made himself, and thus not only saved himself hundreds of dollars but enjoyed a sense of accomplishment and enduring pleasure.

How early in life should this training begin? It cannot begin too early but must be adapted to the changing needs of the growing child. "The little child finds both diversion and development in play; and his sports should be such as to promote not only physical, but mental and spiritual growth."⁹ We are apt to think of a dichotomy between work and play because in the adult world we play only for diversion and relaxation, but to a child his play is his work. This is where his manual training should begin. His tools are his play equipment, his play area is his workshop, and his play activity is his means of discovering his own powers of body and mind and of developing himself physically, mentally, and spiritually. At this stage he needs adequate play equipment, room in which to conduct his experiments, and sympathetic guidance.

As he gains strength and intelligence, the best recreation will be found in some line of effort that is useful. That which trains the hand to helpfulness, and teaches the young to bear their share of life's burdens, is most effective in promoting the growth of mind and character.¹⁰

Thus the work begun in the early years becomes increasingly specific until the age when aptitudes and interests indicate the field where each should center his time and attention.

At this level, competent instructors and first-class workshops and equipment are needed.

All staff members, from the administrators down, should give to the instructors in this branch of learning every encouragement and support, and treat them with the respect that their high position merits.

But the key to success in this field lies with the instructor. He or she must be as dedicated to this branch of learning as any other teacher is expected to be to his. Far too often manual training is regarded as not so important, or perhaps as a side line.

The instructor must constantly seek to enlarge his concepts of the value and high importance of manual training, and he must be a capable and proficient craftsman, enthusiastic about his trade and thoroughly in love with both his work and his charges. Such love and enthusiasm is infectious and will do as much as anything to teach that honest toil is both pleasurable and honorable. Character building should be his highest objective, and he will never succeed in this unless he is himself all that he hopes his students might become. The abilities and attributes of the manual instructor are important. Every student in the school should come under his or her influence, because every child, whoever he is, whatever he plans to be, needs a practical training.

¹ Ellen G. White, *Education*, p. 50.

² *Ibid.*, p. 225.

³ 1 Cor. 13:2, R.S.V.

⁴ *Education*, p. 214.

⁵ *Ibid.*, p. 215.

⁶ *Ibid.*

Training Teachers in Central Africa

(Concluded from page 18)

oroughly examined! Professional papers are corrected. Every senior student must teach a lesson under face-to-face criticism by a government inspector.

When it is all over, faces gather paleness, footsteps grow heavy and slow, and silence settles over the dormitories while all wait to be told the final results. In due time the anxious ones are summoned to their classrooms where the principal takes only a few minutes to call the class roll and announce "Pass" or "Fail" as each name is called. The few unsuccessful ones brace themselves against defeat with a determination to try again next year if they are fortunate enough to be given a second chance, while the successful ones joyfully turn their faces to the fields of service awaiting them as trained Christian teachers.

Yonder lie the fields—scores of village schools in the veld, the bush, and the forests of Northern and Southern Rhodesia. Some of them are old, with sagging thatched roofs and mud benches; others are more modern, with steel-framed doors and windows and corrugated iron roofs. Some are mingled together

with many nearby Seventh-day Adventist schools; others stand alone surrounded by Dutch Reformed, Anglican, or Roman Catholic schools. Some are large; others small. Some are near our large centers; others are located on the farthest outposts of this message. But wherever they are, they are all bright lights amid Africa's ancient and modern darkness.

Where are the children to be taught? As far as eye can see there seems to be nothing but forest or bush. Suddenly the early morning stillness is broken by the loud clanging of a bell. A rude piece of iron is pounded against a rusty disk hanging from a tree in the village schoolyard. The head teacher is calling

When you voice a complaint, also have a remedy to offer.

young Africa to learn. Presently hundreds of barefooted, blue-uniformed children are trotting rhythmically along dozens of Africa's village paths, making their way to that coveted goal, the village school. Shortly after, when the inspection bell rings, they fall into long straight lines, each with a hand on the shoulder of the one in front of him, ready to be inspected for clean teeth, hands, faces, feet, and hair before keeping their Morning Watch with God.

And there at the head of the lines are our teachers in service. Some have been out a long time. Many are now husbands and wives working together. Others are new recruits eager to keep pace with their seniors in the profession.

Such messages as these come back to us who have trained them: "I am enjoying my teaching very much, but it is so hard to arrange my timetable to teach two classes at once." "These little children are learning quite well, except one is too young. The law of readiness is not yet working in him." "I am writing to tell you I am soon to marry my classmate, Nessie, and I am thankful for your forceful training, which has helped me to stand as a man should." "The things you taught us from the book *Christian Education* surely help me to live and teach for God."

Yes, training teachers in Central Africa yields a high reward, and Lower Gwelo Training School is dedicated to a far higher purpose than merely keeping pace with awakened Africa's call for more and more and higher and higher education. As the leaders of our God-given system of Christian education visit us for inspection and professional uplift, our hearts burn within us while we analyze and crystallize the aims and objectives of the Master Teacher. We endeavor to put these high ideals more definitely and practically into classroom practice. And we determine to do our part in lifting high the banner of Christian education in a great united front for the salvation of our children and young people around the world.



What the SCHOOLS ARE DOING

► With the problem before them of recommending literature that will inspire high ideals in Christian living, nine individuals formed a literature anthology workshop that convened in Washington, D.C., December 26-30. Preliminary work was done, to be followed up by a larger two-month secondary English teachers' workshop during the coming summer. Mrs. J. F. Bohner (Cedar Lake Academy), Shirley Burton (Laurelwood Academy), Mrs. B. G. Butherus (Lansing, Michigan), Lowell Litten (Shenandoah Valley Academy), Mrs. L. W. Roth (Newbury Park Academy), Mrs. Vivian Smith (Lynwood Academy), George V. Summers (Blue Mountain Academy), and Mrs. Elane B. Rogers (Department of Education office) constituted the personnel, under the chairmanship of T. S. Geraty, associate secretary of the General Conference Department of Education. Articulation of the language and communicative arts in the secondary schools with the elementary and higher schools received attention. Implemented immediately for the 1960-61 school year to help Adventist youth with creative writing was the

recommendation for printing an annual anthology of creative writing for SDA academy students.

► On January 30 the G. Eric Jones Lecture Series was inaugurated on the campus of Atlantic Union College. Presented by the Student Association in the interest of academic excellence, this first series of six lectures was entitled "An Evaluation of Current Trends in Western Thought." The keynote address was given by G. Eric Jones, former president of AUC and now president of the Greater New York Conference, who spoke on "Expanding Frontiers in the Space Age." Other lecturers for the series included Dean Robert E. Cleveland, Elder Herbert E. Douglass, Dr. Margarita Merriman, Dr. Albert E. Smith, and Dr. Otilie F. Stafford. Nelson Evans, senior religion major and scholastic secretary of the Student Association, served as program chairman.

► Students of Union College presented Christ to their colleagues during the student Week of Prayer February 12-18. The theme of the week was "What Must I Do to Be Saved?"



Literature anthology workshop.

► At the Scientific Symposium in Columbus, Ohio, March 27-31, Dr. Ray Hefferlin, professor of physics of Southern Missionary College, presented a paper entitled "Availability of Atomic Oscillator Strengths for Application to Studies of High-Temperature Plasmas and Atomic Structures." The symposium was sponsored by the American Institute of Physics, the National Bureau of Standards, and the Instrument Society of America.

► Udo and Siegfried Beirle of the Burlington, Iowa, church school had never experienced Ingathering, and when the school started talking about caroling, Siegfried asked, "What is it all about?" The first evening of caroling he learned what it was all about. He came back with \$7.00. His total was \$75.65 for ten nights, and Udo's was \$92.78. Paul Larsen holds top place with \$101.47. The total for the 15 pupils of the school amounted to \$484.51.

► Dr. Ronald D. Drayson was elected vice-president for development of La Sierra College at a recent meeting of the college board. Dr. Drayson went to La Sierra in 1956 as dean of students, became academic dean in 1959, and now as the new vice-president will be in charge of all fund raising and future developmental activities of the college. His successor as dean of the college has not been announced.

► "Mental Health" was the theme of the annual Union College Health Week early in February. Dr. L. H. Caviness, psychiatrist at the Battle Creek Health Center, and his assistant, Alice M. West, a Union College graduate and psychiatrist social worker, presented a series of demonstrations and conducted special group meetings for students interested in psychology. Dr. Caviness, brother of Dean G. L. Caviness of UC, during the Korean War served in Japan, where he conducted interviews with the "brainwashed" American soldiers after their release from Communist prisoner of war camps. The series for the week was concluded by a one-act dramatic presentation in which four students gave an insight into the factors contributing to good mental health.

► More than \$10,000 in Ingathering funds was raised by students and faculty of Washington Missionary College in two 1960 campaigns. Small bands with student leaders and assistants raised the amount in eight nights of community solicitation and individual contributions.

► The Glendale Union Academy (California) Temperance Club, with a membership of about 60 students, has been carrying on an active temperance program. Their first activity this year was a trip to Glendale Municipal Court. Chapel programs have included speakers such as Deputy Lee Stahl of the Los Angeles County Sheriffs Narcotic Detail, speaking on narcotics, and Elder F. A. Soper, editor of *Listen* magazine. The Glendale chief of police, Carl Eggers, gave approval to the project of putting "Safety Demands Sober Drivers" bumper stickers on Glendale cars, police cars included. Pictures of club officers putting on these strips appeared in two local newspapers. Chief Eggers also invited representatives of the club to attend a meeting of Operation Safety so that they might present the bumper strips to officials there.

► Pacific Union College's Honors Committee has announced a new Honors program for PUC seniors. According to R. K. Boyd, Honors Committee chairman, the program is based not only on grades but also on distinctive performance. Candidates need satisfactory performance in three respects: They must earn an over-all grade-point average of 3.00, with 3.50 in the major field; must engage in a "creative project" in the field, e.g., a scholarly paper, research project, or artistic production; and must successfully pass an oral examination before their departments and Honors Committee.

► Dr. John Cannon, associate professor of religion and psychology at Washington Missionary College, has been elected co-chairman of the Academy of Religion and Mental Health of the Washington area.

► Southern Missionary College has received a \$50,000 grant to establish a loan fund for student nurses. This will be a revolving fund, wherein those granted loans repay them to keep funds available on a perpetual basis. The grant came from Mrs. Rosamond Lee Chadwick of Ft. Meyers, Florida. Mrs. Chadwick, having been in residence at the Florida Sanitarium and Hospital and having been favorably impressed by the program of nursing training and the kind of service she received there, has a great interest in SDA medical and education programs.

► Oakwood College practice teachers and secondary education majors recently took a trip to Nashville to observe the educational processes in practice in several high schools. The students had opportunity to visit classes pertaining to their specific field of concentration.

► A graduation service was held recently at Kukudu in the Solomon Islands when eight boys and one girl received certificates upon completing their course of seven grades at the Western Solomon Islands Central School. Most of these pupils will go on to Jones Missionary College, where they will take the teacher-minister course. On a recent Sabbath afternoon 29 young people, all students of our schools at and around Kukudu, were baptized. The growing educational program and rapidly increasing number of young people in the Western Solomon Islands needing education demand that the central school at Kukudu continue to expand and develop.

► Rocky Mountain Biological Station at Glacier View Camp offers Union College students the opportunity of earning three hours' credit while studying plant and animal life. This year's session will be held August 13-30. The camp is 9,000 feet above sea level in the Rockies northwest of Boulder. The facilities are owned by the Colorado Conference and are loaned to Union College for this project. Director of the camp is Neil Rowland, associate professor of biology. Other members of the staff are Rene Evard, assistant professor of chemistry, and Alfred E. Perry, instructor in biology.

► Construction has begun on the new million-dollar men's residence hall at Washington Missionary College. Named Morrison Hall after H. A. Morrison, former WMC president, the new campus residence will house 380. This marks the first step in a proposed 10-year expansion program for WMC.

► Dr. Natelka E. Burrell, director of education, Oakwood College, spent six weeks during January and February in the Department of Education at the General Conference. During that period Dr. Burrell and Ethel Young worked on the Seventh-day Adventist Basic Reading Series for the middle grades. These books will be a continuation of the SDA edition of the Scott, Foresman and Company Basic Reading Series as prepared for grades 1-3. Attention was given, primarily, to book four at this time. Dr. Burrell had to return to her classes at Oakwood, but she will rejoin Miss Young in the project in June. It is hoped that the series may be completed for the middle grades in the next two-year period.

► A teachers' convention for the Trans-Commonwealth Union Conference of the Australasian Division was held on the Adelaide campground during the past vacation. About 70 teachers spent a profitable ten days studying again the principles that distinguish Christian education. W. J. Gilson, the union educational secretary, organized the convention which met during the South Australasian camp meeting, and so was able to arrange for visitors to address the morning devotional services. Dr. E. E. White, educational secretary of the Australasian Division, Dr. G. Rosenhain, educational secretary of the Trans-Tasman Union, and H. J. Heath, director of teacher training at Avondale College, also gave assistance throughout this special gathering of teachers.

► 1961 marked the opening of three new schools in Australia. Castle Hill, an outer suburb of Sydney, which only a few years ago built a new church, began their church school with one teacher, G. Worboys, and 25 children in six grades.

► Lithgow, an industrial town about 100 miles west of Sydney, Australia, formerly sent 25 children by Adventist school bus to the school at Bathurst, a winding journey of about 80 miles round trip each day. This year under the enthusiastic leadership of the new pastor, a two-room school was built during the Christmas holidays, and on the opening day two teachers, Ralph Juriansz and Daphne Clifton, enrolled 50 pupils in nine grades. Some of these are from non-Adventist homes.

► The large city of Adelaide, Australia, has operated a combined primary-secondary school for several years. Now to accommodate the growing number of small children a new primary school has been established on the other side of the city, with six grades under the care of Mrs. I. W. White.

► Plans are being laid this year for the opening of two new schools in the Victorian Conference (in the Trans-Commonwealth Union of the Australasian Division) in the old gold-mining towns of Bendigo and Ballarat. In the latter town a completely new two-room school building will be begun in the near future.

► Typing classes at Lynwood Academy (California) spent class time recently filling 10,000 envelopes for the City of Lynwood's March of Dimes campaign.

► Students at Plainview Academy (South Dakota) are sharing their faith as well as strengthening their own personal religious experience in their Sabbath afternoon activities. They visit rest homes, giving programs of music and devotions, and engage in door-to-door literature distribution in the town of Redfield. This activity has enabled them to find several interested families for follow-up work.

► At Shenandoah Valley Academy (Virginia) the Sabbath school is conducted entirely under student leadership. Approximately 20 students form a class. Sponsors of the plan are Eugene Smith, instructor of commercial subjects, and Elmer Testerman, music instructor.

► Students at West Indies College (Jamaica) under the direction of Rubin R. Widmer, head of the theology department, have conducted a successful evangelistic crusade in a district near the college where until a year ago no concentrated missionary work had been carried on. As a result of their branch Sabbath school and other activity four people were recently baptized.

► The combined annual business in industries at Maplewood Academy (Minnesota) is about \$400,000.

► Washington Missionary College music groups made 30 concert appearances throughout the Columbia Union Conference in spring itineraries. Norman Krogstad, associate professor of music, directs the band. Glenn Cole, assistant professor of music, is director of the a cappella choir and Madrigal singers.

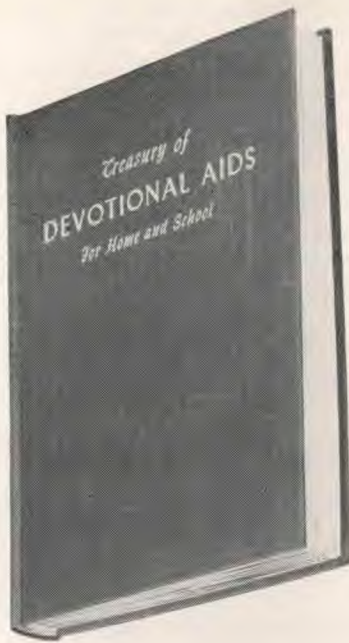
► Student-Teacher Day was featured recently at Lynwood Academy (California) when students presented the assembly program, taught all classes, and assisted in staff positions.

► The Associated Students of La Sierra College sponsored Health Week in January. During the week, medical men from the College of Medical Evangelists and International Nutrition Research Foundation presented health talks. Included in the program were a dental survey, a dietary intake study, and free hemoglobin and cholesterol tests.

► George Stone and C. L. Gemmell, psychology instructors at Union College, with their mental hygiene class, recently visited the State hospital, Lincoln, Nebraska, to observe the various therapies used in the rehabilitation program for mentally retarded children.

► The "coming events" class at Madison College, taught by Norman Gulley, Bible teacher, is the largest and most popular class on the campus. It is an evening class and open to the community. Starting with an attendance of 101, it soon jumped to 134.

► Recently 15 Union College Academy juniors and seniors were enrolled in a first-aid class taught by Mary Waldron and Katie Towerton, senior nursing students. The academy students requested this to be included as part of the Facing Life class. At the end of the two and a half weeks of instruction students received the Red Cross Standard First Aid certificate.



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Editorial

NEWS AND VIEWS

Geography of the Doctorate

According to *The Journal of Higher Education* more than half of the earned doctorates in the United States have been conferred by universities and colleges within five States, although these States have less than one third of the population of the country. With less than one tenth of the population, New York has furnished almost one fifth of the earned doctorates. The other four leading States, in order, are California, Illinois, Massachusetts, and Pennsylvania. Of the 15,902 doctorates granted between 1955 and 1957, the rankings were as follows:

	Number	Per Cent
New York	2,762	15.6
California	1,712	9.7
Illinois	1,410	8.0
Massachusetts	1,270	7.2
Pennsylvania	970	5.6
Michigan	903	5.1
Indiana	868	4.9
Wisconsin	725	4.1
Ohio	661	3.7
Texas	570	3.2
Iowa	520	2.9
Connecticut	481	2.7
Minnesota	469	2.7
North Carolina	397	2.2
New Jersey	366	2.1
District of Columbia	339	1.9
Maryland	335	1.9
Missouri	314	1.8
Washington	309	1.7
Colorado	294	1.7
Tennessee	227	1.3

The number of graduate degrees conferred in 1959-60 reached an all-time high of 486,400, compared with 436,979 in 1957-58. The 1959-60 figures include 401,000 Bachelor's degrees, 75,700 Master's degrees, and 9,700 doctorates.

Total enrollment now stands at 46.5 million. The number of public college and university students rose 42.2 per cent in the same period, and stands now at 3,780,000. Enrollment in public four-year colleges and universities has been rising much faster than enrollment in private four-year institutions of higher education since the fall of 1951.

Americans 25 years old and over in 1959 and 1960 had an average of eleven years of education, compared to only 8.4 years for those 25 and over in 1940-41. Illiteracy, which stood at 20 per cent as recently as 1870-71, has dropped to 2.2 per cent in 1959-60.

Imbalance in Teacher Supply

According to a teacher supply-and-demand study conducted by the NEA Research Division in 1959, colleges are producing 1.58 new high school

teachers for every one elementary school teacher. But teachers in elementary school service predominate, eight to five. A few years ago the ratio of new high school to new elementary school candidates was three to one. So there has been an improvement. Nevertheless, there is still a great imbalance in the supply as compared to the demand.

In our own school system there is also a crying need for more young people to prepare themselves for teaching on the elementary level. Standards for elementary school teaching have been raised, and the single salary concept prevails in most places. Inasmuch as teaching in the elementary field is just as important and vital as teaching in any other area, it should carry equal status and remuneration. Elementary teaching also offers to those of mature experience opportunities to enter conference educational administration.

There is also an imbalance among high school teachers in terms of the subjects they plan to teach. Areas of greatest need are in home economics, secretarial science, music, school home deans, and science, in the latter area particularly for those with advanced degrees. We would hope that teachers with these facts in hand will take more vigorous steps to inform students of the denomination's need. They should also help the student to measure his aptitudes and his interests against the occupational opportunities and needs. Above all, we would certainly hope that teachers would place continuing emphasis upon encouraging young people of high ability to enter the teaching field within the denomination. The free choice of each student should at no time be restricted, but he should be given the facts necessary to an understanding of existing conditions, plus encouragement to dedicate himself to helping meet the need of his church.

World Illiteracy

There are some indications that the world's illiterate population is increasing in spite of the remarkable progress made in many countries toward the goal of universal primary education. According to a new UNESCO publication the number of adult illiterates (people over 15 years of age who cannot read and write in any language) in the world has been estimated at about seven hundred million—slightly over two fifths of the world's population at that age level. Whereas in most countries the percentage of illiterates is steadily dropping, the actual number of illiterates is greater than ever before because of the great increase in population. Ninety per cent of the world's illiterates are concentrated in 43 large countries and 54 smaller ones. These countries are mostly situated in Asia, Africa, and Central and South America. The highest illiteracy rates are in Africa. The female population generally has a far higher illiteracy rate than the male population, particularly in Moslem, Hindu, and Buddhist areas. In the United States, Cuba, Bermuda, and Western Samoa the illiteracy rate is greater among men than women.