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The JOURNAL of TRUE Education

NOVEMBER - DECEMBER, 1963

If only
God would cleanse
My heart
Like the cover'd hills
Of snow.

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TAKOMA PARK 12, MD.

I'd sing
With cardinals
My part--
And let the wide
World know.

DEC
1963 5





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EDITOR

Thomas Sinclair Geraty

ASSOCIATE EDITORS

Erwin E. Cossentine
Archa O. Dart
Walter A. Howe
George M. Mathews

CONSULTING AND CONTRIBUTING EDITORS

Bert B. Beach
Richard Hamill
G. Arthur Keough
Lloyd W. Mauldin
Else Nelson

EDITORIAL ASSISTANT

Laurell M. Peterson

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THE JOURNAL OF TRUE EDUCATION



"The smaller and more evangelical Protestant sects, such as the Seventh-day Adventists and Mennonites, have continuously faced the dilemma: either to try to keep their young people from attending worldly and hence corrupting colleges, or to found their own and see them in the course of time become more worldly. One by one, however, the quainter severities disintegrate, and the general American youth culture, led by disc jockeys in addition to community-minded clergymen, takes over."¹



"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. . . .

"I call upon our school faculties to use sound judgment and to work on a higher plane. Our educational facilities must be purified from all dross. Our institutions must be conducted on Christian principles if they would triumph over opposing obstacles. If they are conducted on worldly-policy plans, there will be a want of solidarity in the work, a want of farseeing spiritual discernment."²

¹ Nevitt Sanford (ed.), *The American College: A Psychological and Social Interpretation of the Higher Learning* (New York: John Wiley & Sons, Inc., 1962, 1084 pp.), p. 90. Used by permission.

² Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 145, 146.

TOO LOW A RANGE

COULD it be possible that our sights have been too low? Are we looking high enough? Have we as Seventh-day Adventist educators accepted the challenge of *excellence*?

Excluding other areas of divine activity in the promulgation of the gospel, may we reread the words of Isaiah within the framework of the ministry of education? "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "And thou shalt be called, The repairer of the breach."¹

Coincidentally and how strangely timely—

these words of Inspiration present before believers in present truth the work that should now be done in the education of our children and youth. . . .

Our work is reformatory; and it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing. . . . The object of our schools is to provide places where the younger members of the Lord's family may be trained according to His plan of growth and development.²

What phases of excellence are showing through our educational institutions? In what respects are our schools unique? Are they displaying something special?

Could it be our administrative principles?

managerial practice?
personnel policies?
inservice education?
curricular offerings?
type of pedagogy?

student services?
school climate?
physical plant?
or what?

What would happen to our Seventh-day Adventist schools—and to each of us—if every SDA school around the world on every level—elementary, secondary, higher, professional, and graduate—would begin in this 1963-1964 academic year on a simultaneous self-study program, institutionally and as educators, (1) to study our educational guidelines a minimum of one hour each week, then (2) to discuss and (3) to implement the principles? *What would happen?*

We invite you to study prayerfully the whole chapter, "The Need of Educational Reform" (*Testimonies for the Church*, volume 6, pages 126-140) and catch the inspiration of the complete overview. You will notice the worldwide scope and earth-heaven cooperation.

Then progressively why not study through once again, *Counsels to Parents, Teachers, and Students; Education; Fundamentals of Christian Education; Testimonies for the Church*, volume 6, Section Three, on "Education"?

The Master Teacher challenges us to a higher range. What exhibits of *excellence* will others see each day in our Seventh-day Adventist schools?

T. S. G.

¹ Isa. 61:4; 58:12.

² Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 126, 127.

The

MORALITY

of Leadership

EVERYONE knows that leadership, whether we call it administration or management, has its own folkways, its characteristic behavior patterns, its mores. If the word *mores* suggests characteristic behavior, and the word *ethics* suggests desirable behavior, then by using *morality* in my title I intend to suggest that as Christians in various leadership roles we must be willing to examine critically our administrative behavior in the light of Christian principles in order to discover the level of morality on which we operate.

Scripture texts bearing on the subject are the following:

He that saith he abideth in him ought himself also so to walk, even as he walked (1 John 2:6).

The Spirit, however, produces in human life fruits such as these: love, joy, peace, patience, kindness, generosity, fidelity, adaptability and self-control—and no law exists against any of them (Gal. 5:22, 23, Phillips).*

Perhaps the following from the pen of inspiration is especially applicable to Christian administrators working under stress as we do:

We shall not hear a charge against us [in the judgment] on the ground of the outbreking sins we have committed, but the charge will be made against us for the neglect of good and noble duties enjoined upon us by the God of love.—*The Faith I Live By*, p. 216.

The subject of the morality of leadership came in for discussion at a conference on higher education that I attended last week on the Berkeley campus of the University of California. The take-off point was an inscription on the wall of a washroom in Stern Hall where we were meeting: "Remember *who* you are and *what* you represent." I am sharing with you some thoughts that came to mind as I have reflected on that discussion at Berkeley.

How do we see our role as leaders? Do we look

upon administration as a ministry to others? Do we seek to create and maintain a climate and an environment in which our associates and staff, particularly those responsible to us or dependent on our efforts and decisions, can work intelligently and effectively? Do we see ourselves as administrators grow taller, not by jumping to do the bidding of a superior or to win the plaudits of our peers, but by demonstrating concern for those dependent upon us?

Do we "pan for gold," seeking the talents and interests of our associates that we can help them develop for greater effectiveness in their service?

Am I known as a person who helps others to get worthy things done, or am I known as a brake pedal? (There was a dean who came to be known among his associates as "the abominable No man"!)

It has been said that our secretaries come to know things about us that even our wives do not know; therefore, no man is a hero to his secretary. I would like to think, however, that as a result of the way I conduct my work and write my letters my secretary will see in me the fruits of the Spirit.

Keld J. Reynolds

VICE-PRESIDENT FOR ACADEMIC AFFAIRS
LOMA LINDA UNIVERSITY, LOMA LINDA, CALIFORNIA

We need to ask ourselves to what extent our Christian witness and Christian morality are involved in our official behavior in situations such as the following:

1. When I delegate some responsibility to an associate, do I leave him alone with it, or do I confuse him by taking over?
2. Do I gather to myself the power to make decisions so that, on occasion, I can play the role of the benevolent despot granting favors to his subjects?

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* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

DEVELOPMENTAL READING

Part I

MANY magazines on the newsstands in the past several months have contained articles on the all-important subject of reading. Most of these articles have stressed one reading skill far above many others of equal and greater importance. We hear again and again of the "words per minute" that certain individuals are able to read. So much emphasis has been placed upon this one reading skill and so much publicity has been given to it that those who have not acquired basic reading skills are eager and willing to pay large sums of money to attain this coveted ability. I am well aware of the fact that a good reader can improve his reading rate. I am, however, very skeptical of reports that claim rates of 1,000 to 2,000 words per minute. Reports of this kind should not be labeled "Reading Rates," but rather "Skimming Rates."

Eugene Ehrlich, who is in charge of reading improvement at Columbia University School of General Studies and one of the best authorities in the United States on the subject of reading, has studied speed-reading claims of many individuals. His subjects range from men in high offices in the country to the students in colleges and high schools. In one of his articles he makes the following observations:

How fast can people be taught to read? Let's start at the top. President Kennedy said recently that he was able to go through newspapers and certain other kinds of reading material at about 1,200 words—or two columns of *Saturday Evening Post* type—per minute. But he was careful to point out that in reading that fast he was hitting only the main ideas. I know of few people who can skim faster than that and get much out of it. In high-speed skimming you don't actually read more than a few hundred words a minute; you try to spot the key words and lines that give you the general drift of the material. How well you do this depends partly on your familiarity with the subject and partly on your familiarity with the structure of writing. In well-organized English prose, almost every paragraph contains a new thought and the key line is the first or the last.¹

Mr. Ehrlich says further that speeds of 600 to 800 words per minute are as rare as "genius" scores on IQ tests. The average college student reads 300 to 350 words per minute of fairly light material. His success or failure does not hinge upon how much faster he can read, but rather on how well he understands what he reads. I have had a few students who have read light material at 400 to 500 words per minute, but the instances have been rare indeed, and these speeds certainly have not carried over to any type of study reading.

It is time that we examine our definition of reading and take inventory of our real needs concerning it. The student who needs help in reading is not the one who can increase his skimming rates, but rather the one whose achievement in academic subjects falls below his ability to achieve. Furthermore, for him speed reading is not the answer. He needs to learn how to read the subjects in the content fields, how to retain what he does read, and how to draw conclusions. The popularity of speed-reading propaganda has, in the minds of many, dwarfed the importance of these basic skills.

Unless a student has already developed skills in comprehension, vocabulary, retention, ability to work out new words and to arrive at their meaning in context, he will gain little from a speed-reading course.

Oral reading is a tremendously important skill; yet it is one of the most sadly neglected among secondary school students. Often the reading of the Sabbath school report, the mission story, or other public reading gives the impression that the reader is certainly a speed reader. Words are mispronounced, little or no tonal inflection is used, there is no eye contact with the listeners to hold interest; the one purpose appears to be to get through with the job at hand. A word of caution may be in order. Let us not get carried away with the development of one reading skill, namely, skimming, to the neglect of others.

Gladys Werth

DIRECTOR, DEVELOPMENTAL READING PROGRAM
UPPER COLUMBIA ACADEMY, SPANGLE, WASHINGTON

Many students in the higher grades have ceased to practice the skills they were taught in grade school, where they first learned to read. Assuming that the student has been taught skills necessary to read the content subjects, we must recognize that he may have lost some of his reading abilities perhaps because of lack of time, other interests, or a nonreading home environment. It is the work of the reading teacher to discover the student's weaknesses. Very often the reasons for these weaknesses become readily apparent. It is possible that some children were never taught reading in intermediate and upper grades; they may have learned a "word calling" system, but one can hardly classify "word calling" as reading. The teaching of reading in the intermediate and upper grades

IN MEMORIAM

Harvey A. Morrison

NOT every boy born on a farm in the State of Iowa, home of many illustrious Americans and early denominational leaders, gets to move with his parents to a college community and to grow up as he attends secondary school and college to be accepted later as a teacher in the college he attended.

Not every minister's son chooses to give his life to support and develop the cause to which his father had dedicated his life. But such was the early decision of this boy, born December 2, 1879, at Milo, and educated first in an Iowa country school, then in Union College at Lincoln, Nebraska.

Fewer still of such boys are ever chosen president of the college in whose shadow they lived and whose classes they attended. . . .

When he was called in 1914 to become president and general manager of Union College, he already had a rich background in school and business affairs. From the leadership of that institution he came in 1922 to Washington to be president of another college soon to feel the masterly touch of his guidance. In the five years of that time, the college responded with credit to its new leader.

Then began an interlude of eight years wherein he became an active participant in the development of residential Takoma Park. . . .

In 1935 Professor Morrison was re-elected president of Washington Missionary College. At the General Conference the following year, he was elected secretary of the Department of Education. We who were closely associated with him in the troublous period preceding and during the last great war felt the strong impulse of a man with a vibrant spirit, one of penetrating vision and contagious courage. We moved freely at the tasks near to our hands. Under the stimulus of his leadership we followed patterns of work that bore the original imprint of his great mind and heart. . . .

In 1946, this man who had demonstrated the quality of his leadership in Christian education accepted a call

to become the general manager of the Review and Herald Publishing Association. His command of good salesmanship and his skill as a leader and counselor of men gave him the immediate confidence of another great organization. Here he presided for twelve prosperous years. . . .

Few phrases could be more expressive of student appraisal of their leader than those appearing in the Union College *Golden Cords* of 1917:

Our president is a quiet man, but his is the quietness of the full-flowing current with back of it all a strength and constancy that commands first attention, then admiration, then deepest respect. Nor does his modesty do otherwise than add to the dignity and simplicity of his high office.

In the 1936 *Book of Memories* of Washington Missionary College dedicated to both Professor and Mrs. Morrison appear these words:

To those whose inspiration has instilled in us a desire for more worthy attainments, whose liberal experience and sympathetic understanding of student life have enriched an enduring friendship, whose wise counsel and pointed admonition as instructors have endeared them to every student . . . and whose versatility and broad interests have manifested themselves in practically all phases of school life—to these leaders we dedicate this book of memories.

A teacher who is a neighbor and was a member of his faculty and knew him well, recently wrote:

He was a responsible and reliable man who carried heavy burdens throughout life and never deviated from his course. He was always friendly, never arrogant or critical of others. He had the ability to bring out the best in others and to make them feel that they were all members of a cooperative team.

The genuine memorial then is more than mortar and steel beams, more than etchings in granite or bronze. It is the thought and life of a man that have become forever living fiber in other men's lives. . . .

The foregoing was excerpted from the life sketch written by W. Homer Teesdale, who served as an associate in the General Conference Department of Education during Harvey A. Morrison's ten-year administration. Elder Morrison died in Takoma Park, Maryland, on July 19, 1963.—EDITORS.

must be carried on in all classes. Mathematics, science, social studies—each has its specific skills to develop.

In order to illustrate this point further let us note, for example, social studies. Perhaps no subject is more difficult of comprehension. The aim of social studies is to see how the present came from the past and how it may guide us in making a better future. To accom-

plish this aim, specific reading skills are needed. Students need practice in seeing cause-effect relationships. They need to acquire skills in distinguishing between fact and opinion.

One authority lists twelve skills as follows:

1. Ability to read with a purpose.
2. Skill in using parts of a book.

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Potential Parents Need Training

A Parent

WE SHOULD be concerned about what might be termed preparental training in our schools. It is true that some of our best professors are weaving into their class discussions a little instruction in child training, but that is a small amount compared to the need. Home economics courses teach a little about the physical care of infants, but they do not have enough time to deal with the character training of growing children. The subject is large, and directly concerns a greater percentage of students than does any other necessary field of study. True, some students who are preparing for certain professions in which their work will be with children are being instructed in child psychology, child growth and development, et cetera. But nearly all students will become parents and will have more to do with the formation of their children's characters than will the children's teachers and nurses.

I believe that potential parents have a right to be trained for their special work. I believe they should have at least a full year's course based on solid instruction from the Spirit of Prophecy such as the denomination has been offering through its Home and School Department. And if any course of study should be required rather than elective, surely this one should be. Inasmuch as many students do not go on to college, it might be better for this course to be required in the last year of academy. Surely we should not stop short of this goal.

Is not a minister, a doctor, a nurse, or a worker of any other kind responsible first of all for his own soul, next for those of his immediate family, and then for all others toward whom his special services are directed? Shall we teach our youth to accept salvation for themselves, and then how to fill a certain niche in the work of taking it to the rest of the world, and almost wholly leave out any special training calculated to make them successful in leading their own children to find salvation? Can it be that the importance of this particular field of study has been underestimated? If a young person becomes a Christian, surely he will want his children to be Christians; but wanting to train children isn't knowing how.

We may say to these young people after their wedding day, "It will be well for you to read *The Adventist Home* and *Child Guidance*." We might as

well graduate a would-be medical technician with only general subjects, and then say to him, "It would be well for you to read a few advanced books on *materia medica*." Or we might say to an aspiring nurse who has been given little special training, "Why don't you during your first year of nursing take some correspondence courses in physiology and anatomy?" Really now, isn't that just what we are doing to our potential parents?

To those who will be the teachers in school we give courses of special training. But does it take any more professional ability to teach a child reading, arithmetic, and geography, than it does to inculcate within him the principles of unswerving obedience, cleanliness, unselfishness, and all other components of a solid Christian character during the preschool years? Is it any more of an art to sing or speak or paint or even heal than it is to endeavor to restore in a young child's character the image of the divine? If the first six years of a child's life are the most important ones for character building, could it not well be that the education of potential parents for this important guidance might be the most important special education we need to offer in our schools?

We hear much about the failings of youth being the fault of the parents. The accusation is painfully true; but, while the blame is in the parents, I would ask, What special preparation did these parents receive before they began that all-important work in which they are so signally failing? Just how much help in this line are we now giving to tomorrow's parents?

As a denomination we have taken increasing interest in the younger age groups, down to the cradle roll, realizing that the younger our children receive proper guidance the more effective that training will be; but we have found our most difficult task to be that of helping parents. Here we seem to be less able to cope with unfortunate situations. Perhaps the trouble is that we are only trying to guide them after they are parents, and failing to give them enough preparation for the work beforehand. Perhaps later guidance would be more welcome and more helpful to many had they gotten off to a right start to begin with. Young people already parents may be preached

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Shall We Nongrade Our Schools?

A MAJOR problem facing educators today is how to create a classroom atmosphere in which children will be given the opportunity to reach their potential in all areas of development—physically, emotionally, socially, and intellectually—without undue pressure, without frustration.

Is an enriched program the answer? Will acceleration solve the problem? Should children be more mature when they enter school? Before we can come to any reasonable conclusion we must know what the terms "enrichment" and "acceleration" mean. "Enrichment" is a concept that has been misused and in many ways obscured by its various interpretations. In some cases, it has been used to refer to special class arrangements, or special equipment, or extraclass activities in the regular classroom for the more capable students. It seems strange to use enrichment as something apart from normal classroom activities. According to Passow, enrichment is the means by which more opportunities are made available to children of varying abilities that will help take care of individual differences, to enable the more capable children to dig deeper and to range more widely in the various subject-matter fields than the average child is capable of doing.¹

"Acceleration" can be used in either of two ways. It can mean "skipping," that is, permitting children to skip grades, or it may be the means by which pupils cover the entire curriculum in less than the normal time. Skipping grades has its advantages and disadvantages. The bright pupil who skips grades has the advantage of associating and working with classmates who are more nearly his equal intellectually. There are dangers, however, that must be considered. If he has missed some of the fundamental processes by skipping, he may find that he cannot compete with the group academically, and he may develop frustrations.

Thus we can see that maturity is vital in such a program. He needs to learn self-control. He needs to develop his powers to think constructively. He needs to develop good work and study habits, and a sense of responsibility. He needs to experience a sense of achievement and a feeling of real worth as a contributing member of a group. If these factors

are taken into consideration, we need not fear that a child will become a misfit, a situation that may result from an accelerated program that does not take into consideration maturity in all areas.

If he is immature physically and socially as compared with the other pupils in the grade to which he has skipped, he may be excluded from the games and other nonacademic activities in which these children engage. If he is allowed to enter into their sports, which oftentimes they do not permit, he may find that they are vastly superior in this area, and when he finds he cannot compete successfully with them in this field, he may withdraw himself and become a bookworm as the only means of gaining recognition.

The mature child who is allowed to accelerate by covering the entire curriculum in a shorter period of time rather than by skipping grades could avoid many pitfalls. He would not be held back by those who are less able, and he could be exploring endless possibilities and discovering wider avenues of learning. This would also prevent his skipping fundamental processes vital to normal growth.

To be enriched truly, a program would of necessity provide for acceleration in its sense of covering the curriculum in a shorter period of time as cases warranted. One means that has been found successful in utilizing the combined benefits of enrichment and acceleration is organizing the classroom on a nongraded basis. Thus all children would be given equal opportunity to develop their potentials.

It is obvious that if schools adopt the nongraded program, many teachers will need to modify their methods of teaching. This would not be so difficult if teachers would teach by the unit or activity-program method, wherein children help in planning the activities, in doing individual research, in undertaking creative projects, and in evaluating their activities. This may mean more work, but much of the work will be done with the children themselves in the classroom. It will take more initiative and more creativeness, but it will also be more challenging and rewarding, and will tend to lift elementary teaching from its former precarious professional status to its proper place in the education field as a science. This

will also mean increased prestige for the teaching profession and for the teacher as a professional person.

In their present setup the majority of Seventh-day Adventist schools are tailor-made for nongrading. Most of them have multiple grades so it would be an easy matter to remove the grade barriers. Mrs. White has told us that it is unwise to restrict children rigidly to grades.² She has also said that students should "advance as far and as fast as possible in every branch of true knowledge."³ At the same time she has cautioned us that before taking up the higher branches of study, the children should master the lower.⁴ If our schools are truly enriched, with none of the fundamentals neglected, we can raise them to a much higher level of attainment.

In the past, many Seventh-day Adventist parents have conscientiously kept their children at home until they were seven or eight years of age. The results have often been disappointing to them because their children were not allowed to advance as quickly as their abilities would have permitted, but were forced into a lock-step grade-fashion progress. The non-graded program would have been a great advantage to these children, for then they would have been allowed to catch up and work with their own age group. Obviously a program suited for younger children is not ideal for most older ones. The fact that some did no better than the younger children was looked upon as evidence by the teacher that they were incapable of doing better work. The truth of the matter is that many of these older youngsters would have surprised the teacher by making great strides in learning had they been permitted to ignore grade lines, thereby motivating their learning.

In initiating a nongraded program, where home conditions are inadequate it might be well to conduct a kindergarten for six-year-olds and keep them there until they are ready to enter a nongraded classroom. This will mean that some children may not be ready until they are seven or eight years of age. Where school law does not interfere, the parents—if they follow the Lord's instructions—could better take the place of the kindergarten teacher.

Under present school conditions many children are under undue pressure from the time they enter first grade until they graduate from high school. Because reading is so important in our society, pressure from parents, teachers, and peers seems to focus on this one point—reading. Those who are mature seem to survive, but the immature are not so fortunate. If they do not learn to read the first year, many become frustrated and develop feelings of inferiority and inadequacy. This is manifested in various ways—some become jealous, some become suspicious, and some even vicious.

In most situations the teacher is under pressure,

too, from her superiors and, all too often, from parents. She has the children for one year only.⁵ She tries to encourage them to meet the requirements of their grade level in all areas—emotionally, socially, physically, and intellectually. This is difficult to accomplish, because children do not develop evenly in all these areas. Many times they are still immature when they leave the teacher at the end of the school year. The next teacher does not always understand this and tries to fit them into a grade level for which they are unprepared. It is a myth to suppose that children develop by yearly patterns or neat bundles ready for first, second, and third grade.

Goodlad has estimated that even in the first grade there are from three to four years' difference in children's readiness to learn. He says that this difference in the range of ability increases rather than diminishes over the years so that by the time a child leaves the elementary grades this range may have increased to a difference of from six to eight years. By the fourth and fifth year of school more than half the achievement scores in a class are not at a specific grade level but are above and below it.⁶

We can teach a normally intelligent child to read and do numbers before he has the understanding with which to cope with them. But the learning that takes place is rote learning, and this requires much pressure. When too much pressure is put on a child to achieve what we think he should achieve, the strain tends to produce tensions that slow intellectual growth. Barbe says children can be artificially boosted to high reading levels above their innate ability level, but these boosts will be only temporary, and when the pressure is removed the child will drop back to a lower level.⁷

For many years Seventh-day Adventists have discussed the harmful effects on the eyes when children engage in reading at too early an age. It may be that this aspect of the problem has been exaggerated. However, some eye specialists feel that requiring children to read at close range may be the reason so many students are required later to wear glasses.⁸

Note that according to Mrs. White the brain suffers the greatest damage.

The brain, the most delicate of all the physical organs, and that from which the nervous energy of the whole system is derived, suffers the greatest injury. By being forced into premature or excessive activity, and this under unhealthful conditions, it is enfeebled, and often the evil results are permanent.⁹

A big drawback of the graded school system is the practice of promotion and nonpromotion. According to Jenkins in *Helping Children Reach Their Potentials*, a symposium was conducted by the National Education Association, in which one of the participants discussed briefly five studies concerning this problem. We shall consider two of them.

In the first report two groups of sixty first-grade

children of comparable ability and achievement were examined. One group had been promoted and the other not promoted. The promoted group made more gains in achievement in one year than the repeaters did in two. In the second report the children who were to be failed were divided into two groups. They were equated as to ability and achievement. One group was retained, the other promoted. The result was that children of normal ability gained more from promotion than from repetition of the grade. Children of less than average ability made very slight gains by repeating the grade.¹⁰

Goodlad says that nonpromotion affects the child adversely. Among its ill effects are loss of confidence, increased feelings of inferiority and insecurity. Oftentimes these conditions lead to delinquency. Even the promoted children, especially those of low ability, resort to cheating as a means of competing successfully with their peers.¹¹

As Seventh-day Adventists, we have been instructed that true education "is the harmonious development of the physical, the mental, and the spiritual powers."¹² In other words the aim of true education is to develop the whole child. Educators are becoming increasingly aware of the fact that in order to achieve this aim schools must create an environment in which a child can reach his potential. In the ungraded school the teacher now is allowed to follow the children for two or three years. This helps the slow-learning and slow-maturing child especially, because he is not under a grade pressure and is allowed to begin each year where he left off the previous year. In the majority of cases a child of average ability who enters the first grade at the age of six, will, in this kind of environment and with proper instruction, complete three conventional grades by the end of three years. A very small percentage may require a fourth year. However, if a child enters at age seven, he can probably do four conventional grades in three years in a nongraded program. Or if he is eight, in most cases he could do four grades in two years.

Of course, you may contend that children have entered the first grade at six and even before six for many decades, and have become successful members of society. It is true that many of them have seemingly succeeded, but what about the many who have not? How many first-graders who enter at six actually graduate from the secondary school or academy? According to statistics submitted by Lichter, in the publication *Drop-outs*, only 40 per cent complete the secondary grades—less than one half of those children who entered school twelve years before. He says most of these dropouts had reading difficulties, and many had emotional problems as well. Whether the emotional problem caused the reading difficulty or the reading difficulty caused the emotional prob-

lem, in the majority of cases, has not been ascertained. Lichter says that a considerable per cent of these dropouts were able to achieve more than they actually did. About one half have at least average mental intelligence, and in this group are some who are intellectually superior.¹³

We are living in an age when schools are making greater educational demands upon our children. The trend is toward nongraded schools, increased pressure for educational advancement, heavier work loads, and earlier graduation. Increasingly we hear such terms as "education for survival" and "education as a tool in preparedness." Some educators insist that the majority of bright children feel challenged and respond well to the increased demands. But we know that many bright children are harmed by it. And perhaps even the majority who seem to be hurt the least might have profited by being more mature when the pressure was applied.

Lichter feels that unless an educational program designed for acceleration takes into consideration emotional readiness as well as intellectual capacity, it will accomplish the reverse of its objective for some children.¹⁴

Will nongrading Seventh-day Adventist schools supply the framework for an enriched program that will meet the needs of our children and apply the principles of the Spirit of Prophecy? Let us consider the advantages of the nongraded school over the traditional graded school as stated by Goodlad:

First, the nongraded school provides a single unbroken learning continuum through which pupils progress. No longer are the school years divided into several parts of equal length, each with its own content and own requirements to be met. There are no predetermined barriers. Second, the nongraded school encourages continuous, individual pupil progress. Bright children do not mark time at grade barriers, waiting for their slower classmates to catch up. Slow children do not struggle in frustrated desperation to reach barriers that lie beyond their capabilities. Such artificial but nonetheless consequential hurdles have been removed. Third, the nongraded school encourages flexibility in pupil grouping. Billy is placed in a group not out of respect for artificial grade standards but of respect for Billy. He is placed in the setting thought to be best suited to his abilities, attainments, and general maturity. He is moved when it becomes apparent that another setting would be even better suited to Billy's needs and abilities.¹⁵

Nongrading the elementary schools may be the key in the hands of Seventh-day Adventists that will unlock the treasure house of knowledge, so no more need it be true that their "ideas of education take too narrow and too low a range."¹⁶

Organizing a nongraded elementary program will not solve all the problems in the Adventist educational system. There will always be problems in the classroom just as there are in all phases of living. But many of these problems will be resolved. The underachiever will be encouraged to work up to capacity. For the slow learner an atmosphere of con-

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Paul's Commission to the Adventist Scholar

Finally, brethren, whatever is true, . . . honorable, . . . just, . . . pure, . . . lovely, . . . gracious, if there is any excellence, if there is anything worthy of praise, think about these things.¹

PAUL had a high view of Scripture. He quotes from or alludes to the Hebrew Bible more than 200 times in his Epistles. In at least 38 of these references Paul's quotations are slightly different from either the Greek or the Hebrew text so that we can safely assume he was quoting from memory when he dictated the letters. Paul's mind was saturated with Scripture, especially the Pentateuch (33 quotations), Isaiah (25 quotations), and the Psalms (19 quotations). But that was not all he had stored in his mind.

Paul didn't have the sort of mind that holds to the idea that if one knows the Bible he need know nothing else except what will earn him a living. On the other hand, Paul was not a mere culture vulture, urging people to think about anything as long as they were thinking. He lays down limits for thought: "Whatsoever things are true [and then five attributes of truth are listed], . . . think on these things." How can we tell what is truth? For Paul the revelations of Christ in Scripture were the test. But Paul did not say that we should study only these revelations. They constitute the *standard* of all truth. The *content* of truth is much wider.

If we are to develop thinkers in all areas of truth we will have to depart from the slogan, "Whatever is required, meet the requirement, thus far and no more." We will have to take Paul seriously. We will have to become mature thinkers, ever digging for the rich ore, wherever it may be found. Of course, mining is a dangerous vocation, and perhaps mining for truth is the most dangerous of all. But if we depend not only on the miner's lamp of "reason" strapped on our own head but also on the clear, inspired blueprints, delimiting the valuable deposits, we can succeed in serving both God and our culture well.

Wycliffe received a liberal education, and with him the fear of the Lord was the beginning of wisdom. . . . In his thirst for knowledge he sought to become acquainted with every branch of learning. . . . In his after-labors the value of this early training was apparent. . . . While he could wield the weapons drawn from the word of God, he had

acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmen. . . . His adherents saw with satisfaction that their champion stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter.²

A man once said to a college audience, "When I speak I aim for the heart, because I have found the head to be so hard." His motive for saying this is unknown to me. I dare not judge it. But what I want to point out is that I can't imagine Paul's saying a thing like that. Paul never depreciated the value of a trained, critical intellect. I imagine that the speaker who lamented about hard heads would have shied away from Mars' Hill if he had found himself in Athens on a trip. Paul went straight there and got an invitation to speak. And when he spoke he had something to say, as he did at Corinth, Jerusalem, Ephesus, and Rome. The Stoics and the Epicureans listened. Paul understood the Scriptures, but he had a deep understanding of Hellenic and Latin cultures as well. He combined in himself the best elements of the basic traditions that have fused to become Western civilization. I would remind you of his quotations from well-known writers. Don't misunderstand—he didn't think of himself merely as a visiting reader of Hebrew poetry. He was not even in the same league with the sophists who dominated the academic world then as some think they do now. Paul had a message, but it was a message that fitted the situation. Paul didn't think it useful to answer questions that no one was asking. How could he find out the questions that people were asking? Well, the answer is obvious—by reading and conversation, of course. Paul may have been a genius—he was certainly an inspired prophet—but when he wrote to Timothy he not only asked for his cloak but for his books, and especially for the parchments.³ Would we be likely to make such an appeal as that if we were in similar circumstances? Well, let us ask our-

Sydney Allen

ASSOCIATE PROFESSOR OF RELIGION AND EVANGELISM
UNION COLLEGE

THE JOURNAL OF TRUE EDUCATION

Fire Drills

TECHNICAL DEPARTMENT OF
GENERAL CONFERENCE INSURANCE SERVICE

YOUR LIFE and the lives of those for whom you have the responsibility depend upon the amount of planning and practice you have done prior to a disaster. You realize that the saving of life is your first and primary concern, but do you know exactly how you would go about doing this? Let us make some suggestions that may mean the difference between life and death to you and those for whom you are responsible.

1. Plan your escape routes from all areas of each building. After you have determined just which way you would get out, then pretend that area is blocked. You must now plan an alternate route. Put your plan in writing and post conspicuously so all occupants know exactly what to do wherever they are in the building.

2. Mark all exits with illuminated exit signs. Mark routes with illuminated signs reading "To Exit—" indicating the direction of the exit if it is not readily visible.

3. Practice your escape plan until it operates smoothly. This is a must for new personnel in dormitories, et cetera, at the beginning of a school year. Block exits and make all those involved use alternate routes.

4. Inform all persons never to jerk a door open, but to check first to see whether it is warm or hot to the touch. If it is warm, lean a hip against it, turn your face away, then open the door about one half inch. If the smoke or gases puff through the opening, or if there is pressure from the other side, close the door immediately. Use an alternate method of escape. If it is hot, do not attempt to open the door.

5. Designate certain people to check all rooms to see that everyone is out of the building.

6. In schools, hold fire drills a minimum of once a month. In boarding schools, drills should be held during the summer months also.

7. Keep a record showing the date, time of day, and

the length of time taken to evacuate the building for each practice drill that is conducted. Where should fire drills be held? All school buildings, sanitariums and hospitals, churches, and even our homes—any place where there are people. These rules are based on general information that should be adapted to meet your individual needs, incorporating the various features mentioned.



selves, How much do we read *now*? That will be the clue to what we would do under other circumstances.

Our only excuse to pose as scholars, the only "profession" that entitles us to be "professors," is that we have had experiences that our students haven't had. Experiences in the struggle for ideas demand that we *read* and interact in the world of ideas. Intellectually, the difference between the "shepherd" and the "sheep" is that the shepherd is a person who reads. The basic difference between a guide through

someone else's textbook and the scholar is that the latter exercises critical thought. Psittacosis (parrot fever) has been an epidemic on some campuses for decades.

I am always perplexed as to how to inspire in our pragmatic, utilitarian students a genuine love for learning *all the truth*. I don't know how. I wonder sometimes whether the reason it is so difficult might be that even for us teachers studying is merely a

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Linguistic Change— Refutes Evolution, Supports Genesis

FUNDAMENTALISTS and evolutionists sharply disagree over the method of man's beginning and his status throughout the centuries, but seldom are the basic concepts of these two groups evaluated in the light of *changes in language*.

Although observed facts in the area of linguistic change are limited, there are two solid principles with which we can work.

First, as far back as linguists can trace language, they have observed that several languages stem from one language in use hundreds of years before.¹ Trombetti, the twentieth-century Italian linguist, firmly asserts that all languages have a common origin.² Plato, in one of the earliest explanations of speech, insists that the "artisan of words" is "only he who keeps in view the name which belongs by nature to each particular thing." Robertson and Cassidy correctly interpret this Platonic passage as meaning there was one "original" language created by "the ruler of the universe."³ In *The Rise of Words and Their Meanings*, Samuel Reiss offers evidence to show that "all words of all languages have an underlying kinship." John Hughes of Columbia University concludes that it is "not impossible that all the languages of the world descend from a single language."⁴

The second principle of linguistic change about which we can be sure is this: as language grows older, it becomes simpler in structure. Thrall and Hibbard state that modern English is so very different from Old English because of "the operation of certain natural tendencies in language development, such as the progressive simplification of the grammar."⁵ For example, West Saxon was burdened with tense-forms, case-endings, grammatical gender, declensions, and conjugations almost equal in complexity to those of Latin. The word *stone* had six forms (singular: *stan*, *stones*, *stane*; plural: *stanas*, *stana*, *stanum*) which represented five cases (instrumental, accusative, nominative, genitive, dative). Verbs as well as pronouns had involved inflectional systems.⁶ Of all languages, English is one that "most remarkably" illustrates change consisting in the loss of grammatical complexity.⁷ The article on language

in the *World Book Encyclopedia* affirms that it is a "law of language that a language becomes simpler as it grows older."

Such evolutionists as Herbert Spencer and Charles Darwin, applying their pet principle of development from simplicity to complexity,⁸ argue that language began by onomatopoeic or imitative means. According to such "pseudo-evolutionary foolishness" as the "bow-wow" theory, which is based on nothing but rampant imagination,⁹ language began among cave-men when a hunter was moved to express his happiness over having killed a wolf, and was stimulated to make an imitation of the wolf's call.

Hughes contends that the whole human race did not go through a cave-dwelling stage, and that to assume such is an "inadequately founded hypothesis."¹⁰ He continues by noting that "primitive grunts" are not the basis of language but, rather, are "merely fragments from a more elaborate . . . language."¹¹ In summing up a discussion of the onomatopoeic theory, Robertson and Cassidy conclude that it "claims too much."¹²

Although a scientifically observed principle of linguistic change is from complexity to simplicity, pseudo scientists would have us believe that they follow sound scientific principles when arriving at their evolutionary conclusions; then, however, boldly ignore this linguistic fact because it disagrees with their unfounded evolutionistic theory of development from simplicity to complexity.

Nor is this the only problem the evolutionist must consider. When the observed principle of linguistic change and the evolutionistic theory are carried to their logical ends, he is immediately faced with the problem of explaining how a "simple animal" could handle a complex language. Trying to harmonize such incompatible principles obviously would be preposterous.

The fundamentalist, on the other hand, finds his position sound when he compares the Biblical statements concerning the change of language with the two linguistic principles observed earlier.

According to the first and second chapters of
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THE ELEMENTARY SCHOOL ADMINISTRATOR

I'LL REPORT you to the school board" were the words that could be heard from the teacher's office as the principal stepped to the door to take part in a parent-teacher conference. An irate parent had thus spoken to Miss Sanders because of a low grade on a report card that had been sent home. With a prayer on his lips, the principal entered the room. A challenge had immediately presented itself to him. Would he be able to meet this challenge, and from this conference would there emerge a bond of Christian fellowship?

Human Relations. Human relations do play a major role in the life of the elementary school administrator. He must be constantly aware of the forces that build relationships—forces such as fairness, impartiality, insight, and friendliness. The principal that is not too busy to listen to one of his teachers, to discuss a problem, or to lend a sympathetic ear will do much to build confidence and respect for his office. Human relations, of course, involve more than the teaching staff. Students and parents are also primary factors.

Henry, a fourth-grader, was sent to the office for causing a major disturbance in the classroom. His

To maintain the most satisfactory human relationships in incidents such as this one, the principal must demonstrate to all persons concerned that he is interested in them as individuals and that he will see that all of them receive fair and just treatment.

These and similar challenging situations are met by an elementary school principal many times during the course of a school year.

Spiritual Leadership. The work of the elementary principal, however, is not limited to human relations. Spiritual leadership is perhaps the greatest challenge of all. From the Spirit of Prophecy we find these words of counsel:

How important it is that the men to whom students look for instruction shall diligently search the Scriptures, that they may know the way, the truth, and the life. In the sixth chapter of John there is instruction of great importance to those who would be teachers. Let it be carefully studied by our teachers, that they may be able to give their students meat in due season.¹

In our Seventh-day Adventist church schools we are vitally concerned with the spiritual tone that exists. We desire an eternal home for our young students; thus all our planning is directed toward this end. The devotional period in the morning, the Bible class, the spiritual lessons drawn from other areas of the curriculum, and our Weeks of Prayer—all contribute to the realization of this great objective. Definite spiritual high lights of the year are the fall and spring Weeks of Prayer, at which times decisions are made for Christ, followed by baptism into the church.

Corporeal Responsibilities. Another area of concern to the elementary principal is the physical plant. As one travels about visiting the church schools, he becomes aware of the many needs of the physical plant—such needs as classrooms that should be brightened by a coat of paint, school furniture that is antiquated and in need of repair or replacement, school grounds with no lawn or flowers, and playgrounds that are full of dust, that are uneven and have little or no equipment.

Such needs were typical of a small church school in one of our Western States before a new principal took over his responsibilities. Now a transformation has taken place. The playground, nearly a square city block in size, has been leveled and sowed in grass.

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Zeph H. Foster

FORMER PRINCIPAL
CLARA E. ROGERS ELEMENTARY SCHOOL
COLLEGE PLACE, WASHINGTON

teacher had displayed patience, tact, and love in working with the boy, but to no apparent avail. As a last resort she sent him to the principal. When the boy entered the reception room of the office, he was asked to be seated until the principal returned from visiting one of the classrooms. Ten minutes elapsed. As the principal returned to his office, he observed the visitor and invited him in. Opportunity was given the lad to explain why he wasn't in his classroom. The principal, knowing that children will make the best story possible from a poor situation, excused himself to confer with the teacher to get the facts before taking any action. A challenge was before him, a challenge to develop human relations with the child, the teacher, and ultimately the parents.

ALL teachers will agree that there is nothing unusual about those little huddles that form about five minutes before the last bell in the morning. Nor is the effort to cram the news of the intervening hours into five minutes anything to write about. Neither was I concerned about such gatherings until I began hearing little drifts of conversation of one of the larger groups. Then, with growing interest, I listened to try to catch more.

"You should have seen the old man!" And Larry threw his head back in unrestrained mirth. "He was spattered from head to foot with mud!" Later, I heard the mention of a cane, and still later, that it was a white cane.

The ringing of the bell, flag salute, worship, and the usual morning routines followed one another, but bits of added information came my way throughout the day, until by evening I had the whole sordid story. As I pieced it together from the little snatches I had heard all day—for it was the main topic of conversation—I did not like what it turned out to be. The ends all tied into something like this: Larry and his teen-age brother were on their way to school. As they approached a corner, they saw an old man tapping his way along with a white cane. They saw that they would reach the corner just as he did, so Larry's brother swerved into a mud puddle, splashing the poor old blind man from head to foot. Larry had even laughed that his cane was not white when they got through with him.

The more I thought about the incident the higher my blood pressure rose. Yet, I reasoned with myself, It happened off the school grounds, so what can you do about it? That was my problem exactly: *What could I do about it?* It seemed written on every page I corrected that evening; it wrote itself out in the macaroni in my soup at supper; it even played ghost with me in my dreams. *What could I do about it?* Was I contributing to juvenile delinquency by not correcting an attitude that enjoyed making life even harder for the handicapped? Should children—I was teaching grades five and six—be allowed to think that such behavior was funny or even acceptable?

Breakfast the next morning still found me struggling with the problem. As I ate grapefruit, I listened to my favorite newscaster and forgot my troubles temporarily as I heard of the troubles of others. But his thought for the day made me stop midway between the table and sink with my dirty dishes in my hand. "Maybe what we need to add to Mother's Day and Father's Day, and all the other days, is a day of understanding and sympathy. What do you think?"

There was my answer: My children needed a sympathy day, and a *sympathy day* they would have. The hours of that day seemed to drag, so eager was I to get the ball rolling on my SYMPATHY DAY,

HAVE YOU EVER TRIED A

Sympathy

Nellia Burman G.

TEACHER, PRIMARY
VICTORVILLE, CALIF.



Day?



which I now wrote with capital letters in my mind. No sooner had the last little stay-inner left, than I practically ran to the principal's office to talk over both the problem and my suggested Sympathy Day.

We discussed the entire idea from many angles, and there were several that made our situation peculiar. We were a demonstration school working in conjunction with a teacher-education program; we served a large, education-minded community at La Sierra, and our enrollment was a large one. "But," he concluded with a twinkle in his eye, "we are also an experimental school. Go ahead; you may be on the track of a very good thing. If you are, I'll be the first to commend you; if not, we won't try it again."

Elation is not a strong enough word for my feelings as I returned to my classroom to prepare to go home. But suddenly my elation turned to panic. How could it be done? Instead of going home immediately I sat at my desk and jotted down several questions.

What was the really big objective of Sympathy Day?

What would we do?

How would we motivate interest in it?

What could I use as a springboard?

What equipment would we need and use?

What outcomes should be expected?

With these questions tucked neatly into my pocket, I set out for home.

The answers to all the questions did not come at

once, but one by one they flashed into my mind, and I found myself bringing order out of chaos of all the little notes I had jotted down here and there. I made mysterious visits and calls, and one morning my children arrived at school to find the room much different from the way they had left it on the previous evening.

Across the top of the board I had printed neatly, "THIS IS A VERY SPECIAL DAY. CAN ANYONE GUESS WHAT DAY IT IS? PUT YOUR GUESSES IN THE BOX NEAR THE DOOR." Arranged across the front of the room were a pair of crutches, several kinds of eyeglasses, pictures of artificial arms, hands, and legs, together with a stack of regulation Red Cross triangular bandages. Such curiosity and speculation I have never seen displayed, but I refused to give any further hints. It is fun to play ignorant once in a while!

For our opening exercises we had a real surprise brought to us by two pretty girls about the ages of the pupils in our room. They sat quietly beside their foster mother, who had only recently taken them into her heart and home. When I introduced them, even the children agreed that their names were as lovely as their dark eyes and curls, Melodie and Dawn. They played several lovely numbers for us on the violin and accordion, and then it was that their mother told the children that one of the girls could see only daylight and that the other was totally blind. We tried to guess which was which, but even

I could not be certain, and I learned later that I had chosen the wrong girl.

After the revelation of their blindness the girls read Braille for us and answered many questions that the pupils wanted to ask. When our guests had gone, I brought out a kit that I had obtained from the Christian Record Braille Foundation, which contained a copy of the Braille alphabet, the golden rule written in Braille, pictures of Braille watches, typewriters, Seeing Eye dogs, and the twenty volumes necessary to accommodate the Scriptures in Braille. There was also a children's magazine written in print and Braille, which the pupils found fascinating. Mention was made of how interesting it would be to read of great people who had overcome the handicap of blindness. One suggested Helen Keller; another, Fanny Crosby.

This great enthusiasm led us easily into the discussion of other handicaps, which we decided were of two varieties, but nevertheless handicaps. Temporary ones mentioned were fractures, eye surgery, weakness resulting from heart defects or serious illness, et cetera. Permanent handicaps, of course, included incurable illnesses or weaknesses, amputated limbs, blindness, et cetera.

Now I was ready to ask my BIG question. "How many of you would like to be handicapped?" None, of course. "How should we feel about those who through misfortune and no fault of their own are handicapped?" Sorry, of course. "Is being sorry enough?" They did not think so, but what could they do about it? "Would you be willing to be handicapped for just *one half hour* if it would help you to have true sympathy for even one handicapped person?" It was so still that you could actually hear the children breathe.

Then I revealed my plan. I had written the names of the children on slips of paper and if, when I drew out a name, the student was willing to be blindfolded, become a cripple and use crutches, have a broken arm, become an amputee, have a heart condition, et cetera, he could stand. If for any reason a child preferred not to participate, no one would urge him. (Not one child has ever refused in the six years I have used the plan. Many have expressed their disappointment that the day was too short for all to participate.) Having a "blind" child in the room necessitates someone to help in lessons, in classroom procedures, and in going and coming. Having a pair of crutches to keep near enough for a "cripple" and yet out of the way of his fellows calls for a little planning. An "amputee" cannot write until his mechanical hand has been perfected, so he calls for someone to write out his answers and assist in two-handed processes. The "heart" case called for special care that he not overdo.

You may ask how these were attained. Blindfold-

ing is simple, of course, with a many-folded triangular bandage. The broken arm was simply made immobile in a sling; the cripple had his leg tied up below the knee, slinging it to the back of his belt so that he needed crutches to get about. A little ingenuity and imagination could create many other handicaps.

Half an hour is the ideal time for grades three to eight, but fifteen minutes is long enough for first- and second-graders. (Yes, I've tried this in all grades, and when I was principal we did it in the entire school on the same day.)

Recess periods were not times to excuse a child from his handicap. He had to learn that a handicapped person carries it with him wherever he goes. Guy gave a play-by-play description of the ball game to "blind" Terry. "Heart case" Mary batted the ball for her team, but Lewie ran the bases for her. Several children stood near Tom as he watched longingly from his crutches near the ball diamond.

Every half hour we went through the ritual of drawing out a name and drawing out a handicap, and the day seemed to go by on fleet wings. When the day was over, I received my reward. Larry hung back until the others had gone. I wondered what he would say, for he had happened to be one of the "blind" ones that day. He found it a bit hard to get started, then he suddenly blurted out, "Mrs. Garber, I sure thank God I can see," and was gone. He practically collided with the principal, who seemed to be having trouble with a running nose.

"Well," he said, "let me be the first to congratulate you. I have never seen such a change in children in all my life. They were all more thoughtful, even to me." We evaluated the day and concluded that it had been very beneficial. "I'd like to see it become traditional in this school," he added, and then it was my turn to grope for a hankie.

Teachers who would like to try our plan will find many agencies eager to aid. Hospitals, surgical supply houses, and veterans' hospitals will gladly lend equipment, and will sometimes even come out and demonstrate some of the wonders of the inventions now being used to aid the handicapped.

Goodwill Industries will allow older students to tour their workshops and see the handicapped at work. Your local post office can put you in touch with local agencies for aid of the handicapped.

Many large cities have agencies that spend their entire time working with and for the blind, but the finest materials I know of—for educational value—are obtainable free from the Christian Record Braille Foundation, Box 6097, Lincoln 6, Nebraska. Your local Red Cross will gladly assist you in making triangular bandages if you are not a first-aid member.

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BETWEEN THE BOOK ENDS

N. L. Gage (ed.), *Handbook of Research on Teaching*. A Project of the American Educational Research Association. Chicago: Rand McNally & Co., 1963. 1218 pp. \$15.35.

Although a many-authored book, the *Handbook of Research on Teaching* was edited well and presents to administrators, teachers, parents, and undergraduate and graduate students a comprehensive coverage of the teaching process.

Variables of teaching considered in each of the academic disciplines included methods, instruments, and media, the teacher's personality and characteristics, social backgrounds and classroom interaction, grade levels, and subject matter.

Those preparing to do research in areas of teaching will find this *Handbook* invaluable. For others who wish to learn what has been researched the *Handbook* will be a useful reference. In fact, one educator asserted: "In the year 2000, the *Handbook of Research on Teaching* is likely to be voted the most influential educational book of the half century."

Every field and institutional office of the Department of Education should be in possession of the *Handbook*.



William R. Odell (ed.), *Excellence in Administration: The Dynamics of Leadership*. Stanford, California: School of Education, Stanford University, 1962. Educational Administration Monograph No. 7. 58 pp. \$1.00.

Annually conducted at Stanford University honoring Elwood P. Cubberley, its first dean of the School of Education, the Cubberley Conference broke precedence with its 1962 session when it planned the conference around the preparation and performance of leaders in large enterprises. A distinguished group of speakers presented five carefully selected topics, followed by decentralized discussion groups.

Prof. H. Thomas James, the director of this summer conference, was responsible for the collection and editing of all the material included in the one monograph.

Industry, education, and government united at this conference to consider basic principles that are common in all leadership roles.

Well-known Luther Gulick stimulated his audience in his address when he asked: "Why do we always seek in administration to place responsibility 'clearly on one man' and to deny the wisdom of divided authority?"

This little monograph to administrators and others in roles of leadership is worth more than it costs.

The Elementary School Administrator

(From page 15)

The classrooms have been redecorated. The school is no longer an eyesore to the community. This young principal hadn't been told that it "couldn't be done." He accepted the challenge of improving the school building and the grounds; by his leadership he enlisted the support and help of the parents to do something *now* to improve their school.

Scholastic Challenge. There is no doubt that the young Christian principal with ambition and vision can do much to improve public relations, the spiritual tone of his school, and the physical plant. But his responsibilities do not end there. The child attends school to learn, to grow scholastically, and it is the elementary administrator's duty to provide adequate and competent supervision of the curriculum in order that the most can be accomplished scholastically for each child.

Current thinking about the role of supervision is well summarized in the following quotation from the work of Barr, Burton, and Brueckner:

Supervision is in general what it has been in modern times, an expert technical service primarily concerned with studying and improving the conditions that surround learning and pupil growth. Everything in a school system is designed, of course, for the ultimate purpose of stimulating learning and growth. . . .

Supervision is leadership and the development of leadership within groups which are cooperatively:

- I. Evaluating the educational product in the light of accepted objectives of education.
 - A. The cooperative determination and critical analysis of aims.
 - B. The selection and application of the means of appraisal.
 - C. The analysis of the data to discover strength and weakness in the product.
- II. Studying the teaching-learning situation to determine the antecedents of satisfactory and unsatisfactory pupil growth and achievement.
 - A. Studying the course of study and the curriculum in operation.
 - B. Studying the materials of instruction, the equipment, and the sociophysical environment of learning and growth.
 - C. Studying the factors related to instruction (the teacher's personality, academic and professional training, technique).
 - D. Studying the factors present in the learner (capacity, interest, work habits, et cetera).
- III. Improving the teaching-learning situation.
 - A. Improving the course of study and the curriculum in operation.
 - B. Improving the materials of instruction, the equipment, and the sociophysical environment of learning and growth.
 - C. Improving the factors related directly to instruction.
 - D. Improving factors present in the learner which affect his growth and achievement.
- IV. Evaluating the objectives, methods, and outcomes of supervision.
 - A. Discovering and applying the techniques of evaluation.
 - B. Evaluating the results of given supervisory programs, including factors which limit the success of these programs.

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Nothing will ever be attempted if all possible objections must first be overcome.—SAMUEL JOHNSON.

These Are Our Schools

(From page 30)

only denominationally operated school of its kind, has been continuously approved by the American Association of Nurse Anesthetists since its establishment in 1950. Registered nurses who have earned an average of 500 or more on State Board examinations are eligible for the course. Students receive both classroom and clinical instruction in the administration of all currently used and accepted agents and techniques.

► At **Union College** the entire personnel of the history, mathematics, and business administration departments have received their doctoral degrees. A recent study by the National Research Council states that 67 **Union College** graduates have earned doctorates during the 40-year period from 1921-1961. Eighteen of these are in the area of history and 12 of the 18 students studied under Dr. Everett Dick, who is still teaching at the college and who himself received a doctorate in 1930.

► At the **Andrews University** summer graduation an honorary degree of Doctor of Divinity was conferred upon Alfred Felix Vaucher, of France. Dr. Earle Hilgert, acting dean of the Theological Seminary, read the citation. He stated, "Throughout a half century as teacher and preacher of the Christian faith, Alfred Vaucher's utterances have been marked by an honest appraisal of all sides of a question based upon an extraordinary amount of research and substantial thinking. He has ever been an example to his brethren of the highest standards in the quest of Christian truth, for in him have been wedded the proclamation of the gospel and a thorough intellectual integrity." Dr. Vaucher received the degree in absentia.

► The most recent returns of the National League for Nursing Achievement Test scores showed that the **Southern Missionary College** junior class, when compared with the national averages, were at the upper 25th percentile or above. The class ranked as follows: upper 13th percentile in eye, ear, nose, and throat nursing; upper 15th percentile in basic medical and surgical nursing; upper 16th percentile in neurological nursing; and upper 25th percentile in orthopedic, obstetrical, and nursing of children.

► Radio Station WSMC-FM of **Southern Missionary College** is now negotiating for installation of a United Press International teletype machine. This will furnish a direct news line to the college, making it the first SDA college with such a service.

► **Loma Linda University** began the publication of a weekly newspaper, the *University Scope*, on September 17. This has an initial circulation of 15,000 and is published primarily for the students, faculty, and employees on the university campuses. However, subscriptions from other interested persons are welcomed. The managing editor is Tor Kidar, who has had 24 years of experience editing various papers.

► Last spring the German consul-general and vice-

consul at San Francisco visited **Pacific Union College**. While there they toured the Data Processing Laboratory and Radiation Research Laboratory and were intrigued with the undergraduate student research participation. These men sent a special report to the Ministry of Education in West Germany, which in turn offered to set up some type of an exchange program through which **Pacific Union College** students or faculty would have an opportunity to study in West Germany.

► **Walla Walla College** now provides instruction in civil, electrical, and mechanical engineering. The facilities are better this year than any heretofore used and are housed in a new building.

► During a special alumni weekend service **Union College** hung 21 Golden Cords to represent **Union College** graduates who entered mission service during the 1962-1963 school year. This makes a total of 808 alumni entering mission service since the Golden Cords originated in 1906.

► Last year two **La Sierra College** journalism students worked as correspondents for the *Corona Daily Independent*, covering news of the La Sierra area. This is part of the practical training which the journalism department endeavors to give students and which is supervised by the department and the editor of the newspaper. This school year an internship program is being introduced in which students will work ten hours a week in a newspaper office.

► **Walla Walla College** board has given final approval for a \$241,000 education building. This will include an office suite, testing area, curriculum library, three classrooms, audio-visual center, and child psychology center, with planned observation to **Rogers Elementary School** through closed-circuit TV. Adjoining the main building will be a 100-seat amphitheater for lectures, films, and other group purposes.

► E. E. Cossentine, secretary of the General Conference Department of Education, presented the Award of Merit to Victor H. Campbell of **Andrews University** for his distinguished service in the field of agriculture from 1927-1962. Mr. Campbell is the fifth recipient of this award since its establishment ten years ago.

► **Southern Missionary College** sponsored a Spanish language summer school during 1963. This consisted of eight weeks of study at Montemorelos, Mexico, 100 miles south of the United States border. Provisions were made to teach Beginning Spanish, Intermediate Spanish, Spanish Conversation and Composition, and Spanish Language Teaching Methods.

► The board of trustees of **Atlantic Union College** voted an operating budget of \$1 million for the 1963-1964 school year, which is the largest in the history of the college. It is a 100 per cent increase over the budget voted ten years ago, and a 50 per cent increase over the budget voted five years ago. A three-million-dollar expansion program was also voted to be planned over a ten-year period.

The Elementary School Administrator

(From page 19)

C. Evaluating and improving the personnel of supervision.²

In addition, the elementary school principal must develop an inquiring mind. He must be aware of those opportunities that will help him to become a more creative person. He must be proficient in analyzing his own weaknesses. Finally, he must improve in his ability to evaluate his role of leadership in the school and community.

Elsbree and McNally place the destiny and the future development of the elementary principalship into the hands of the principals themselves:

The manner in which elementary school principals conceive and discharge the responsibilities of their offices will be the most important single factor influencing the evolving nature of the position, for it is what principals do that principals are. As long as they permit their time to be consumed by petty details, by matters of office routine, by carefully patterned routine "supervisory" visits, by the handling of innumerable discipline cases referred to the office, and the like, so long will the position remain that of petty practitioner, and not that of a person of truly professional stature.³

If the work of the professionalization of the elementary school principalship rests with the principals, you may be sure that it is in good hands. One cannot arrive at any other conclusion as he examines the research and projects by this group of educators.

¹ Ellen G. White, *Counsels to Writers and Editors*, p. 120.

² A. S. Barr, et al., *Supervision*, second edition (New York: D. Appleton-Century Company, Inc., Copyright, 1938-1947), pp. 11, 12. Used by permission.

³ S. E. Willard and Harold J. McNally, *Elementary School Administration and Supervision* (New York: American Book Company, 1951), pp. 439, 440. Used by permission.

Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will.—*Testimonies for the Church*, vol. 1, p. 704.

Linguistic Change

(From page 14)

Genesis, God created man a mature adult with the ability to speak and understand a language. Because Adam in the beginning was created fully developed, he, unlike Darwin's simple cell, had a mental capacity that allowed him to handle a complex language. This Biblical assertion perfectly fits the linguistic pattern of change from complexity to simplicity.

The *Bible* also states that before the tower of Babel there was *one* language¹³; this language, fully developed, was used by God, Adam, and Eve. At the tower of Babel the one language was confounded.¹⁴ This Biblical account supporting one original language is in complete agreement with the scientifically observed principle that several languages come from one parent language more complex in structure than themselves.

Such compatibility of the Bible and true scientific facts is not accidental; both have their origin in the same Source, Jesus Christ.

¹ John P. Hughes, *The Science of Language* (New York: Random House, 1962), p. 32.

² Mario Pei, *The Story of Language* (New York: J. B. Lippincott, 1949), p. 19.

³ Stuart Robertson and Frederic G. Cassidy, *The Development of Modern English* (New York: Prentice-Hall, Inc., 1954), p. 5.

⁴ Hughes, *op. cit.*

⁵ W. Flint Thrall and Addison Hibbard, *A Handbook of Literature* (New York: The Odyssey Press, 1936), p. 151.

⁶ *Ibid.*

⁷ W. D. Whitney, *The Life and Growth of Language* (New York: D. Appleton and Co., 1897), p. 105.

⁸ Hughes, *op. cit.*, p. 30.

⁹ Pei, *op. cit.*, pp. 18, 19.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² Robertson and Cassidy, *op. cit.*, p. 6.

¹³ Genesis 11:1.

¹⁴ Genesis 11:1-9.

The man who can make hard things easy is the educator.—RALPH WALDO EMERSON.



In the month of May, 1963, an elementary teachers' convention and workshop was held in the North Philippine Union Mission. In this union we have 3,921 young people enrolled in our schools, and the work is fast developing and growing. We also have a fine group of consecrated, devoted teachers. The development of our schools in this field has been a source of real strength in our evangelistic program and the over-all growth of our work. Dr. Quirante, the union secretary of education, has given strong leadership in pushing forward the work of our youth. E. E. C.

TEACHING HISTORY TODAY—

Why?

What?

How?

B. B. Beach

Part II

SECRETARY OF EDUCATION
NORTHERN EUROPEAN DIVISION OF SDA

GENERALIZATION: *Philosophy of History.* Historians would generally feel that this third level of history should not be primarily the job of the teacher, but should be left to the specialist. Can we, however, leave our students without a basic philosophy of history? Perhaps one of the weaknesses of our history teaching has been the lack of a clearly formulated philosophic interpretation of history. I have looked in vain for a formal attempt at the development of a systematic Adventist philosophy of history. We are told, "It is normal for the historian—the real historian—to have a yearning for, and a leaning toward, the philosophy of history."¹ I presume this is also true of Adventist historians. Nevertheless, the nineteenth-century historians were not very interested in a philosophy of history. Carr tells us in picturesque language:

This was the age of innocence and historians walked in the Garden of Eden, without a scrap of philosophy to cover them, naked and unashamed before the God of history. Since then, we have known Sin and experienced a Fall; and those historians who today pretend to dispense with a philosophy of history are merely trying, vainly and self-consciously, like members of a nudist colony, to recreate the Garden of Eden in their garden suburb. Today the awkward question can no longer be evaded.²

The first problem we meet in the complex question of philosophy of history is one of definition. What do we mean when we say philosophy of history? It seems that it was no other than Voltaire himself who in the eighteenth century originated this term. He probably had essentially enlightened and scientific history in mind. Today philosophy of history can mean many different things. We have pluralistic philosophies of history: dealing with many self-contained civilizations, rather than one human drama. There is the epistemology of history: inquiry into the nature of historical knowledge, dealing with the relation between history and the historian's thinking about history, a sort of thought about thought, a critical rather than speculative approach. We also have the field of ethical philosophy of history. This approach seeks a standard for evaluating human history, rather than seeking an ultimate purpose or one fundamental law governing historical

events. All these approaches have their importance and are certainly worthy of investigation by Adventist historians. For the purposes of this paper, however, I would like to suggest as a basis of my remarks concerning an Adventist philosophy of history the definition given by Karl Löwith: "A systematic interpretation of universal history in accordance with a principle by which historical events and successions are unified and directed toward an ultimate meaning."³

There are three basic views concerning meaning in history: 1) *History has no meaning.* It consists just of facts. What the English philosopher and historian Collingwood calls scissors-and-paste history gives no meaning to history. This first view is a cynical one. The belief of the Graeco-Roman and Indian worlds that history is a cyclic movement governed by an impersonal law, one of the two basic views of history presented by Toynbee, gives no significance to history and thus belongs really to this first view. 2) The second view in regard to meaning in history claims that far from having no meaning, *history has an infinity of meanings.* There are no facts, for the historian creates history. The second of Toynbee's basic historical views that history is a nonrecurrent movement governed by will and intellect, agrees with this view regarding the infinity of meanings of history. 3) There is a third view which tells us *there is no perfect or objective meaning*, but not all meanings can be considered as having the same value. It would seem to me that our own Seventh-day Adventist view is a variation of this third view. Though we do not know the perfect meaning of history, there is such a meaning known to God, and we must try to find this meaning through the interaction of past facts and present interpretation. There are two opposite roads we can follow to reach a philosophy of history through this interaction; 1) Reason aided by revelation, 2) Reason unaided by revelation. For the Adventist historian the only road to choose is the first one. This will lead to an integration of history through the theological presuppositions of Adventism and enlightened reason. Since we as Seventh-day Adventists believe that ultimate meaning is intimately

connected with the nature of God and the salvation of men, we are convinced that it cannot be attained by human reason alone. This pinpoints the close relationship between philosophy of history and theology. History is the study of human achievement and theology the study of divine purpose. History deals especially with what man has done and theology with what man is. Christian philosophy of history unites both theology and history by taking as the measuring rod of human achievement the divine purpose.

A philosophy of history with accent on meaning must answer three questions—whence? why? whither? The first problem is to know where man comes from and what differentiates him from the animals. Marx says the difference is productive work. Christianity says the difference is that man is the offspring of God, not just a creature moving up from the animal world.

The Adventist view of history is a teleological view. The world is the arena of man's decisions on his way to an eternal destiny. Christianity teaches us that history is linear, not cyclic. There is a goal to be reached. If there were no such goal, then the history of man would be like Sisyphus pushing again and again a heavy round stone to the top of the hill, only to see it roll back down again. There would be reason for despair if there was not a transhistorical meaning to the flux of time. History has a meaning and purpose and moves toward a divine goal. Achieving this goal will mean the end of history in time because the purpose of history is a theodicy—the vindication of God's character in creating free individuals and of His justice in permitting sin and evil to exist and run their course.

Human history is thus not the history of a world ruled by drift or chance or necessity—which, as Toynbee points out, is the same thing—not a ship abandoned to the mercy of wind and waves, but it is basically the history of sin—of men estranged from their God. In a larger sense it covers the period of the conflict of the ages in which our world and mankind are involved in the great controversy between truth and error, or God and Satan. Man has been thrown into the framework of an apparent dualism in the universe. The poles of existence were set up prior to his being plunged into this cosmos with freedom to rebel or affirm relationship with God. The symbols of these poles are the tree of the knowledge of good and evil, and the tree of life.

In a narrower sense history begins with man's loss of dominion and ends when "sin and sinners are no more."⁴ "The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his."⁵ The final direction of human history is not, as Toynbee hopes, the spiritual unification of mankind, but rather the spiritual

reunification of man with God and of this world with the Cosmos. Paul sets before the philosophers and thinkers of Athens the purpose of creation and the distribution of races, countries, and historical epochs: "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord."⁶ There is here no place for a superior race, for a fascist philosophy of history pointing to a victory of race. There is also no place for the Marxist dogmatic historical pattern dividing mankind into hostile classes and leading inevitably to the victory of the proletariat. All men are equal in the sight of God. All mankind is involved in the historical process of working out God's purpose. Through creation and salvation there is a oneness of men. Thus the Christian philosophy of history involves a sort of universalism—not in the technical theological sense.

Perhaps the most fundamental problem in formulating an Adventist philosophy of history is the relationship between human freedom and divine providence. Butterfield says: "There is something in the nature of historical events which twists the course of history in a direction that no man intended."⁷ The Christian detects here the hand of God.

There are three elements acting on the stage of history: 1) Free men, 2) Events or facts of nature, 3) Divine providence. God created man "a free moral agent."⁸ On the other hand, we are told that "behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, [are] silently, patiently working out the counsels of His own will."⁹ God certainly does not force the human will. However, the freedom God has given man is *not a freedom to do* and succeed in doing whatever he pleases, *but rather to will* whatever he pleases and yield or withhold obedience to God's law of love.¹⁰ Man is neither the slave nor the complete master of his environment. It is true that history makes men, but men also make history.

We read in Judges that "the stars in their courses fought against Sisera."¹¹ The stars obey God who created and directs them. Sisera exercised his human freedom, but he was marching against God's program and historical purpose and thus his path crossed those of the stars. He was fighting God. "Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay."¹² The strength, or success of nations, as of individuals, "is measured by the fidelity with which they fulfill God's purpose."¹³ It would seem then that the essence of human wisdom would be to know how God is marching, get in step with His plan, and walk in the established path and rhythm of the stars.

History testifies to man's use and misuse of his freedom. It teaches mankind what it means to disobey God's will and reject atonement for sin available through Jesus Christ. Many well-known historians have questioned the existence or even desirability of Divine Providence as a guide to history. On the other hand Toynbee makes this meaningful statement:

History, seen solely from the standpoint of each human participant in it, is a tale told by an idiot, signifying nothing! But this apparently senseless "sound and fury" acquires spiritual meaning when Man catches in History a glimpse of the operation of the One True God.¹⁴

Not only does God in history give meaning to history, but it would seem to me much better to think of history controlled by a factor or law of love, than abandoned to blind causality, chance, or hidden determinism, related in their very blindness to hate.

Another fundamental problem in connection with Divine Providence in history is God's foreknowledge. In accepting God's foreknowledge and the plan of salvation established from all eternity as integral parts of our philosophy of history, how do we avoid the pitfall of predestination, which actually makes God responsible for human actions? I have been rather interested in what the French philosopher Maritain has to say on this subject. He believes we should not consider eternity as divine time prior to human time, but rather as "a limitless instant which indivisibly embraces the whole succession of time."¹⁵ God then does not really *foresee* future events, but they are always known to Him because "God sees them actually taking place at a given temporal instant which is present to His eternity."¹⁶ God, so to speak, lives in an eternal present. "The divine plan is immutable *once* fixed from all eternity. But it is only from all eternity *with account taken of the free default of man*, which God sees in His eternal present."¹⁷ Thus human freedom is really an integral part of the divine plan. We can say that the drama of history was not formulated *before*, with an *anteriority of knowledge* in a divine time before our time, but *always* with a *superiority of knowledge* from above in an eternal present.

There are a number of historians and theologians who see a kind of dualism in history. Theologians such as Karl Barth and O. Cullman make a difference between divine, redemptive, or Biblical history and secular history. Herbert Butterfield also makes a total separation between what he calls providential and technical history. This dualistic view of history is the basis of the German *Heilsgeschichte* concept, which first originated in the eighteenth century. Hegel took a more evolutionistic view of *Heilsgeschichte* by considering it as the supreme development of secular history.

In a Seventh-day Adventist philosophy of history it would seem to me we could not go along with the

division of history into holy and secular history. There is only one history, in which, however, the *Heilsgeschichte* or the *great controversy* could be considered as the organizing center. The skeleton of the *Heilsgeschichte* are certain *kairoi*, that is, significant, unique moments of time in which the hand or finger of God are seen in a special way, in contrast to *chronoi*, that is, the continuous ordinary flux of clock time. These *kairoi* are events prepared by the timing of historical providence. The Reformation, 1844, and the rise of the Advent Movement seem to be such *kairoi*. The central *kairos* is the incarnation of Jesus Christ. The historical life of Christ the Saviour is the central fact of history. Christ becomes the pole of attraction and synthesis of all facts and events of history. Toynbee concludes his survey of saviors with this beautiful passage:

When we set out on this quest we found ourselves moving in the midst of a mighty host, but, as we have pressed forward, the marchers, company by company, have fallen out of the race. The first to fall were the swordsmen, the next the archaists and futurists, the next the philosophers, until only gods were left in the running. At the final ordeal of death, few, even of these would-be saviour gods, have dared to put their title to the test by plunging into the icy river. And now, as we stand and gaze with our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Saviour.¹⁸

The Jesus of history, rising from the center of the floods and tide of time, gives man an understanding of the providential order of history and gives meaning to all that went before, and all that will follow, until His kingdom comes. Man alone cannot achieve this kingdom. Only God can fulfill the historical process.

There is another problem the Adventist philosopher of history must face, and that is the relation between history, or the historian, and reality. Since the advent of sin to this world and man's separation from God, the human race has been cut off from open, direct communion with God. Man no longer knows reality; only God knows reality. Toynbee tells us: "God alone knows the true picture. Our individual human *aperçus* are shots in the dark."¹⁹ Plato's myth of the cave seems to have some relevance for the philosopher of history. Plato likens ordinary humanity to a man imprisoned in a dark cave facing a wall and with the light behind him. Man can see only the *shadows* cast on the walls. The Christian philosopher of history must realize that he does not and cannot today comprehend reality and historical meaning in any final or absolute sense. He tries to transcend time by reaching out toward the larger reality of timelessness. He must view "the things of time in the light of eternity,"²⁰ and remember that "the things which are seen are temporal; but the things which are not seen are eternal."²¹ Our knowledge of historical reality consists only of a few fleeting glimpses of the eternal through the dark

glass of the temporal. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."²⁰ "From the beginning, there have been some whose faith has reached out beyond the shadows of the present to the realities of the future."²¹ Collingwood is convinced that the historian's job is to study the past and not predict the future. This may be true of the ordinary historian, but the philosopher of history must be a kind of prophet of the future based on a synoptic understanding of historical development, rather than be a mere reporter of the past.²² It is not possible to understand the meaning of history and formulate a coherent philosophy of history without knowing both what the first stage of history was and what the last stage of history will be like. The first stage was rebellion, the last stage will be redemption.

How to Teach?

Let us be careful not to become too captive of our own basic concepts. For example, in geography we very often picture our country in the center of the map. We put north on top, the North Pole on the top of the world. Since Russia is on top of the Middle East, it seems she might invade aided by gravity! The historian works with the coordinates of *time* and *space*: Let us remember that the conventional subdivisions of ancient, medieval, modern, et cetera, don't apply to non-European or nonpolitical-military-constitutional history. We talk about units of civilization. They change all the time. Toynbee had twenty-one before World War II; now it would seem he has twenty-four. We often use *states* in the middle ages when they didn't really exist. Furthermore, states are not very useful in social, cultural history.

There are two different approaches to the past. History—considered as a continuous unbroken process of time. Every stretch or length is as important as the other. History is studied for its own sake, pure intellectual curiosity, intrinsic interest of history. A picture is built up quite detached from a hierarchy of periods (Augustan Age, Renaissance, et cetera). This leads to a sort of antiquarian approach, a love for relics of the past, inability to see the woods for the trees. Those following this approach are often attracted by history's romantic events (love affairs of Mary Stuart, crusaders, investiture controversy, guillotine, et cetera).

History—considering some periods as more important than others. There are creative, formative periods. Other periods are stagnant, leading to lulls in history. Lord Acton is quoted as saying: "History is a sequence of mountain tops and valleys in between." Here we study history for our own sake, and for our purposes and understanding. However, it is difficult

to decide sometimes when a period is more important and creative. There can be disagreements. Perhaps a period was creative constitutionally, but stagnant culturally. Where are the mountains, where are the valleys? Of course, a later generation of historians may make mountains out of valleys, and valleys out of mountains. We have Charles Beard's famous dictum: "Every generation must re-write its history." Or as Benedetto Croce said: "All history is contemporary history." Both the above approaches can lead to fragmentation in teaching, and this we must try to avoid.

Essentials of approach to teaching modern history. Let us look for a moment at the teaching of modern history. I choose this example because I am less ignorant of modern than ancient history. Also modern history has certain advantages to introduce youth and children to history: 1) Modern history has an abundance of facts; 2) the student is more prepared to be interested; 3) it is easier to understand in a sympathetic way.

Modern history must be world history. During the nineteenth century things that happened in Europe were more important. Today there is a mutual interdependence and importance of Europe, America, Asia, Africa. We need to know more about other parts of the world. From this need comes the urge: "I must teach them something about China." This is difficult. There is already so much to cover. We must then perhaps chop off some other important events or periods. A possible solution would be to look at world history as a whole and deal with continents and countries as they are relevant. This is a sort of latitudinal history. It avoids what Will Durant calls "shredded history"—the longitudinal approach. Really, this is the second approach to history—the selection of what we consider to be the high lights.

Coordinate of time. We must fix roughly a date to begin and set the stage, explain forces already at work, present interplay of these forces and forces leading to the present. A good place to begin would be the late eighteenth century. Americans would certainly agree to this! Here is a list of what we might consider the main forces during this time:

1. *Population explosion:* A tremendous demographic revolution has been taking place. This growth is worldwide—Western Europe, U.S., rest of Europe, Asia, and Africa. There are now, we are told, 50 million more human beings each year. (At the time of Christ it is estimated there were perhaps 200 or 300 million in all.)

2. *Democratic revolution:* The whole tide of movements producing modern democratic and parliamentary systems.

3. *Agrarian, scientific, industrial, and technological revolution:* Western Europe leads, then U.S., then U.S.S.R., now China.

4. Nationalism.

5. New system of politico-military relations.

6. New problem of race relations.

7. Greater interdependence of continents.

8. Inter-continentalization of Christianity and recent reawakening of pagan and Mohammedan religions.

9. Expansion of reason. Because of increased education, there has been an emergence into history of groups that lay outside of it. Freud opened the unconscious roots of human behavior to rational inquiry. This expansion has led to a tremendous increase in specialization.

It can be said that during this period Europe has been the instrument of change to other continents.

Coordinate of space. States are not adequate units of approach, and perhaps civilizations are not adequate either. Some possible units are:

1. *Oceanic units*: T. Roosevelt believed in this approach. He believed the Mediterranean unit died with the discovery of America. Now the Atlantic, soon the Pacific, unit would be dominant. One might talk of the Baltic unit (recently there was talk of a German-Danish Baltic command), North Atlantic unit, Indian Ocean unit. Certainly some insight is to be gained by looking at the oceans. Jacques Pirenne in his monumental eight-volume world history considers the history of this world to center around the struggle of "Continent versus Ocean."

2. *Regions of continents*: Balkans, Central Europe, Eastern marshlands, U.S. (East, Midwest, Far West), Africa (north, west, et cetera).

3. Land-ownership systems.

4. Average income per head of population.

5. Population growth or density of population.

6. Religious affiliation.

There is danger in adopting any one of these approaches—the danger of distorting your view; like North is top! We should, no doubt, choose several and a multi-dimensional approach.

We all owe an everlasting debt to the past—the source of our individual and collective identity.

We consume as much history as air. We say sometimes, "Let bygones be bygones." In a sense we must forget, like Paul, those things which lie behind and could constitute barriers to successful Christian living. But we cannot and should not, let "bygones be bygones." Man without history is a man suffering from amnesia, a sleepwalker who finds before him in the morning what he has unconsciously done in the night.

History works, like God who overrules, in mysterious ways, her wonders to perform. She seems sporadic, uncertain, complex, and puzzling; but I submit, she is exceedingly interesting.

- ¹ Jacques Maritain, *On the Philosophy of History* (New York: Charles Scribner's Sons, 1957), p. 169. Used by permission.
- ² E. H. Carr, *What Is History?* (New York: Alfred A. Knopf, Inc., 1961), p. 14. Used by permission.
- ³ Karl Löwith, *The Meaning of History* (Chicago: University of Chicago Press, 1949), p. 1.
- ⁴ Ellen G. White, *The Great Controversy*, p. 678.
- ⁵ ———, *Patriarchs and Prophets*, p. 69.
- ⁶ Acts 17:24-27.
- ⁷ H. Butterfield, *The Englishman and His History* (1944), p. 103. Quoted in E. H. Carr, *op. cit.*, p. 45.
- ⁸ Ellen G. White, *Patriarchs and Prophets*, p. 49.
- ⁹ ———, *Education*, p. 175.
- ¹⁰ ———, *Patriarchs and Prophets*, p. 48.
- ¹¹ Judges 5:20.
- ¹² Ellen G. White, *The Desire of Ages*, p. 32.
- ¹³ ———, *Patriarchs and Prophets*, p. 502.
- ¹⁴ A. Toynbee, *A Study of History, II* (New York: Oxford University Press, 1957), p. 106. (Abridgment by D. C. Somervell.) Used by permission.
- ¹⁵ Maritain, *op. cit.*, p. 120. Used by permission.
- ¹⁶ *Ibid.* Used by permission.
- ¹⁷ *Ibid.*, p. 122. Used by permission.
- ¹⁸ Toynbee, *A Study of History, I*, p. 547. Used by permission.
- ¹⁹ A. Toynbee, *Civilization on Trial* (London: Oxford University Press, 1949), p. 16. Used by permission.
- ²⁰ Ellen G. White, *Patriarchs and Prophets*, p. 548.
- ²¹ 2 Cor. 4:18.
- ²² 1 Cor. 13:12.
- ²³ Ellen G. White, *Patriarchs and Prophets*, p. 682.
- ²⁴ Neal W. Klausner and Paul G. Kuntz, *Philosophy the Study of Alternative Beliefs* (New York: The Macmillan Co., 1961), pp. 401-406.

Developmental Reading

(From page 7)

3. Skill in locating and using various sources of information.
4. Ability to understand and use correctly the key words and concepts essential to the social studies.
5. Ability to gain accurate information from maps, graphs, charts, diagrams, and pictures and to relate it to other sources of information.
6. Ability to note the main ideas.
7. Ability to identify supporting details.
8. Ability to organize the ideas gained from reading; to recognize relationships and sequence of events.
9. Ability to read critically—to make appraisals of the material, and to draw conclusions from it.
10. Ability to recognize propaganda.
11. Ability to apply what is read to certain current problems of the individual and of society.
12. Desire to read widely, both for pleasure and for information.²

It is possible to improve reading abilities. First, diagnose the problem. Remember that reading retardation is not to be confused with mental retardation. Then answer these two questions: How well does the individual read? How well can he be expected to read? Some will be found quite capable of reading stories, but find difficulty in study-type reading. How frequently I have heard a student say, "I can read this history lesson several times, but I don't know what I have read." Such students need to be taught again the skills in reading the content fields. They must be taught to follow direction, search for main ideas, look for details, and anticipate events. Every teacher must be a teacher of reading in his own content field, because every subject has its own special difficulties. Build a background of experience. Supervised study periods especially at the beginning of each course are often a real help.

When an individual has acquired most of the basic reading skills, he will naturally be able to read

faster and to comprehend more of what he does read. What he needs now is practice. Unless he is the type that needs prodding he will improve without the use of machines or employment of costly devices and teachers. There are enough books in most institutional or public libraries to help him employ his acquired skills to gain speed. If you have been tempted to spend \$300 to \$400 to make yourself a good reader, I would recommend first a careful reading of Eugene Ehrlich's article *Speed Reading Is the Bunk* in the June 9, 1962, issue of *The Saturday Evening Post*. Then read some of the following:

1. Ruth Strang and Dorothy Kendall Bracken, *Making Better Readers*, Boston: D. C. Heath and Co.

2. Evelyn Nielson Wood and Marjorie Wescott Wood, *Reading Skills*, New York: Holt, Rinehart and Winston.

3. Nila Barton Smith, *Read Faster and Get More From Your Reading*, Englewood Cliffs, New Jersey: Prentice-Hall, Inc.

4. Bamman, Hogan, Greene, *Reading Instruction in the Secondary School*, New York: McKay.

Not only may a study of these references improve your reading but it could save you money. Above all, remember that learning to read is like learning to live. It is a lifelong process; it begins at birth and continues into old age.

(Part 2 of this article, to be printed in the March-April issue, will describe the reading-improvement program as it is conducted at Upper Columbia Academy.)

¹ Eugene Ehrlich, "Speed Reading Is the Bunk," *The Saturday Evening Post*, June 9, 1962, p. 10. Reprinted by special permission of *The Saturday Evening Post*. © 1962, The Curtis Publishing Co.

² Ruth Strang and Dorothy Kendall Bracken, *Making Better Readers* (Boston: D. C. Heath and Co., 1957), p. 221. Used by permission.

Shall We Nongrade Our Schools?

(From page 11)

tinual frustration will be replaced by one in which he can experience frequent success, and where he will receive proper incentive to do better work. The average or typical child will work and live in a more relaxed atmosphere where genuine learning can take place. The teacher, too, no longer under pressure to meet artificial standards, can help the individual child make satisfactory progress. Mental health is more likely to be fostered and our children will be allowed to progress as fast and as far as possible in every branch of true knowledge and will become students better prepared for "the joy of service in this world and for the higher joy of wider service in the world to come."¹

¹ A. Harry Passow, "Enrichment of Education for the Gifted," *Education of the Gifted*, 57th Yearbook of the National Society for the Study of Education, Part 11, N. B. Henry, ed. (Chicago: University of Chicago Press, 1958), p. 193.

² Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View: Pacific Press Publishing Association, 1943), p. 177.

Potential Parents Need Training

(From page 8)

to, may be urged to read certain things, may even be invited to classes for parents, yet compared to the need the percentage helped will be small and the amount of help received will be little, and often too late.

Is work for parents the real starting point? A few years ago those who are now parents were students in school. Suppose while their minds were still in the process of maturation they had then received a thorough course in child training. Would they not now be applying these well-learned principles to their present needs?

In school there is less distraction, and the youth feel under obligation to be present and to learn. If the cardinal principles had been made thoroughly prominent in the years of school, those ideas might have automatically come to mind and been a guide to these young people when parenthood involved them. We have said, Begin when the child is a baby, but we should say, Begin before the child is born, even before the young people are married. In potential parenthood lies the most promising field of home education. Surely it is time we should include preparatory training in our schools.

Our curricula are already crowded with important courses, but can anything aside from spiritual guidance for the youth themselves be more important than that we reach this strategic starting point and tap this potential spring of moral improvement of the human race?

May it be that these thoughts once read will not be forgotten.

Order and simplification are the first steps toward the mastery of a subject—the actual enemy is the unknown.—THOMAS MANN.

¹ Ellen G. White, *Education* (Mountain View: Pacific Press Publishing Association, 1942), p. 18.

² *Ibid.*, p. 234.

³ As many Seventh-day Adventist schools have multiple grade classrooms, they would have the children more than one year. However, even in this situation most teachers have the same difficulty of trying to fit children into grades.

⁴ John I. Goodlad and Robert H. Anderson, *The Nongraded Elementary School* (New York: Harcourt, Brace and Company, 1959), p. 27. Used by permission.

⁵ Walter B. Barbe, *Education's Guide to Personalized Reading Instruction* (Englewood Cliffs: Prentice-Hall, Inc., 1961), p. 73.

⁶ Lillian Gray and Dora Reese, *Teaching Children to Read* (New York: The Ronald Press Company, 1957), p. 99.

⁷ White, *Education*, pp. 207, 208.

⁸ Gladys G. Jenkins, *Helping Children Reach Their Potential* (Chicago: Scott, Foresman & Company, 1961), p. 59.

⁹ Goodlad and Anderson, *op. cit.*, pp. 34-39.

¹⁰ White, *Education*, p. 13.

¹¹ Solomon O. Lichter, Elsie B. Rapien, Frances M. Siebert, Morris A. Sklansky, M.D., *Drop-outs* (Glencoe: The Free Press of Glencoe, Division of The Macmillan Company, 1962), p. 60.

¹² *Ibid.*

¹³ Goodlad and Anderson, *op. cit.*, p. 212. Used by permission.

¹⁴ White, *Education*, p. 13.

¹⁵ *Ibid.*

Sympathy Day

(From page 18)

Many outgrowths of interest have shown themselves in the various age levels. One group of smaller children worked and saved to buy a Braille book for the local library so that any little child in their community could begin to read as they were doing.

Third and fourth graders like to make dioramas. Some very nice ones were made of such famous handicapped people as Helen Keller, Franklin Roosevelt, and George Washington Carver. This called for reading for research. Some children made puppets to report on their reading about such people as Thomas Edison and Jane Addams. Compositions and poems, and even an occasional song, resulted as an outgrowth.

Upper grades enjoy real composition, and often found the outgrowth of their reading taking the form of pantomimes. Costuming for these also encouraged a different kind of research.

But the most important outcome of our Sympathy Days has been the empathy that children have developed toward those less fortunate than themselves. After all, is that not why we are here?

The Morality of Leadership

(From page 5)

3. Am I as fair and as prompt to recognize the constructive ideas of the associate who irritates me as I am to be of service to the associate who delights me?

4. Must my secretary give a weather report on my moods to people coming to my office to see me? "Today is fair," or "Watch out, today is stormy." (Santillana in the *Crime of Galileo*, quotes from a Galileo letter about a troublesome official: "Nor is it seasonable to have to do with Hercules when he is enraged and beside himself.")

5. When people have appointments, do I give them my undivided attention or do I read my mail?

6. Overheard: "I don't care if he is a competent librarian—and we desperately need a librarian—I'm not going to have a member on my staff who gets more salary than I do."

7. Do I expect from others a punctuality in meeting appointments that I do not feel obliged to demonstrate? ("After all, I am an administrator. I have so much to do, so many people to see, so many burdens to carry.")

8. How about the question of administrative privilege?

a. "Don't bother me with parking restrictions. Don't you know I make the rules around here? I don't have to observe them."

b. "You can't fine me for this overdue book. I'm a professor, not a student."

c. Should executives be self-bound by the regulations and policies in effect in their organization?

9. The folkways of committees often defy description:

a. There is the member who has not bothered to get his problem on the agenda, but takes up half the committee's time with it anyway. He has not done his "staff work" on the problem, he brings it in "raw" and expects the committee to take a responsibility which is actually his.

b. Drop a compliment or a good word about someone or something and see how others chime in; on the other hand, let some committee member throw a sharp little knife and see how quickly others press close to slide their little knives under Caesar's toga. Does the chairman have a moral responsibility to see that justice is done, or at least to stop the character assassination?

Are there moral issues in situations like these? Are there opportunities to bear a positive Christian witness and to exemplify the fruits of the Spirit in what is sometimes called our official capacity?

Devotional given at the Commission on SDA Graduate Education in the United States, Lincoln, Nebraska, on August 2, 1963.

Paul's Commission

(From page 13)

means of survival in the academic market place. That was not Paul's view. To him a knowledge of Christ and the relation that He bears to all other knowledge was the only value he wanted to survive for! Everything else was refuse. May each of us become a part of the resurgence of scholarship now going on among Adventist Christians. May we each be thinkers and not mere reflectors. "Whatever is true, . . . think about these things."

¹ Phil. 4:8, R.S.V.

² Ellen G. White, *The Great Controversy*, p. 80.

³ See 2 Tim. 4:13.

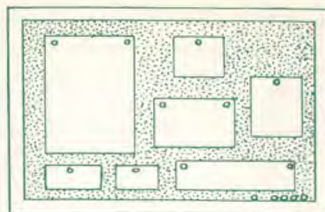
The wisest man may always learn something from the humblest peasant.—J. P. SENN.

Cybernetics, the science of automatic controls, is a long way from push-button replacement of the human brain. It takes twenty-five men on the ground to control an electronically guided aircraft that could be flown by one man in the pilot's seat.

THE JOURNAL OF TRUE EDUCATION

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These ARE OUR SCHOOLS



OVERSEAS

► **Philippine Union College** welcomed two Ph.D.'s to its faculty for the school year 1963-1964, which opened July 1. Dr. Gottfried Oosterwal, of Holland, has doctorates from the University of Utrecht in religion and anthropology. Immediately before the call to **Philippine Union College** he was superintendent of education for the West New Guinea Mission. He is author of three books: *Social History of Western Holland*, *Village Life in Indonesia*, and *The People of the Tor* (Papuan of New Guinea). Dr. Esmeraldo A. de Leon is an undergraduate alumnus of **Philippine Union College** and earned his Ph.D. from the State University of Florida. With the coming of these two men, the graduate faculty of five has the distinction of being the "head and not the tail," for the requirement of the Philippine Association for Graduate Education is that at least 50 per cent of the faculty of graduate schools should have doctorates. **Philippine Union College** graduate teachers all have doctorates.

► A ground-breaking ceremony for the **Northern Luzon Academy** auditorium (Philippines) was held on March 20 with the provincial governor and the district superintendent as guests of honor. In his speech the governor stated that he had to cancel an engagement in order to be able to accept the invitation. He said he had come because he "wanted to be identified with people like you, especially your leaders who are serving their fellow men and their God wholeheartedly and honestly." Basilio T. Vargas, district superintendent of private schools, commended the Seventh-day Adventists, saying, "Your schools are some of the best, if not the best, in the country, and **Northern Luzon Academy** is one of the best in this district."

► **Middle East College** (Lebanon) once again experienced the guiding hand of God when examinations set for the Civil Defense courses were scheduled for the Sabbath and yet by special favor, the students of the college were able to take their examinations on another day.

► Note these interesting facts about **Helderberg College** (South Africa): 380 acres of land comprise the school grounds and farm; 45,000 pine trees grow in plantations on the property; 389 people live on the college grounds; 451 students have graduated from the college since 1928; 492 tons of coal are used each year to supply the college laundry, dairy, and kitchen with steam; 24,000 gallons of milk are produced yearly by the Jersey herd.

► Eleven out of eighteen students of **Middle East College** who sat for the Lebanese first-aid examination passed their tests and received their diplomas at the hand of the Lebanese minister of health. These represented more than 10 per cent of the total passes in Lebanon.

► **Good Hope Training College** (South Africa) has been moved to the farm "Vorentoe" where modern buildings have been erected and classes are now in full swing. Pastor G. J. E. Coetzee is the principal. The old school has been transformed into a primary school.

► **The River Plate College** (Argentina) has published in mimeographed form a 300-page book that contains the program and bibliography of every course offered by the college. It is the first of its kind in the South American Division.

► At the dedication of the new **Bandung Sanitarium and Hospital** January, 1963, President Percy Paul and Vice-President R. H. Tauran of **Indonesia Union College** became acquainted with Dr. Mustopo, vice-president of the State University of Pedjajaran, Bandung. Dr. Mustopo was impressed by the dedication and was eager to learn more about the denomination. He was invited to the college and stated his special interest in the symmetrical development of the physical, mental, and spiritual phases and his conviction that the SDA philosophy of education might well be adopted as the ideal for all the schools in the country. Dr. Mustopo has visited several times this past year and on one occasion brought with him the president of the university and 600 students. He has been given a copy of the book *Education* by Ellen G. White. **Indonesia Union College** has also been asked to prepare monthly television programs for the Djakarta TV station presenting musical numbers and short features of moral training.

► Elder E. W. Dunbar of the General Conference was the guest speaker at the 21st commencement exercise at **Middle East College**. There was a total of 19 graduates: 5 B.A., 5 two-year professional, and 9 college-preparatory.

► During the past two years the **Hong Kong Sam Yuk Secondary School** has increased its enrollment from 300 to 800. Most of the students are non-Adventists when they enroll. As a result of the Bible studies, Weeks of Prayer, and other activities 62 students were baptized last year.

► All the students of the **Hong Kong Sam Yuk Secondary School** who sat for the Hong Kong English

School Certificate Examination in 1962 passed with good marks. Out of a total of 74 schools, **Sam Yuk School** was one of four which got 100 per cent passing grade. The other three were famous Catholic institutions with far better equipment and higher-paid teachers with higher degrees. Surely God has blessed the work of the consecrated staff of **Sam Yuk School**.

► Stage one of the new men's dormitory at **Australasian Missionary College** has now become home for 87 of the 190 men living at the college. This fine building is the third step in the college's build-in-brick policy. Its graceful lines add to the beauty of the campus, even though it is now only one third its planned size.

ELEMENTARY AND INTERMEDIATE

► **Redding Intermediate School** (California) is sponsoring a fund-raising drive for the erection of a new gymnasium. Their last project was an afternoon of games and contests including a baseball game between doctors and dentists, pony and surrey rides, a barber shop, and a photograph shop. The festival was open to the public and drew teachers, judges, representatives from the county school offices, and many others. The festival netted \$500.

► Four graduates of the **Susanville Church School** (California) were honored in June at a graduation dinner sponsored by the Home and School Association. The graduation dinner is becoming a tradition in Susanville and is a fitting climax to a successful school year. Following the dinner, an address was given by Elder D. V. Cowin, superintendent of education of the Nevada-Utah Conference and the diplomas were presented by Elder J. H. Nixon. The graduates presented their teacher, Ronald Boucher, with an honorary Ph.T. degree (Patient Hours of Teaching).

SECONDARY

► Donald Latsha has joined the faculty of **Columbia Academy** (Washington) as band and instrument instructor. He also is a qualified flying instructor and is teaching a class in preflight (ground school).

► Although it was voted last year to discontinue the school farm because of financial reasons, agriculture is still a part of the **Highland Academy** (Tennessee) program. The school garden has been expanded to a small truck garden.

► Principal Victor Fullerton reports that **Laurelwood Academy** (Oregon) has been given standard recognition by the State of Oregon. It is the only privately operated secondary institution in the State holding this rating.

► Rupp Memorial Chapel, given to **Lynwood Academy** (California) 24 years ago by Mrs. Emma Rupp in memory of her husband and almost totally destroyed in the disastrous fire of June 23, 1963, will be rebuilt. This will be good news to past and present students.

► **Milo Academy** (Oregon) has recently bought out the \$200,000-gross-per-year Mitts Nursery from Loma

Linda, California. Brother Jake Mittleider has joined the staff at Milo, and greenhouses have been erected on the campus. This gives Milo its first major commercial industry. In the present planning, they are aiming at the delivery of a \$40,000 crop by June 1, 1964. Mr. Mittleider is skilled in the field of horticulture and plant hybridization. **Milo Academy** has purchased ownership of eight patent-rights to plants developed by Mr. Mittleider.

► **Gem State Academy** (Idaho) has opened a new plant for frozen bread. The academy will be producing frozen dough, which will be available in grocery stores throughout southern Idaho.

► Russell Nolin, manager of the **Laurelwood Academy** (Oregon) garage and motor pool, has gone to the Middle East Division, where he will be engineer at the SDA Benghazi Hospital in Libya.

► All new students at **Newbury Park Academy** (California) were required this year to take a reading-ability test before registering. This enabled the school to counsel those who need improvement to enroll in developmental reading courses. Those who are already good readers are eligible to enroll in dynamic reading. Mrs. Lucile Roth is again leading out in this program.

HIGHER

► **Pacific Union College** has enlarged its bakery facilities and has taken on a contract with United Grocers for several thousand loaves of bread a day. This means that college bakery goods will be on sale throughout the Bay Area.

► **Andrews University** announces the 1964 Summer European Tour for English majors and minors June 1 to August 31. Four weeks will be spent in England and five weeks on the Continent. The approximate cost will be \$1,000. It will be possible to earn three to six hours of graduate or undergraduate English credit. For further information write to Merlene Ogden, Assistant Professor of English, Andrews University, Berrien Springs, Michigan.

► Three scores made by **Walla Walla College School of Nursing** seniors in the Oregon State Board test fell in the upper 2 per cent. The class average in obstetrical nursing was in the upper 25 per cent. Eleanor Vipond, who received her B.S. in Nursing in June, 1963, had a feature article, "A Time for Talking," published in the July issue of the *American Journal of Nursing*.

► Now in its second year, **Atlantic Union College's** Student-Faculty Advisory Committee is composed of ten students and eight faculty members. This meets about every two weeks. The president uses this committee as a sounding board for some of his projected plans, and the students in turn are given an opportunity to present some of their ideas. President Reynolds feels that this advisory committee is accomplishing all he had hoped it would.

► The **Madison College School of Anesthesia**, the

To page 20

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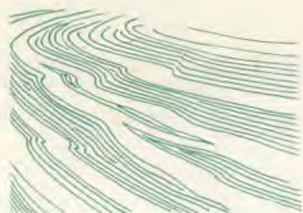
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Editorial

CURRENTS & EDDIES



Freedom Without Compass

Recent interpretations and legislation regarding religious exercises and Bible reading in public schools have hardly been unexpected. Living in a pluralistic society in which people of almost all beliefs and no beliefs attend government-supported schools, how unfortunate that youth are growing up with freedom but without a compass.

Religious training of the child is first the responsibility of the home and second that of the church. How privileged the children and youth are in SDA schools to have their religious principles undergirding their whole program of learning. The Holy Bible above every other book should be the chart and compass of the learner, the teacher, and the school.

As on the bell—"proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10)—in all Seventh-day Adventist schools, "let freedom ring!"

Prejudice

The twentieth century has now come face to face with spreading problems. One of these which has come boldly into the open is the triad of bias, preference, and prejudice. Some societies seem to educate for prejudice, and to schools the populace and governments have pointed accusing fingers. The schools, of course, reflect the face of their society and culture. Racial prejudice seems to presuppose racial bias. Children and youth learn their biases through attitudes of racial prejudice and with overt results of racial discrimination. Regional differences offer variations in attitudes. By the time children begin school they have behind them already a past of social learnings, and they bring with them perceptions of self and differentiations of their social environment. Schools must be aware of the conscious and unconscious information, attitudes, adult values, and behavior patterns of their curricula and social environment. Christian courtesy, deference, and principle should be seen, felt, and taught.

New Secretaries of Education

Dr. H. Werner, who for a number of years was principal of the Marienhoehe Missionary Seminary, was invited to serve as secretary of education for the Central European Division. Dr. W. A. Howe has joined the General Conference Department of Education as an associate secretary in charge of secondary education, and L. G. Barker has accepted the appointment of secretary of education in the Central Union Conference of the North American Division. We wish for these men the blessings of God as they assume these heavier responsibilities.

Superintendent Exchanges

Some chain reactions set up a series of exchanges in the North American Division of conference superintendents of education during the summer just preceding the 1963-1964 school year. Those which have come to our attention include the new appointments: Arizona, E. J. Anderson; Central California, M. C. Torkelson; Colorado, W. A. Scriven; East Pennsylvania, R. A. Tyson; Florida, E. J. Barnes; Greater New York, R. F. Medford; Indiana, C. E. Perry; Kansas, E. F. Armour; Nebraska, B. E. Jacobs; Northern California, C. I. Chrisman; Ohio, J. R. Shull; Potomac, R. E. Hamilton; Southeastern California, P. G. Wiperman; and Southern New England, J. M. Davis.

SDA Reader Off the Press

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College Teacher Exchange

R. W. Scarr of the music department of Newbold College, Bracknell, Berkshire, England, is teaching at Southern Missionary College, Collegedale, Tennessee, for the 1963-1964 school year. Dr. Morris Taylor, of SMC, has gone to England for the same period.

Assessment of Team Teaching

The spotlight of education should be focused on the learning process rather than on teaching. "The value of the technique of team teaching has yet to be proved." So cautioned Harold D. Drummond, chairman of the Association for Supervision and Curriculum Development Commission on Elementary Curriculum. The values for high-quality education he would require are interaction between the teacher and learner and between the learner and learners, alert teachers making decisions from professional experience, and the student applying that which he has learned. Team teaching does supply additional help for routine tasks, flexibility in group or class size, and opportunities for more independent study.

Experiments should continue in team teaching, as well as in lower student-teacher ratio and more use of programed materials.