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THE JOURNAL OF TRUE EDUCATION

Young Trees and Young Minds

"... You may bend a young tree into almost any shape that you choose, and if it remains and grows as you have bent it, it will be a deformed tree, and will ever tell of the injury and abuse received at your hands. You may, after it has had years of growth, try to straighten the tree, but all efforts will prove unavailing. It will ever be a crooked tree.

"This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or in the wrong, and in their future lives they will pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength. . . ."—*Counsels to Parents, Teachers, and Students*, pp. 80, 81.

"... The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid."—*Child Guidance*, p. 194.

editorially speaking

Leaders and Followers

A PRIME mark of the educated Christian teacher is the striving after excellence, the longing after perfection. Once a man has tasted education a longing is instilled in him which can never quite be stilled. This striving after perfection should lead to Jesus Christ, the perfect Teacher and Example. And yet here we meet one of two dangers in the educational world. The search for perfection all too often sets up its aim in the form of a human ideal. Instead of striving, some teachers feel they have already arrived, and think of themselves only in terms of leadership. Especially the teacher is sometimes prone to look upon himself as a kind of Platonic philosopher-king and act like a little god ruling over his scholastic kingdom.

The following story is told of the famed Boston Symphony conductor, Serge Koussevitzky. After one of his remarkable performances an impassioned fan fell on her knees before the great musician, and grasping him by the legs, she cried out, "Oh, master, you conducted like you were God today!" Koussevitzky is reported to have burst into tears and answered back, "Yes, and think of the awful responsibility!" We are indeed living in an age in which man in his striving for excellence is "playing God" out in space, circling the world in 80 minutes; in the operating room; in the scientific laboratory. A Nobel Prize-winning scientist is quoted as calling the achievement of changing the destiny of a living organism by implanting it with genetic material from another, "playing God for real." How many teachers are "playing God" in the classroom and "conducting" their students "like they were God today"? How

many teachers like to pontificate and speak *ex-cathedra*?

On the other hand, there is a second danger. An educational system or organization may think of itself as God, as the leader, and regard its teachers simply as followers, as employees, not partners in the educational process. This should never be the case in the Seventh-day Adventist Church and its department of education. It is really a false dichotomy to think of Christian education simply in terms of a leader and his followers. We must all be leaders and all be followers.

Every teacher should be a potential contributor to solving educational problems. We, all together—secretaries of education, school administrators, teachers, even students—if we are to be effective members of our educational system, must play a number of roles varying from leader to follower, from questioner to clarifier, from stimulator to listener, from thought-provoker to problem-solver.

It is necessary often to have group meetings regarding problems in education. These sessions offer an arena for discussion, a human laboratory to promote greater understanding and increased teaching effectiveness. They should help us to value our membership and leadership in the cause of Adventist education.

Neither the teacher nor the organization is entitled to act like a little god dispensing pseudo-Solomonic wisdom and offering prefabricated solutions. All those involved in Christian education should take an active and responsible part in the dual role of leader and follower.

B. B. B.

I'VE never seen the place I work! And I'm not blind. Yet I've worked there for years. In fact, my professional ancestors worked in the same place. I can trace these ancestors as far back as human records are found.

Available to me is the most advanced electrical communications system, but my ancestors even in ancient times had the same system. This field of labor has always been wired for light and sound. It is a controlled mass of intricately arranged strands that carries an infinite variety of minute electrical impulses to a power center of vast capacity.

All this gives me a sense of being deeply rooted in the centuries, with ever-widening horizons still before me. I teach in a long, contemporary building set in a green lawn and nestled among dogwoods and



giant firs. Killdeer calls momentarily pierce the air as the birds race through the grass around our ball fields. The gulls serenely trace geometric arcs in the crystal sky. This is merely the setting for the place where I work.

Inside the school at their polished desks are students accepted by the school board to study in the ten-grade Seventh-day Adventist school. They are the awe-inspiring shells around the real place I work—the 87 cubic inches, more or less, inside their heads.

Each head has the same electronic equipment, yet no two are exactly alike. Outside they do not look alike, but inside, the difference is even greater. The assortment of instruments in each head does not have an identical capacity for intake and output. This shows up in many ways.

Some of these adolescent heads are wise beyond their years. Others have no aim or goal. They're unable to put to use the learning they have gained. Each is an individual with his own power to think

and to act on that thought. Still, quite a few merely reflect someone else's thoughts.

There are those who are slaves to their environment and who resist all attempts to channel their mental energy into a more desirable direction. An occasional hysterical personality, with a tendency toward extreme dress and steel-wool hair styles, invades the group. At night the "I can't" voices who call me on the telephone seek encouragement and occasionally become the pleased "I did it!" voices the next day.

My work is to program information and feed it into these heads—which are far more complicated than the most sophisticated electronic computer—and evaluate the results. In some cases the tangle of thoughts already there needs to be sorted out and realigned before others can be inserted.

One result comes in the upraised hands as the birth of a new idea twinkles in comprehending eyes. Then I hasten to let their newly stimulated thoughts come forth in words.

Another is evident in the boredom of the one to whom this is old stuff, and a unique piece of knowledge must be used to pierce his consciousness and galvanize his brain to action.

Still another is the dilatory head whose tongue and eyes reveal he doesn't understand and must have new combinations tried until knowledge and understanding fuse to generate wisdom.

At times a head that seems like solid concrete, with little power to absorb knowledge, requires kneading, pushing, and pulling until it becomes more pliable and receptive to ideas.

The age when "knowledge shall be increased" is here. New knowledge rockets at us so fast that even Daniel, who predicted it, would surely be astonished. New concepts must be evaluated and, when acceptable, meshed with the science of salvation and lodged in each head to sprout and bring forth fruit.

If it is true that I have not seen the place I work, it is also true that I have never seen my Supervisor. But I am aware of His presence as I work inside youthful heads. As I open to their view the immense sphere of knowledge around them; as I help bring self-government into their lives; as I influence their character and train them to go forward as strong, clear thinkers who will be able to project new ideas and stand for their convictions, I find the experience enjoyable and satisfying. These are the young people who can and will carry the message of our soon-coming Saviour to mankind everywhere.

The place I work is where every teacher works: from inside out. Our Supervisor is divine. We release the basic power in each mind and direct it into free-flowing channels to help finish the task God has given us to do.

What a privilege to be a teacher!

The Gifted—A Biblical View

[For purposes of this study "the gifted" will be defined to mean one who shows consistently remarkable performance in any worth-while line of endeavor. "A Biblical view" will be taken to mean just what the Bible has to say about the gifted.]

THE Bible early indicates a definite type of education. Timothy Y. H. Chow called it Hebraic when describing it in the magazine *Quote*:

There are two contrasting views about education: Hellenistic—for the purpose of knowledge, and Hebraic—for the purpose of living. It is certainly not right that knowledge is just for knowledge's sake. There is great danger that knowledge is the sole aim of education. Knowledge can be of great use to raise the standard of living, but it can also be used to annihilate mankind.¹

The first suggestion of an educational plan for Israel is mentioned in Leviticus 10:8-11. The Lord, speaking to Aaron, admonished, "that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

In Israel's history we read of "sons of the prophets," students of schools for leadership training. Samuel, prophet-judge of Israel, is credited with founding the first one of these at his home in Ramah. Later there were others, at least two being referred to in the days of Elijah, 250 years later at Bethel and Jericho (2 Kings 2:3-5). A Bible dictionary suggests that these schools were selective; that is, they were to educate the gifted, the future leaders and teachers of the nation:

Samuel seems to have founded what have been known as the schools of the prophets. Young men who received training in these schools (ch. 19:20) were known as "the sons of the prophets" (see 2 Ki 2:3-5). The 1st such school mentioned was at Ramah (1 Sa 19:18, 20), Samuel's headquarters (ch. 7:17). The "sons of the prophets" were not necessarily direct recipients of the prophetic gift, but were divinely called, as are gospel ministers today, to instruct the people in the will and ways of God. . . . These schools provided for the mental and spiritual training of selected young men who were to become the teachers and leaders of the nation.² (Italics supplied.)

The New Testament suggests that schools had been established at that time, but the *Bible Dictionary* does not state that there was selectivity:

In New Testament times schools were common throughout Palestine, and all Hebrew boys were required to attend them. Instruction was given in a room attached to the synagogue.³

Paul attended one of these synagogue schools, and mentioned that his teacher was Gamaliel.⁴

Jesus by-passed these schools both in His own education ("How knoweth this man letters, having never learned?" John 7:15) and in choosing His own students for future positions of leadership, but the testimony recorded in Acts 4:13 shows Him to be a master teacher: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Present-day research concerning the gifted holds that there are three categories—the intellectually, the creatively, and the socially gifted.

Intellectually. The Bible shows this distinction as well, the most noted intellectually gifted being Solomon. In 1 Kings 3:5-15 it is revealed that his wisdom did not come through heredity, environment, or the education of a native ability, but that God gave him this superior wisdom, "so that there was none like thee before thee, neither after thee shall any arise like unto thee."

Another Biblical character termed wise was Daniel (Dan. 5:11). What was the source of his intellectual gifts? The same as Solomon's—but increased by a strict dietary regime and hard study, as Daniel 1 indicates.

Elder W. R. French, former teacher of Bible at Pacific Union College, used to state in his class of Daniel and the Revelation that it was his firm belief that the intellectual superiority of the Jewish race was a direct result of Jewish carefulness in regard to diet. "What you eat is what you are" is more than a mere truism. The result of this faithfulness is revealed in Daniel 1:17: "As for these four children, God gave them knowledge and skill in all learning and wisdom."

The Old Testament declares that the intellectual gifts of Solomon and Daniel were not inherited but were God given, and we note that the New Testament agrees, stating in 1 Corinthians 12:7-10 that knowledge and wisdom are gifts of the Holy Spirit.

Creatively. The Bible also speaks of the creatively gifted, and cites the same source of the gifts. For instance, when Israel came out of Egypt, they had

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The Traditionalistic and the Progressive Educators

PUBLIC education is in foment. There has developed a division of opinions between the people in control of our public school system, and the division continues to widen as educators of prominence throughout the nation re-examine the entire structure of the American educational system in anticipation of a new era. It is upon this point—the dawning of a new era in the nation's schools—that the most profound educational adversaries agree. But where they have disagreed most vocally is upon the direction the American schools should take in developing the character of their new curriculum. The noisiest of the debates, then, has been between the traditionalists (those who believe in a subject-centered curriculum with little interest in the sociological development of the pupil) and the progressives (the advocates of a student-centered approach with emphasis on methods of learning rather than subject facts).

Seventh-day Adventist schools will be affected by the outcome of this controversy and the character of the new schools, because new legislation is being considered every day in most of the fifty States which can be and is being made applicable to the private as well as the public schools, and which will tend to place more and more State control upon what the schools shall teach. It would seem wise, then, for the leaders in our system to be aware of what is being said and what developments are leading to curriculum change.

It may be that forces other than those in the present controversy will shape the future emphases in public school thinking, and more will be said of that later; but first it might be best to review the debate between the traditionalists and the progressives.

The Traditionalists. Sentiment in favor of increased subject emphasis has continued to make itself manifest in recent years. In 1959 eight professors, selected from Stanford University and the University of California, were commissioned by the San Francisco Unified School District to survey the curricula of the San Francisco schools and to prepare recommendations for change. The report of their findings was released in April, 1960. The report listed 193 specific recommendations covering the whole field of elementary and secondary education. Generally the emphasis of the thinking of the pro-

fessors appeared to be upon subject matter, with textbooks to be written by subject specialists and not by professors of education. The report called for a definite de-emphasis of all nonacademic subjects.

In the introduction to the report the professors said that the purpose of education is to "inform the mind and develop the intelligence." Education for democracy, as it is thought of today, they believed to be "profoundly hostile to excellence in education." Further, they said:

To set citizenship and democracy ahead of academic subjects is to put the cart before the horse. To emphasize democratic principles and procedures before students can understand them and before they know why and how they came into existence is premature and self-defeating.¹

Responding to this report, Harold Spears, the superintendent of schools for the San Francisco Unified School District, prepared twenty-three specific recommendations for curriculum revision in the San Francisco schools.² Among these, Spears called for separate curricula leading to distinct tracks in education. These might be college preparatory, business, or industrial arts, and would be established for grades nine through twelve. He recommended a

Robert K. LeBard

SAN PASQUAL ACADEMY
ESCONDIDO, CALIFORNIA

much higher degree of subject content definition from the first grade through the twelfth grade, and proposed that such courses as driver education and the evils of alcohol and narcotics be eliminated from the senior high school. He further suggested that teachers be permitted only to teach in the subjects of their major or minor specialization.

Twenty other recommendations were made by Spears for board consideration. Generally this latter twenty called for more devotion to subject content throughout the entire State school system on a legislative level, with chief emphasis on a standardized, high-potency, college preparatory curriculum.

The actions of the San Francisco Curriculum Survey Committee, as well as other projects of its kind, are enthusiastically supported by the Council for Basic Education. This council enjoys a wide national membership and has endeavored since its inception in 1959 to promote a return by the nation's schools

to what it considers basic subjects. Like the professors of the San Francisco report, the council would minimize, or do away with altogether, the "frills and fancies" of progressive education. They contend that such activities as driver training, moral education, and organized recreation are rightfully the responsibilities of agencies other than the schools, and that if the schools laid these projects down, the State, the churches, and local agencies would pick them up again. Mortimer Smith, the editor of the Council for Basic Education bulletin, keeps a running account of conservative activity in a periodical that enjoys a steadily increasing circulation throughout the country. It is perhaps significant that Smith in his crusading efforts has not hesitated to attempt to influence the church schools as well as public schools in his attacks on life-adjustment education.

One synopsis of traditionalistic sentiment was provided by Max Rafferty, State superintendent of public instruction for California. In a book entitled *Suffer Little Children*, published in 1962, Rafferty attributed to Sputnik an urgent awakening of the American educator to the need for a hard-hitting, subject-centered curriculum. He referred to seven tenets of progressive education as "fairy tales" that have proved to be vague mythology by the harsh reality of today's competition with Russia.³

In the spring of 1960 a study was conducted in California for the Council for Basic Education. This study polled 3,000 high school and junior college teachers, and found that of the responding group, most favored less education subjects in teacher education and more time spent on the subject of specialization. Generally the findings seemed to confirm a somewhat conservative viewpoint on the part of the teachers surveyed.

The Progressives. Earl H. Hanson, the superintendent of schools for Rock Island, Illinois, wrote a rebuttal to Rafferty's "Seven Grim Fairy Tales" in the December, 1960, issue of *Phi Delta Kappan*. He said that homogeneous grouping will sometimes work and sometimes not, depending upon the teachers and pupils, that it has been proved that children reach levels of maturity at different times, that good teachers have for years been assigning sensible homework, that the same subject in a curriculum can be a giant for one person or a dwarf for another, and that, while the life-adjustment theory can be carried too far, it cannot be considered so when such a large segment of our population suffers from mental disease caused by emotional maladjustment.

Further, he said that as the chairman of the National Council for the Accreditation of Teacher Education he has seen the screening process for candidates for teacher education push the scholastic standards of prospective teachers higher than the general



Medallion of Merit Presentation

Miss Mae Stebbins

On October 25, 1964, G. M. Mathews presented to Miss Mae Stebbins the General Conference Department of Education's Medallion of Merit Award. The occasion was the Columbia Union Conference Elementary Teachers' Convention held in Takoma Park, Maryland.

Engraved on the medallion are the dates 1919-1964, indicating that Miss Stebbins has taught in Seventh-day Adventist schools for forty-four years. She taught ten years prior to this period in public schools. All of her experience has been in Ohio, where she has served with distinction and dedication—and is still teaching!

Miss Stebbins' pupils have received quality education and thorough grounding in the fundamentals. Her ex-students are quickly identified at the academy by their preparation and study habits. At the same time, this retiring, humble teacher has succeeded in upgrading the equipment in every school in which she has taught.

Success has not changed her or caused her to slacken her continuous effort to improve her teaching efficiency. It was a pleasure to award the seventh Medallion of Merit to a very worthy recipient—Miss Mae Stebbins. GMM

average for college students. Finally, he asserted that recent studies made of experiments in merit pay for teachers had shown the practice to be undesirable.

Generally, the progressives have centered their arguments around the importance of a democratic education in which every child, regardless of ability or anticipated future position, would be educated to fill a constructive place in the American society. They hold to the growing importance of the comprehensive high school, and believe that American and Russian education properly might not be too similar because of conflicting national philosophies. The child, it is said, should be allowed to develop at his own rate, and no amount of pressure from homework or subject matter could or should attempt to hurry that natural process of growth. The principle of assigning homework is not disagreed with, only

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ASSET-LIABILITY POTENTIAL

WHEN the child initially enrolls at school he is already the compilation of vast numbers of experiences, varied interpretations, and diffuse reactions. These poorly organized formations must now become organized into an educational group setting. This balance of asset-liability potential becomes immersed into a classroom setting involving the demands of society and its subcultures as interpreted by the personality and reactions of the teacher's own personality.

The role assumed by the teacher may not be the same as the role that the student must adapt for the needs of his emotional growth. To sharpen the transaction taking place within the classroom there must be some impinging of cultural demands with the compilation of student "set" in readiness and responsibility. The teacher is a catalyst available in the proper proportion necessary to transmit the culture and yet preserve the child in proper function. Learning must be dispensed in the proper solution and amount to whet the child's appetite, stir his interest, satisfy his curiosity, stimulate his intellect, challenge his capacity, and evoke growth without drowning a cell of his being.

As the children first platoon themselves before the teacher her perceptive eyes will identify at one desk a basket of bolts; at another a warm demure kitten ready to purr at the slightest stroke; possibly a wheelbarrow of great capacity or a magnet of great attraction. She may find a sailboat with a sleek hull, or a highly polished desk with many drawers, or yet a bottle of antiseptic. Another child may be a well of refreshing water; a typewriter of speed and accuracy; or a book containing great knowledge. Other children are items such as clocks, telephones, and calendars.

But pity the classroom manager who finds that none of the bolts and nuts can be fitted together for

any practical purpose, and that the kitten strikes back in scratching frenzy. The wheelbarrow will go only when pushed, and the magnet repels as often as it attracts. The fragile sails of the boat disintegrate in the first gale, the contents of the desk drawers remain a mystery since the key is lost and no one knows how to reach the inside without destroying it. The bottle of antiseptic proved to be also a poison, and the open well a hazard to the passerby. The typewriter's missing syllables rendered its speed useless, and the book of knowledge was written in a language hard to interpret. The clock cannot keep accurate time, the telephone constantly rings with wrong numbers, and the calendar is never up to date.

The teacher is not certain of her role as at times she plays the role of a mechanic of broken minds and twisted attitudes or of an appraiser of antiques. She may be the merchant of a rummage sale or the dispatcher of a great railroad freight center. However she interprets the little minds arrayed before her, she cannot violate anxieties, attitudes, anticipations, or alliances that they may have with their growth potentials.

The teacher who returned from a convention elated with the newly found concept of creativity immediately branded the first child that bolted the routine as a mutineer. Her perfunctory activities of droning from page to longitudinal page omitted the possibility of a unique characteristic within the insurgent growth of her children. She was not alert to the responsiveness creative children exude in a non-conformist but constructive manner.

Neither are many teachers aware that practically all children can be creative if allowed to drift unimpeded through reflections of past experience under the shade of make-believe. From the conspicuous vantage of adult stereotype it is too easy to protest with packaged influence the threatening potential of the child's credibility.

The world is an accumulation of stuff, and there are prescribed ways of manipulating it. We are determined to mold the pliable child into stereotyped patterns of manipulation and repetitive harmonizing

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Carlyle F. Green

COORDINATOR OF PSYCHOLOGICAL SERVICES
MONTEREY COUNTY OFFICE OF EDUCATION
SALINAS, CALIFORNIA



EDITORIAL HELPFUL

"I wish to commend you for your splendid editorial on 'Knowing the Changing Role' in the March-April, 1964, issue of your magazine. You have stated briefly and concisely a point of view that I hope becomes accepted by many of your colleagues and other educators."

J. Lloyd Trump
Washington, D.C.

MEANINGFUL COVERS

"I have been delighted to see some of the covers recently on *The Journal of True Education*."

W. T. Crandall
Washington, D.C.

NOT TRUE TO FACT

"It means that education will have to train mathematicians, electronic engineers, et cetera. Adventist education to this date is not prepared to train such technicians. At the great costs and because we will not get or ask for Government support of our system, we are ruled out of being able to contribute to the training of aerospace-age technicians."

"These statements appeared in the November-December, 1964, issue of *The Journal of True Education* as part of an article by Robert A. Tyson entitled 'Cybernation and Education.' Several of the remarks are in error. Specifically, Walla Walla College since 1947 has offered engineering education whereas the article states that Adventist education is not prepared to do this. But it is, and students may obtain at Walla Walla College degrees in physics, math, civil engineering, electrical engineering, and mechanical engineering. Any of these will permit the individuals to contribute to aerospace technology should they so desire."

"After the above quotation Elder Tyson implies that it is wrong to give individuals such training, and further that those who are so educated cannot make a contribution to our 'spiritual "Peace Corps." Here again the statement is wrong. . . . It is my hope that a correction might be published for the erroneous remarks."

E. F. Cross
College Place, Washington

DISTURBED

"We were just a little disturbed by bottom paragraph, column 1, page 7, of the last (Nov.-Dec., 1964) issue." [Article on "Cybernation and Education."]

Ray Hefferlin
Collegedale, Tennessee

ROSES TO AN AUTHOR

"Your article in the last issue of *The Journal of True Education*, 'Cybernation and Education,' really stirred up some Michigan mud. It was succinctly and provocatively put, and the issue, of course, is crucial. Several of my classes, both graduate and undergraduate, read it and discussed it at length, and a number of students have written papers responding to your query: 'Cybernation or Salvation?' So, the 'great conversation' is really on here!

"None of us is quite sure whether you posed this facetiously, with tongue-in-cheek, in order to make your point, or whether you were dead serious. The reactions ranged all the way from cataloging your position as intelligent realism to dubbing it the idealization of decadency."

"I applaud you for producing something in *The Journal* which is crucial, controversial, and stimulating."

G. H. Akers
Berrien Springs, Michigan

COVER PICTURE AVAILABLE

"When I saw the November-December issue of *The Journal* I at once thought: 'I hope that the front picture is available for framing.'"

J. P. Sundquist
Stockholm, Sweden

[Yes, these four-color covers—17½" x 25"—"He Knows the Answer" are available at \$1.00 direct from THE JOURNAL OF TRUE EDUCATION. Why not order yours now, too?—The Editors.]

THE JOURNAL OF TRUE EDUCATION

Warren F. Murdoch

CHAIRMAN OF CHEMISTRY DEPARTMENT
WEST VIRGINIA INSTITUTE OF TECHNOLOGY
MONTGOMERY, WEST VIRGINIA

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. . . . And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. . . . And Jesus increased in wisdom and stature, and in favour with God and man (Luke 2:40-42, 46, 47, 52).

WITH these few glimpses of Jesus we are shown the supreme and excellent example of true scholarship. Because scholarliness is one of the Christlike characteristics, Seventh-day Adventist schools exist to encourage students to develop this characteristic as well as others, and Christian teachers are to be living examples before their students.

Teaching is no substitute for learning; the teacher's lecture is no substitute for the student's study period. A scholarly person will study and learn whether or not he is in a school; but a good school, a school with good teachers, aids him in pursuing studies more successfully and efficiently. In my own experience as a student and as a chemistry teacher, I have found it helpful to consider five levels of mental activity for the Christian scholar.

The first level of mental activity may be considered as the *tape recorder level*. Early in elementary school the pupil is required to memorize the numbers, the letters of the alphabet, the spelling of words, the multiplication tables, and many other individual facts.

Upon this foundation of memorized facts the pupil is soon guided into the second level of mental activity, which may be considered as the *desk calculator level*. For example, certain rules are learned by the pupil so he may use memorized facts from the multiplication tables to multiply numbers with two or more digits. Such rules program the use of memorized facts to find answers to simple questions. Like the desk calculator, the pupil can determine the products of many pairs of numbers in addition to those of the multiplication tables, which have been memorized. In an analogous manner the pupil learns, perhaps unaware, that certain oral sounds

are represented by certain letters or combination of letters. He learns to pronounce words from their spelling and to spell words from their pronunciation with some degree of accuracy. Rules of grammar program the assemblage of words to express ideas. At this level of mental activity we may consider that the pupil is beginning to think. Thus, the pupil is guided to develop mental "desk calculators" for the various academic subjects.

In the upper grades and in the academy the pupil is guided to integrate these various "desk calculators" for the third level of mental activity. This third level of mental activity may be considered as the *computer level*. At this level somewhat more complex questions are solved. Consider the mental process in solving a word problem in academy physics. After receiving the facts concerning the problem, the student must decide which "desk calculator" programs may be used and must select pertinent facts from the "tape recorder" to work mentally toward the solution of the problem.

Today's remarkable electronic computers consist of three similar parts—a component storing many memorized facts, a second component consisting of programs for manipulating memorized facts, and a third component to receive problems and govern the use of the other two components. After electronically viewing the information of a problem, the computer employs the needed programs to manipulate the selected memorized facts to arrive at a solution. In the sense that the computer can imitate some of the mental processes of the human mind, the computer may be called an electrical or mechanical brain. On the other hand, the computer is incapable of imitating many of the mental activities of the human mind, and, in this sense, it is unqualified to be called a brain.

As teachers, we are to guide pupils to develop "mental computers" rather than mere "mental tape recorders." "It is the work of true education . . . to train the youth to be thinkers, and not mere reflectors of other men's thought."¹

Developing an excellent "mental computer" is not

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Are We Communicating?

R. E. Fisher

CHAIRMAN
INDUSTRIAL EDUCATION DEPARTMENT
PACIFIC UNION COLLEGE

IT MAY well be that the lack of concerted effort, participation, understanding, and appreciation of what is being done in our church-related elementary schools, junior and senior academies, and colleges in the field of Industrial Arts stems from a lack of uniformity of terms used in published articles and in personal conversation. It would seem that we even fail at times to communicate intelligently among ourselves as educators and with those who are directly responsible for the planning and promotion of a balanced educational program for all of our Seventh-day Adventist children and youth. How unfortunate and how confusing it must be to the layman to read and to hear such a wide variety of terms being used when reference is made to basically the same idea or program. To cite a few terms rather commonly used or heard one might list applied arts, practical arts, vocational arts, industrial arts, manual arts, vocational subjects, vocational training, vocational education, and industrial education. Now all of these have been and still are legitimate and meaningful expressions. The problem is that they do not all carry the same meaning and implication to all concerned.

Could it be then that more advancement might result if we would avoid using such a wide variety of terms with respect to certain activities and subjects taught in our elementary schools and academies? In attempting to answer this question, a bit of background might be helpful.

About 1880 the expression "manual training" was first used to identify an activity and study program being developed by a number of schools at the secondary level. This term had a simple yet specific meaning, namely training for manual or hand skills in a number of different activities or areas. This was the term in common use during much of the time that Ellen G. White was writing her splendid works on education; hence, the title of topic twenty-four, "Manual Training," in the book *Education*.

Soon after the turn of the century particular attention was called to the obvious lack of artistic design and beauty in many of the projects being produced in manual training classes, especially those in the area of wood. Among those educators most closely associated with the program this appeared to be a serious failing; therefore, a concerted effort

was made to introduce more art into the training program and encourage better design in the projects constructed. As a result of this art emphasis a new term, "manual arts," was proposed and introduced about 1910. The two terms "manual training" and "manual arts" were in accepted and common use until approximately 1925. It is important to note that both these programs were a part of the regular secondary school offering and were included in the subjects taken by all students. Or as might be otherwise stated, they were considered to be a part of general education. This could add a new interest and interpretation to the oft-quoted statement from the book *Education*, page 218, "Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood."

Just prior to World War I a movement was begun by the Federal Government to place special emphasis on vocational education at the secondary level. This legislation, which was promoted by two Senators, one from Maine and one from Georgia, became known after its passage in 1917 as the Federal Vocational Education Act or the Smith-Hughes Law. Subsequent to this movement, schools were encouraged to begin offering specialized training in a number of the more common trades and crafts—in agriculture, home economics, and in business. Courses offered in these subject fields were to be purely vocational in emphasis and objective and were for the most part expected to be terminal at the high school level. In other words, the students were expected to enter directly into productive employment as a vocation. It would seem clear that this is not the type of program which we are presently giving in our academies, either from the point of view of facilities, time allotted, or supervision, nor is it at all certain that this would even be a desirable program for our academy youth, particularly from the point of its being terminal at grade twelve.

With a program of vocational education well established and having clearly defined objectives, it was felt that Manual Arts and Manual Training should be restudied in the light of improved industrial processes and broadening concepts. In 1925 it was agreed that these programs should be combined, and continue as a recognized phase of

general education at the secondary level under a new name, Industrial Arts. This new term, "industrial arts," should be considered as the name of a subject field within which are individual courses in woodwork, auto mechanics, mechanical drawing, electricity, graphic arts, et cetera. This is the same principle as considering science, foreign language, or mathematics as subject fields, each of which is composed of several areas or courses, for example, physics, chemistry, biology; German, French, Spanish; algebra, geometry, trigonometry.

What shall we do then with the other terms mentioned above? Could we not agree that all those having a vocational prefix could be properly classified under vocational education. This leaves the terms "applied arts" and "practical arts" to be accounted for. Both of these expressions are broad in scope and are generally understood as including the subject fields of home arts or homemaking, general agriculture and commercial subjects as well as industrial arts. It could be stated, then, that they are perfectly acceptable terms but should be used only when referring to several or a combination of subject fields, as for example, the applied arts and sciences.

This leaves one term yet unaccounted for—industrial education. This is a genetic term and is commonly accepted as representing a program embracing both vocational education and industrial arts. For example, at Pacific Union College we prefer to use this term as a departmental name, since within our department are two distinct major offerings. One is industrial arts in nature which when combined with professional education courses becomes a major in industrial arts education for the preparation of teachers in the subject field of industrial arts. The other is vocational in nature and is classified in our bulletin as a major in industrial technology.

May it be said in summary that perhaps a "rose is just as sweet by any other name," yet in the interest of mutual understanding and progress it would seem helpful to be more uniformly expressive when referring to the so-called practical subjects in our educational system. I submit that this uniformity could best be fostered by (1) the use of the term "industrial arts" as the name of a subject field, both in written and spoken communication, when reference is made to courses offered at the secondary level in the areas of wood, metal, electricity, drafting, auto mechanics, graphic arts, et cetera; (2) the reservation of the term "Vocational Education" for use when referring to specialized training given at the post-academy level and intended to prepare the person for immediate entrance into a particular vocation or occupation.

Are we communicating? I hope so. May we continue to improve in this matter.

of existing facts. By this mode we establish obedience as the major virtue, and conformity becomes the greatest dynamic. This is a compromise of potential that contaminates and dilutes the ascendant tendency of human potential, and we create miniatures of our ineffective deficiency.

The designers and builders of modern highways recognize the pace of individual differences by providing multiple lanes with signs advising, "Slow traffic keep to the right." So the perceptive teacher will discard the old signs that demand, "Maintain constant speed; stay up with the group—or else!"

So intent are we on arriving at ill-defined destinations that we disregard the landscape and attain ends by compromise means. Thus, we make a desert waste of the child's interests in the process of arriving at our prescribed oasis, when in reality we deny the enjoyment of verdant valleys while inducing them into a box canyon whose walls he cannot scale.

This compromise of the vulnerable and accessible child is a travesty of the Creator's design. The truly creative teacher may create nothing greater than a permissive atmosphere within which her children may explore, reflect, and synthesize. It is not that the teacher is creative, but that she can tolerate creativity in her children.

Within the child creativity does not involve the competitive hostility of his environment, but rather the searching of limits within his own capacity. As a careful storekeeper of his own wares he may often find great value in merely counting items of stock hidden in storage. As every merchant reserves a corner of the store for a random assortment of empty cartons that seem at once an unproductive fire-trap, he realizes that at any moment even the smallest may be transformed into an invaluable container of just the exact dimensions for conveying an assortment of precious items or for storing important papers for legal reference.

We dare not disparage the clutter of a child's intellect, for we can never fathom the inventory or selection of resources it represents. The ordinary classroom demands that the child maintain an hourly sales pattern ringing constantly on his cash register. The creative atmosphere may permit a pensive, impenetrable day of "No sale," to allow the mind a respite of "inventory."

If a man does only what is required of him, he is a slave. If a man does more than is required of him, he is a free man.

—A. W. Robertson, *School Board Journal*



RANCH SCHOOL

THE best play is still work that is fun! Most city boys dream of the fun their country cousins of past generations enjoyed on ranches and farms, roaming the hills with their dogs, or following the grazing cattle. But this is a bygone day for most boys in modern America who know little but freeways and push-button automobiles.

This experience was partially restored for fifteen boys last summer who were selected from the many applicants who desired to pioneer in the Sierra Ranch School experimental program sponsored by the Pacific Union Conference on a 472-acre ranch in the Sierra Mountains, 80 miles north of Sacramento, California.

This was purely an experimental program designed to give city boys the character-building experiences of farm life in a six-week summer program giving a full vocational credit in agriculture. Answers were sought to several questions: Will modern boys respond to the simple joys of farm life? Will modern boys work? Does the work-study program still pay off in character and mental dividends? Is the personal teacher-pupil relationship in a small school situation still effective? Do pupils really want high standards of scholarship for entrance and membership in their schools?

The Sierra Ranch School was very selective in admitting students. In no way was it a reform school, but rather an opportunity for boys of purpose. It was hard to get in, and hard to stay in; but by an overwhelming vote of approval, the boys voted to

keep it that way. They responded well to high selection.

The boys attended agriculture and welding classes each morning and spent three hours in the afternoon working in groups of five, each under the participating direction of one of the adult staff members. The afternoon work was varied, including clearing timberland, disking the orchard, driving the tractor, building fences, caring for the garden, irrigating, and general maintenance.

Simple recreation has always been a happy part of the farm boy's life and this was included in the program at Sierra Ranch School. The boys never tired riding the horses in the pasture or swimming nearby in the mountain streams. Three times a week after work hours a picnic lunch was taken on some swimming excursion or overnight campout. Dr. Gleffe, father of one of the boys, spent one day with the group water skiing on a nearby lake—something farm boys of yesterday never knew.

The high point of the school was the visits made by guest speakers who shared the great values of life with the boys around the evening campfire. Elder D. E. Rebok and Dr. A. N. Nelson each spent an entire week with the boys. Dr. F. O. Rittenhouse, president of Pacific Union College, and Percy Miles, manager of the Loma Linda Food Company, both took weekend services during the summer. This sharing of rich Christian life by men of wide experience in the work of the church and in the service of God made a profound impression on the hearts of those



Close teacher-student rapport.

fifteen boys who worshiped under the stars around the campfire every night.

The staff, headed by program director Adolph Sawzack, included Mrs. Sawzack, food service; Paul Flemming, agriculture and welding instructor; and Leland H. Zollinger, garden director.

Another unique feature of Sierra Ranch School was the financing program. Dr. Don Davenport and other interested laymen financed the purchase of

equipment so the entire project was conducted at no cost to the denomination.

It would be presumptuous to claim complete answers to the questions leading to the experiment, but the overwhelming evidence gives responding affirmative answers. The evaluation sheets returned by parents unanimously encouraged continuation and expansion of the program.



Lads and horses on country roads.

"It exceeded our expectations, and we are finding a growing groundswell of interest to expand the program in the coming summers. I believe it is a program that could be widely expanded for city boys who are prohibited by law from working in the summertime." So wrote W. O. Baldwin, associate secretary of education, Pacific Union Conference, the author of this feature.

You can't bathe twice in the same river.

—Hindu Proverb

From tasting we get 1/12 of all we learn,
Smelling gives us 2 per cent whichever way we
turn,

The ears give only 7 per cent, however large
they be,

But eyes, the windows of the soul, percentum
83.

—Author Unknown

There are three classes of people: Those who do not do all their duty, those who do full duty, those who do more than their duty. The first lose their positions, the second hold them, and the third are promoted.

—Foundation Stones

Only he who can see the invisible can do the impossible!



Some Observations on Academic Freedom



• By Keld J. Reynolds • Implicit in the definition of the university and the concept of *universitas* is the right of competent and responsible scholars to test, challenge, and evaluate through academic research, dialog, and disputation, any and all subjects germane to their areas of competence which attract their interest. This is the freedom of learning and teaching that constitutes the special genius of the university. It is called academic freedom.

Academic freedom, by definition, is the right of a member of the teaching profession to think, to explore, to speak, and to teach in the area of his academic competence and official appointment. It provides the climate in which teachers, assembled in colleges and universities, can effectively carry on the functions of research and teaching within a reasonable minimum of restraint. It does not license the professor to speak anywhere on subjects outside of his major field of competence. It does give the professor a special kind of freedom to do research and to try out his findings or theories on his students and peers in the academic community without fear of administrative discipline, provided he demonstrates a decent regard for the objectives, the mores, and the philosophy of education of the institution which provides the desk from which he lectures and gives him his captive student audience.

THE JOURNAL OF TRUE EDUCATION

Academic freedom is not generally thought of as the right of teachers on secondary and elementary school levels, possibly because here instruction tends to follow State or institutionally approved textbooks. The rising level of education and professional training on these levels may in time call for an extension of academic freedom, but for the present our concern is with the college and university teacher.

The freedom of the individual scholar must be earned; it is not inherent in the profession. The criteria of scholarly competence are set by the teaching profession and by the community of scholars who make up the university. It is by these, and through tenure, that academic freedom is conferred upon the competent, the worthy, and the responsible members of the faculty. In a period of probationary apprenticeship, before tenure is conferred, the measure of the teacher is taken. If he demonstrates suitable competence and promise, if he exhibits the characteristics of the responsible scholar, the university certifies that this person is entitled to participate in academic investigation, disputation, and instruction, and that he can safely be entrusted with the tools, the responsibilities, and the rights of the scholar. In theory, this is the context in which tenure is conferred on the maturing scholar. This is the certifying responsibility of the profession and the university.

Academic freedom has its historical roots in the ancient Greek concept of intellectual freedom, the immunities claimed by the Renaissance scholar and by the professors in the German universities in the nineteenth century. American scholars flocked to the German universities and returned home with sharpened concepts of research, graduate education, and academic freedom. In democratic America the concept of freedom for the scholar fared somewhat better than in absolutist Germany.

This was the setting for the founding in 1915 of the American Association of University Professors (AAUP), by prominent leaders of the academic community. While the AAUP was and is broadly professional in purpose, its most noteworthy early pronouncement was the 1915 Declaration on Academic Freedom and Tenure. The Association has continued to formulate basic principles and to spell out applications in conjunction with the Association of American Colleges (AAC). The two associations prepared in 1925 a joint statement on academic freedom and tenure, now superseded by the 1940 statement.

The following are the basic documents currently setting forth the principles and procedures of academic freedom and tenure in American colleges and universities:

1. The 1940 statement, jointly supported by the AAUP and the AAC.¹

2. The joint statement on Procedural Standards in Dismissal Proceedings, approved in 1957-1958.²

3. The joint statement on Recruitment and Resignation of Faculty Members, approved by the AAC in January, 1961, and endorsed by the AAUP later in the same year, but not adopted as a binding obligation.³

4. The standards for Notice of Nonreappointment of Faculty Members Without Tenure, approved by the AAUP in April, 1964.⁴

A rather clear concept emerges from the four basic documents, having these elements:

1. The teacher has full freedom to pursue study and research germane to his interests and academic appointment, subject to the adequate performance of his total responsibility in the institution as agreed upon at the time of his appointment, or later with his department chairman or dean.

2. The teacher is entitled to freedom in the classroom in discussing his subject, but should be careful to avoid controversial matters unrelated to his subject or discordant with the published philosophy of education and objectives of the institution in which he has his appointment.

3. A recognized and accepted limitation on aca-

Editorial Note

Long-range planning, automation of knowledge, institutional balance, curriculum models, student turbulence, computer-controlled systems, pedagogical trends, impact of change, financial potential and structure—all these areas and more vie with one another for the immediate attention of well-meaning and conscientious personnel in trusteeship, administration, and management of educational institutions.

Among controversial issues in circles of higher education none other seems to raise such pressures and generate such heat as academic freedom and tenure, loyalty oaths, and unwarranted institutional control.

Both the Commission on Graduate Education and the College and University Administrators meeting in their 1965 sessions for the North American Division will be considering the proper interpretation of *academic freedom and tenure* for institutions in the Seventh-day Adventist Church. The editors of *THE JOURNAL* especially requested the Vice-president Emeritus for Academic Affairs of Loma Linda University to pen this feature article.

The General Conference Department of Education will release to these bodies for consideration at their 1965 sessions a statement of position for understanding and strength.

ademic freedom is voluntarily assumed by a faculty member when he accepts appointment in an institution maintained primarily for the purpose of rendering service to a particular group, such as a church organization. However, any limitations of academic freedom because of religious or other particular aims

of the institution or the group supporting it should be clearly stated in writing at the time of the appointment.

4. When the teacher speaks or acts as a citizen, he should be free from institutional restraints, but should himself exercise the restraints and self-discipline that society has a right to expect from a person in his profession, and he should make every reasonable effort to indicate that he is not a spokesman for the institution.

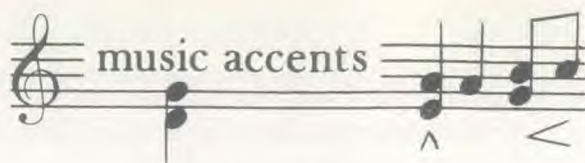
5. After the expiration of a set or agreed-upon probationary period, teachers and other faculty members should be given continuous tenure, and their service should be terminated only according to published policies, or for adequate cause, or for demonstrably bona fide financial exigency.

6. Colleges and universities should have published policies covering recruitment, promotion, resignation, or other termination of faculty appointment, including timely notice of intention to terminate. Such policies should be equally binding on the institution and the faculty member.

7. Termination for cause of a continuous appointment, or dismissal for cause before the expiration of a term appointment, should be considered by a faculty committee if it is deemed advisable, and particularly if the facts are in dispute, this committee to report its findings to the president and through him to the governing board of the institution. The governing board should render its decision only after hearing the charges, the defense, and the report of the faculty committee. In these matters it is essential that the institution will have formulated its own definition of adequate cause for dismissal, and its own procedure for dismissal, and will have published or adequately publicized both statements. (It should be noted that many spokesmen for the profession have expressed doubt as to the wisdom of this recommendation.)

Academic due process is developed in careful detail in three of the four basic documents. The philosophy and principles of academic freedom are broadly stated, with subsequent interpretations through applications to cases and through disputation in the press and on the campus. It is noteworthy that educational institutions tend to shape their definitions of academic freedom and tenure and their operating procedures in harmony with these developing concepts. This quiet influence of the AAUP has been great, in contrast to its practice of censoring institutions, which has had little direct success in changing either policies or practices.

Academic freedom, as such, is not defined in American jurisprudence. It has not been recognized as a property right or a constitutional privilege. It found its way for the first time in 1940 into *Words and Phrases*, the finding tool of the legal profession,



Special Award

F. E. Olds and Son of Chicago, Illinois, announced the results of their eighth annual Scholarships in Music contest for 1964. The first prize of \$500 was awarded for a manuscript titled "A Workbook in the Rudiments of Music for the High School Instrumental Musician." The second prize award of \$350 went for an entry titled "A Study of the Evolution of the Band's Instrumentation as a Basis for Prediction of Future Trends."

Third prize of \$200 was awarded to Mrs. Patricia Silver, whose entry was titled "The Trumpet in the Baroque Era." Mrs. Silver recently received her M.A. in Music Education from George Peabody College for Teachers in Nashville, Tennessee, and is currently head of the music department at **Forest Lake Academy** in Maitland, Florida, in her sixth year of teaching. Her undergraduate institutions included Madison College, Madison, Tennessee; Madison College, Harrisonburg, Virginia; and Peabody College.

She is an accomplished trumpet player and a member of the Central Florida Community Orchestra and Brass Ensemble.

where it appeared as "the freedom to do good and not to teach evil." This profound statement is from *Kay v. Board of Higher Education of the City of New York*, a case in which the court blocked the appointment of Bertrand Russell to a chair of philosophy at City College of New York.⁵

Cases touching tax-supported institutions, usually involve charges of subversive influence in the areas of political ideologies, moral behavior, or breach of contract. The courts have been reluctant to touch questions of academic freedom in independent or private institutions controlled by lay governing boards, where they usually limit their jurisdiction to cases involving breach of contract.

The definitions and practices of academic freedom in American higher education present unresolved problems. Most of these are in the areas of conflict between the freedom of the faculty member to examine ideas with the critical tools of his profession, and the custodial responsibility present to some degree in all American higher education. These problems are accentuated on the church-supported

campus. The church hopes through higher education to preserve the vitality of its historical recollection and to bring up its young people "in the nurture and admonition of the Lord." This is the custodial responsibility.

The church is understandably uneasy when its academicians set out critically to examine its folkways and its tenets. The Christian scholar, on the other hand, secure in the maturity of his orthodoxy and academic competence, is convinced that he and the institution in which he teaches can best serve God, the church, the Christian student, and the community at large by separating the fundamental from the superficial, the major from the minor, the true from the false.

Churches that have dared to establish their own educational systems rising to university and seminary levels find in these schools their own growing edge. If a church lacks a system of theology, it is inevitable that the seminary will to some extent set a ritual, systematize a body of doctrine, and at the same time be the working and growing edge of truth in faith and morals. It may likewise be expected that members of the professions, educated in the universities of the church, and a laity that has come up through the colleges of the denomination, will in their own ways and in their own spheres influence the polity and folkways of the church. Through the quiet leaven of Christian education, the church builds and directs itself. If its educational system becomes secularized, or drifts from the historical character which gives the denomination its meaning, its message, and its mission, the church suffers irreparable loss.

The faculty member in the Christian school, whatever his role or his teaching subject, who in the name of academic freedom nails to the church door his challenge to debate, must recognize that his personal freedom to teach is limited by the ethos and customs of his profession, and by the responsibility of his school to protect and nurture the values essential to the life and vitality of the church, a responsibility which he shares by holding a faculty appointment in the church-controlled college or university.

It must be obvious that the student enjoys no such academic freedom. He is not bound by the ethics of a profession, and he has not been certified as a scholar. This is not to say that the student has no rights. He is entitled to considerate and equitable treatment. The consequences of his ignorance and folly are diminished out of regard for his lack of maturity. He is entitled to respect as an individual and to a fair share of the attention and time of his instructors. He must be free to ask why, and to receive courteous professional help toward a solution. But this does not add up to academic freedom, which is reserved for the faculty member.

What, then, is academic freedom in Christian education? It is not liberty or license, with immunity for the possessor. Rather it is the right of a self-disciplined, responsible, and mature scholar to investigate, to teach, and to publish within the area of his academic competence, without external restraint, but with a decent regard for the character and aims of the institution which provides him with credentials, and with concern for the spiritual as well as the intellectual needs of the young people he is privileged to instruct.

¹ Academic Freedom and Tenure: 1940 Statement of Principles. AAUP *Bulletin*, Vol. 49, No. 2 (June, 1963), pp. 192, 193.

² Statement on Procedural Standards in Faculty Dismissal Proceedings, AAUP *Bulletin*, Vol. 50, No. 1 (March, 1964), pp. 69-71.

³ Statement on Recruitment and Resignation of Faculty Members, AAUP *Bulletin*, Vol. 49, No. 4 (December, 1963), pp. 374, 375.

⁴ Standards for Notice of Nonreappointment, AAUP *Bulletin*, Vol. 49, No. 4 (December, 1963), p. 373.

⁵ 173 Misc. 943, 951, 18 N.Y.S. 2d 821, 829 (Sup. Ct. 1940), quoted in Wm. P. Murphy, "Academic Freedom—an Emerging Constitutional Right," *Law and Contemporary Problems*, XXVIII, No. 3 (Summer, 1963), p. 447.

Two Bountiful Harvests

The West Visayan Academy (Bongco, Pototan, Iloilo) is perhaps the oldest educational institution operated by the Seventh-day Adventists in the Philippines. It traces its origin from the first church school ever established in this country back in 1916 at Jaro, Iloilo. The academy proper was started, however, in 1930 in temporary quarters, and then in 1931 was transferred to a 115-acre estate on the island of Guimaras across the channel from Iloilo City. After the second world war, the Guimaras property was sold and the academy was relocated permanently on its present site, where it has an area of 35 acres in the rice-growing plains of Iloilo Province. Coconut and rice are the principal products of the academy. The coconuts give an abundant quarterly yield which helps to bolster the academy finances, and two crops of rice annually. This year's first rice harvest yielded an all-time high. Inasmuch as the rice produced is more than enough to feed all the inhabitants of the academy campus, the surplus rice supply has to be "exported" for lack of storage space. Because of these bountiful rice harvests from year to year, the academy folks have rightly dubbed their school the Thailand of Central Philippines.

A new variety of rice called Sianong rice, from Taiwan, is now being experimented with by M. Mamon, academy farm manager. The experiment would eliminate transplanting the rice seedlings. Instead, a direct process of seed planting would be used, which would materially reduce the cost of production.

In addition to the plentiful rice harvest, West Visayan Academy can justly be proud of a more important harvest—a bountiful harvest of souls. Thirty-four of its students were baptized during the first semester of school. This figure is twelve more than the total number of students baptized during the entire school term the previous year. It is hoped that another rich harvest of souls will be garnered before the end of this present school year.

L. L. Quirante, Secretary of Education
Central Philippine Union Mission of SDA

The Interiorization of Christian Principles

in the Lives of Young People

EACH new generation is dependent to a large degree upon the preceding one for the transmission to it of the knowledge and standards of life. Failure on the part of the parent generation to transmit this information and instruction will result in a new generation which is ill equipped to meet life. It must be pointed out that the mere transmission of information is no guarantee of its acceptance and inculcation by the younger generation. Then how is a meaningful transfer of Christian principles and standards to be effected? Consider the following significant principles:

First, the Scriptures recognize the prime importance of early training: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). It is apparent here that a mere mechanical pointing out of a direction in life is not the answer. Both trainer and trainee must be found walking the same pathway. Standards and principles may be virtually meaningless to the youth who see a wide discrepancy between the exhortations of their elders and their overt acts! If principles are not lived by the former generation, why should more be demanded of the coming generation?

Second, both the Scriptures and the Spirit of Prophecy writings corroborate the findings of educational psychology, that it is within the home environment that the interiorization of the standards of church and society either succeeds or fails. It has been made clear that the influence of the mother in the home is tremendous. She is the child's first teacher, and upon her, to a large measure, rests the future of the younger generation. Therefore, the type of home into which children are born and within which they live and learn will exert a strong influence for or against the endeavor to internalize Christian standards in the youth.

Third, the laws of effect are applicable in the process of interiorization of Christian principles of life. Responses that meet with satisfaction are those which are best learned. There must be a wholesome, permissive atmosphere within the home learning environment. As the children act and learn, learn and act, they will be led to realize that the implementation of Christian standards brings true and

lasting satisfaction throughout the whole range of their life experience. For this reason Christian standards must be presented and transmitted to the youth in a positive manner. An emphasis upon the "don'ts" will result in a negative outlook on the whole spectrum of Christianity and life.

Fourth, in the learning situation there is need of a wide range of experiences that can serve to establish the principles which are being taught. Only as principles are seen in their practical application will they take on any real significance. By these experiences the youth will be led to understand the basic reasons for accepting the standards and then only will they inculcate them without reserve into their lives.

Fifth, there should be a high correlation between one learned experience and the next, and as often as possible the youth should be encouraged to discern for themselves the underlying principles in a given teaching situation. Their own discovery of a principle will not carry with it the idea of its being forced or imposed upon them.

Sixth is the power of example. The young child's conception of God is dependent upon his concept of his own parents. If he can see love, truth, and sincerity in his parents, he will have no difficulty in gaining a right concept of his Creator. The same holds true in the child's concept of, and relationship with, the church. The teachings and practices of the church must be meaningful and consistent, for the transfer of standards from the church to the child will follow the same positive and constructive course as in the home situation.

Seventh, we must never lose sight of the fact that the individuality and will of the child are to be respected. There is no practical advantage to be gained in breaking the will by imposing arbitrarily unaccepted norms upon the child. Such impositions will not become a part of the individual's web and fiber. Instead, the youth most likely will rebel in order to assert his own rights and his own will. All the training will be of no avail unless the mind and will are bent with gentleness, not broken or forced.

Eighth, youth should be given responsibility commensurate with their ability. As individuals are made to feel their worth, the principles that have

been taught them will find expression in their life experience, will become consolidated within them, and will form an integral part of their personality.

God grant Seventh-day Adventist parents and teachers heavenly wisdom and skill that this last generation may meet the high standards that Heaven has ordained for it. "Those who are teachers shall then shine as the brightness of the firmament and those who turned many to righteousness as the stars for ever and ever" (Dan. 12:3, Berkeley).

Humility: "The taller the bamboo grows, the lower it bends."

The most important thing a man can take to a new job is a little honest ignorance.



Helen A. Mathisen, *Grade Point Average Index*. Loma Linda, California: Loma Linda University Press, 1964. 200 pp., \$12.50.

If one is interested in accuracy and saving time, this handy reference will be used in secondary schools or institutions of higher education by registrars, deans, and advisers who wish to calculate the grade point average of students merely by turning to ready-made tables.

Equally applicable for semester, trimester, quarter hours, or units, this *Index* covers student cases in a range from 1-200 hours, credits, or units, and from 1-800 honor points, this being a "D" average to an "A" average, based on the 4-point system. The 3-point may also be employed.

The "lay open" spiral binding with plastic index tabs on heavy divider sheets makes sight calculation convenient for the user.

To secure a desired GPA (grade point average) up to two decimal places, the user need only turn to the page that shows the total academic load that the student has carried in hours, credits, or units, with the cumulative honor points, and the desired grade point average will be the equivalent in the corresponding column. GPA columns are conveniently equated with the honor point columns.

The *Index* may be ordered from Grade Point Average Index, Box 391, Loma Linda, California.

Maria Egg, *When a Child Is Different*. New York: The John Day Company, 1964. 155 pp., \$3.75.

For parents, relatives, and friends of the mentally retarded and for those who have an interest or responsibility in training the handicapped, this is an indispensable book with solid, practical instruction packed into its 155 pages. Dr. Egg has directed a school for the handicapped in Switzerland for twenty-five years and writes from experience as well as from her professional background.

This basic guide begins with an explanation of what retardation means, how and why it happens, the attitude of parents, siblings, relatives, and neighbors, and who is responsible for training the child. Then the last half of the book takes specific tasks—such as walking, eating and drinking, dressing and cleanliness—and outlines the steps of training.

This publication in special education will give you a new, positive, and constructive outlook on "the different child."

* * *

Educational Media Council, *Educational Media Index*, vols. 1-14. New York: McGraw-Hill Book Co., 1964. Supplements to be issued as of 1965. Volumes vary in pagination and price.

Under contract with the U.S. Office of Education a directory of national educational media was studied, and as an outgrowth the Educational Media Council undertook to produce these volumes.

Educational Media Index lists and describes all the A-V media for any grade level or subject area, more than 30,000 non-book educational materials—films, filmstrips, and kinescopes; slides and transparencies; charts, graphs, and maps; flat pictures; videotapes, phonographs, and phonodiscs; programed instructional materials; models and mockups; and cross-media sets—giving the source, contents, and price.

The *Index* is available by the set or by the individual volume. To keep the *Index* current, the council plans annual supplements for each volume.

Illustrative of the set are volume 5: *English Language*, with 133 pages plus 32, at \$4.20 (\$5.95 with Supplements); and volume 6: 179 pages plus 32, at \$4.70 (\$6.70 with Supplements).

Applying Responsibility

THIS startling statement appeared recently in a pamphlet published by the United States Department of Health, Education, and Welfare: "A healthy people is perhaps the nation's greatest resource."¹ Resources are important to a nation. It cannot survive without them; they are vital to its existence. Therefore it would seem we could say that a nation's survival is dependent upon the health of its people. Similarly, the health of our boys and girls, the health of our young men and women, yes, the health of our teachers is vitally important to the church and to the future of our church organization.

Who is responsible for your health? *You are!* Health is not necessarily a gift; neither is it an accident. Health is the result of planning, and of obedience to laws. It is the result of a series of right decisions put into daily practice.

Health may be earned by proper habits of life and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking, or by leaving the organs to rust from inaction.²

God has given us the opportunity of knowing how to live healthfully. He has given us abundant knowledge through His Word and through the writings of His prophets. He has also given us the opportunity of living in a time when scientific research has reached a new height. Further, He has blessed us with intelligence, education, reason, judgment, the power of choice, and the responsibility of making decisions. Reading isn't enough, knowing the rules isn't enough; talking about them, agreeing that they are good—all of this is not enough. No, the decision to obey the rules and the determination and persever-

ance necessary to make new habits or change old ones are necessary for success in healthful living.

Habits are a very important part of daily living. They have a great influence upon society and are important to every culture. Habits of eating, bathing, resting, worshiping, playing, are a few that can be mentioned which make the differences in culture. Ellen G. White writes:

It is . . . by a repetition of acts that habits are established and character confirmed.³

We shall be individually, for time and eternity, what our habits make us. The lives of those who form right habits, and are faithful in the performance of every duty, will be as shining lights, shedding bright beams upon the pathway of others; but if habits of unfaithfulness are indulged, if lax, indolent, neglectful habits are allowed to strengthen, a cloud darker than midnight will settle on the prospects in this life, and forever debar the individual from the future life.⁴

Yes, our habits determine our state of health. Usually, good health habits consistently followed result in good health, while unhealthful living habits eventually result in disease or a weak, unhealthful body. Yet as we look around us, we can see many practicing habits which we know will lead to poor health. We can observe children and young people being taught harmful habits through the media of television, magazine, and billboard advertising, and the example of their peers and, sad to say, parents and teachers. What a pity!

The formation of habits begins very early in life.

The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid.⁵

Youth is the sowing time that determines the harvest of this life and the life beyond the grave. The habits formed in childhood and youth, the tastes acquired, the self-control gained, are almost certain to determine the future of the man or woman.⁶

Parents have the first opportunity of guiding, training, and teaching the young by precept and example in the formation of habits that will either result in strong, healthy bodies or in weak, sickly ones; but teachers also have a responsibility because a child spends many hours of his life in school under the influence of his teacher.

Teachers are to do more for their students than to impart a knowledge of books. Their position as guide and instructor of the youth is most responsible, for to them is given the work of molding mind and character. Those who



Ella May Stoneburner

SECRETARY FOR HEALTH EDUCATION
MEDICAL DEPARTMENT
GENERAL CONFERENCE OF SDA

undertake this work should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect. The teacher should be himself what he wishes his students to become.⁷

The teachers should exert a reformatory influence in the matter of eating, drinking, and dressing, and should encourage their students to practice self-denial and self-control.⁸

The three avenues of influence in health especially mentioned here are "eating, drinking, and dressing." Much can be taught by the influence of example in *what* is eaten, *when* it is eaten, and *how* it is eaten. The choice of drink and then dress is mentioned. How strange! Isn't this out of place? Can we teach health by our habits of dress? Yes, the dress of the teacher makes a very great impression upon the mind of the youth. The dress of an individual is an indication of what the individual considers important. Where do you place importance when you choose your clothes? What is important to you? Does health sometimes take second place for popularity or style?

Public health officials say, "Health is one of the primary goals of education. Any list of educational objectives puts health at or near the top."⁹

Ellen G. White further asserts, "A knowledge of physiology and hygiene should be the basis of all educational effort."¹⁰ Webster defines hygiene as "the science of the preservation of health; . . . a system of principles or rules designed for the promotion of health." What a change there would be in the curriculum of elementary, secondary, and higher level educational programs if this were really done. The curriculum would provide Bible and Spirit of Prophecy counsel on healthful living as well as scientific information regarding both personal and community health; the teacher and his teaching would motivate wholesome attitudes concerning healthful living; and the whole atmosphere of the classroom would inspire effective health habits and practices. Are you meeting this standard?

Near the close of a Week of Prayer in one of our colleges the speaker analyzed very concisely the problems of the young people who had come to him for guidance and counsel during the week by saying, "In my visits with many of you I find the same question asked, 'I want to do what is right and I try, but I can't seem to. What is wrong with me?'" This was his answer: "You don't get enough sleep; you don't eat properly; and you don't read your Bible or pray as much as you should."

This is very true. Look for example at Daniel and his three friends. Ellen G. White describes it this way:

In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form [good posture], the firm, elastic step [good physique], the fair countenance, the undimmed senses, the untainted breath [good diet],—all were so many certificates of good

habits, insignia of the nobility with which nature honors those who are obedient to her laws.¹¹

Their secret was habits of self-denial united with earnestness of purpose, diligence, and steadfastness. What a terrific impact it would have in the educational world today if *our* school programs were as they should be in health emphasis. Therefore, when opportunities present themselves, make use of them. Keep yourself informed in health knowledge. Know whereof you speak. "Read the best authors on these subjects [health], and obey religiously that which your reason tells you is truth."¹²

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and to know that you have done what you could to fit them for immortality! If your work stands the test of the great day, like sweetest music will fall upon your ears the benediction of the Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."¹³

⁷ Vital and Health Statistics, U.S. Department of Health, Education, and Welfare, Public Health Service, Series 1, #1, August, 1965.

⁸ Ellen G. White, *Testimonies for the Church*, vol. 4, p. 408.

⁹ *Child Guidance*, p. 199.

¹⁰ *Ibid.*, p. 202.

¹¹ *Ibid.*, p. 194.

¹² Ellen G. White, *Counsels to Parents, Teachers, and Students*, pp. 294, 295.

¹³ *Ibid.*, p. 65.

¹⁴ *Ibid.*, p. 295.

¹⁵ *Health in the Elementary Schools*, Los Angeles City Schools, Publication No. EC201, 1959, page iii.

¹⁶ Ellen G. White, *Education*, p. 195.

¹⁷ *Prophets and Kings*, p. 485.

¹⁸ *Gospel Workers*, p. 242.

¹⁹ *Counsels to Parents, Teachers, and Students*, p. 48.

A diplomat is one who can tell you where to go in such a way that you look forward to going there.—*Illinois Central Magazine*

Editorial Currents & Eddies

(From page 32)

prepared reports, colorful portrayals, and animated demonstrations by union conference departments of education.

G. M. Mathews, specialist in elementary and intermediate education of the General Conference Department of Education, led out in the highly organized and comprehensive consideration of the council in "Facing the Contemporary Problems of Adventist Education." Fruitful discussion brought helpful recommendations to be considered and implemented for the ensuing quadrennium. Reports and minutes of the council carry the details and official story of the session.

Career Month Promoting an excellent cause, teachers should publicize among their students *teaching* as a career. Since April is "Teaching Career Month," what better recruitment may be pursued than by identifying able students and encouraging them to teach in their field of interest and competency? Sit down with these able and interested youth and help catalytically to prepare them for the fine art of teaching. What a challenge—each one, prepare one—a real *teacher* to take his place.

Five Levels of Mental Activity

(From page 11)

sufficient for the Christian scholar. Consider a computer which might have received data concerning the incidence of lung cancer and the extent of cigarette smoking, and returned answers to link cigarette smoking to lung cancer to be used to aid in improving public health. Suppose that this same computer had also received data concerning the drinking tastes and habits of Americans, and returned answers to aid brewers in increasing their alcoholic beverage traffic. The computer would not have been morally right or morally wrong for solving the first or for solving the second problem. It would have had no choice about its work. It would have started to work when the operator turned the machine on and could have worked on the solution of only those problems given it by the operator. It does not have a choice of which problems it "thinks" about nor does it have a will.

The student, on the other hand, has a will to choose what he is going to do with his mind. This *exercising of the will* is on the fourth level of mental activity.

What influences the exercising of the will? What causes an individual to make one choice or the other? One influencing factor is the conscience.

"Conscience is the voice of God, heard amid the conflict of human passions."²

"The conscience, illuminated by divine grace, would be quick and pure, controlling the will and desires, and leading to frankness and uprightness in every act of life."³ This *communing with God*, I believe, is the fifth and supreme level of mental activity.

The Holy Spirit is sent to help us develop all levels of mental activity. In the last instructions that Jesus gave His disciples, He promised:

But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."⁴

Notice the teacher-student relationship. The Holy Spirit will *teach* and *guide*, but we must pursue the truth in a scholarly manner so there will be something to bring to *remembrance*. Something has to be on the "mental tape recorder" already.

We might point out that since God deals directly with us through our minds, we surely are obligated to practice good health habits. We must do what we can to prevent a sick body from interfering with our mental processes. Thus we must care for and feed our bodies and minds so that they can grow healthfully.

All five levels of mental activity are continually being developed by the student at school and during his postgraduate years. Diligent study contributes to

the development of the first three levels of mental activity. And the Christian scholar develops the fourth level of mental activity by exercising the will in counsel with the Holy Spirit. David demonstrated the correct attitude for development of the fifth level when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me."⁵ The Seventh-day Adventist school is to provide not only an excellent academic climate for the development of the first three levels of mental activity but also an excellent social and spiritual climate for the development of all five levels. The world today needs scholars with five-fifths of their minds trained, not merely three-fifths.

² Ellen G. White, *Education*, p. 17.

³ ———, *Testimonies for the Church*, vol. 5, p. 120.

⁴ ———, *Ibid.*, vol. 2, p. 408.

⁵ John 14:26; 16:13.

⁶ Ps. 51:10.

A boy becomes a man when he stops asking his father for money and requests a loan.

Cough too much?
Short of breath?



Don't take chances with a Respiratory Disease—one of the sicknesses of breathing. Chronic RD afflicts at least 1 out of every 15 Americans today. Don't take chances with its most common symptoms—chronic cough and shortness of breath. Your local Christmas Seal organization and the National Tuberculosis Association say: See Your Doctor!



(From page 8)



Slow Learners Can Succeed

He learns slowly and has an IQ below 90. He absorbs new material very slowly and seems to drag his feet even in the slow-reading group. He seems to understand what is expected but has a short attention span and a shorter memory.

He does not generalize as readily as the faster students and needs concrete examples as he cannot apply the generalizations he has only heard. He needs more drill and frequent reviews, and seldom asks questions about what he does not know.

Although he can't learn as much as the more able children, his social interests are similar to others of his age.

To help such students the teacher will need to select the most important items of the curriculum for him to concentrate upon. The teacher will need to be careful to select only those materials appropriate for his level.

Occasionally slow learners appear to learn slowly because they are handicapped by not hearing or seeing as well as others. Possibly they don't get enough food or sleep, or they may have a low blood sugar content. These factors may inhibit what limited potential they have.

Success is just as important for this child as it is for his classmates. He will profit from successful achievement in selected areas more than he will from limited success in many areas.

If he develops good work habits and is a happy, stable child and is encouraged to become a valuable member of society, he may surprise you after he finishes school by responsibly assuming some routine task that offers success at his level with a good earning power.

Let's not discourage him in school because he can't learn as fast as others.

CARLYLE F. GREEN

Even if you are on the right track, you will get run over if you just sit there.

—Friendly Thoughts

that it be given as an extension of the classroom and not for its own sake. It is thought that education should be for the whole child, demanding neither too little nor too much. The stress should be rather on the methods or channels to learning than on the memory of content. Upon this last point Sidney Hook, the chairman of the department of philosophy at New York University, said:

Where content is stressed at the cost of method, memory rather than understanding becomes the chief aid to educational progress. A good memory is a blessing, but the power of memory alone cannot put two memories together for new discovery.⁴

The progressives agree with the traditionalists in pointing to three dramatic shocks which have driven the United States into a new look at its educational system—the Supreme Court decision on segregation, the launching of Sputnik I, and the realization by the American people that they are in the middle of a population explosion. The progressives disagree with their adversaries on the implications of these shocks. They contend that education must not become just a branch of the military. They hold to the belief that Americans must maintain schools in the interest of all talented youngsters, providing them with the possibility of a free and productive life, and in the interest of the less talented as well, providing all levels of ability with the privilege of an education for contribution.

Most damaging, say the progressive writers, is the implication that youth not academically inclined are less important than those with college potential. Overemphasis on college preparatory subjects is nothing more than a high-level vocational education and leaves better than one fourth of the student population poorly attended.

Other Forces for Change. In the study of this controversy it would be foolish to assume that either side would win out entirely, or that the effects of the argument could be the sole determinant of future curricular change. Writers from both sides of the fence are, in fact, pointing to strong new developments which will, each in its own way, have an effect on things to come. A few are listed here because they are thought to be most significant to the problems Seventh-day Adventist schools are going to have to face in meeting the needs of the next vital decades.

Flexible Scheduling and Team Teaching. Probably the best description of this innovation is to be found in a moving picture entitled *And No Bells Shall Ring*, by the National Association of Secondary School Principals, National Education Association. An example of this system can be seen in the Franklin School, Lexington, Massachusetts, where class

groups range in size from 150 to 15 or less. Here the class size is determined by the subject taught. The large groups are for the presenting of facts and employ a teacher-lecturer, several teacher-assistants, and sufficient nonteaching aides to handle the clerical duties. Smaller groups provide opportunity for the discussion of that which was presented in the large group as well as for the teaching of such subjects as might well be adapted to a discussion group. Teachers find this system provides them with less time in actual teaching and more time to think and prepare. The students find that while the organization doesn't impair their "my teacher" homeroom relationship their time is interestingly divided into about 40 per cent with the large groups, about 40 per cent with the small discussion groups, and about 20 per cent in individual study with minimum supervision.

Television. Serious research is being undertaken in the realm of closed-circuit television in many of the States. The extent to which such television can be effectively used in Seventh-day Adventist schools is presently open to question, but the effect of its development on public schools is likely to be tremendous. Nevertheless, discretion should dictate that as educators we watch such development with a qualified interest.

Programed Teaching. The "teaching machine," or programed teaching, is another technological development in the field of education with profound implications. A few commentators fear that the teaching machine can be as unsettling to the teaching professional as industrial automation is becoming to organized labor. Most educators, however, simply view programed teaching as another leap forward in educational methodology.

Generally speaking, there are two types of programing methods—linear and branching. In the linear method a set of items is presented in a fixed and unalterable sequence. These items follow in a series of very small steps and normally require a constructed response from the student to each step. Each response is given quick tutorial appraisal, enhancing the learning process by rewarding the learner. The branching, or intrinsic program, as it is sometimes called, is characterized by rather lengthy units of information with alternatives of multiple-choice responses provided. Edward J. Green, in a book titled *The Learning Process and Programed Instruction*, describes this technique as follows:

A student is presented a problem with several alternative answers; one is correct. When the student chooses an answer, he is then instructed to move to a specified frame. This frame tells him if his answer is correct or incorrect. If correct, he moves on into the program; if incorrect, the frame explains why he is incorrect. The frame may then return him to the original item he answered incorrectly or direct him through a subprogram providing him with re-

medial work. Ultimately he is returned to the missed item and answers it correctly.⁵

Federal Support. Each year more educators of prominence are coming out in favor of increased Federal support to public education. Whether or not Seventh-day Adventist schools accept such support, or even if it is proffered to parochial schools—and many political commentators today think it will be—the fact remains that such a massive support could eventually have profound effects not only on the quality of education but on the legally required curricular offerings as well.

Curriculum Geared to the Space Age. Increased emphasis on space exploration and research, combined with industrial automation forcing more and more of the American labor force into technical employment, can stimulate new legislative demands on elementary and secondary education. These demands can be applied as easily to the private as to the public school. In the wake of the furor over Sputnik I many State legislatures were called upon to consider laws intended to provide a more specific construction of the curriculum. In some areas pressure continues to mount, and a few States have begun the trend toward increased legislative control over what was once considered of local educational concern.

Summary

In this paper an attempt has been made to survey the critical points being made in the present controversy between the traditionalist and progressive educators. It was thought that the outcome of the debate might be of importance in this period of increasing legislative interest in the school product.

The traditionalists urge a return to maximum subject emphasis in the schools with the subsequent dissolution of educational efforts in behalf of the social adjustment of the youth. Moreover, they say that they can point to an increasing tide of gains over what they consider an outmoded, disproved system of compromise with accomplishment.

The progressives, on the other hand, regard the traditionalists as reactionary. They persist in the principles of what they believe to be democratic education and hold that a child is better taught when he has learned to think, investigate, and profitably live in free and ordered society.

It would be well perhaps, while keeping a careful eye on what is being said in this controversy, if we were to investigate closely those other developments in the field of education that would mean so much to the teaching profession, public and private. This paper has commented on five of these—flexible scheduling and team teaching, television, programed teaching, Federal support to education, and the implications of the aerospace age. But there is

more. New things are happening every day. The Seventh-day Adventist school system has at its disposal educational literature which we believe to be the finest available, but new and complex developments are daily taking place in the world of education, and we'd better be ready to study them with understanding.

The Gifted—A Biblical View

(From page 6)

¹ University of California and Stanford University, *Report of the San Francisco Curriculum Survey Committee*, Henry Rapoport and William C. Bark, Co-chairmen, University of California and Stanford University, April 1, 1960, p. 1. Used by permission.

² San Francisco Unified School District, *Preliminary Reactions to the Report of the San Francisco Curriculum Survey Committee*, Harold Spears, Superintendent, San Francisco Unified School District, May, 1960, pp. 5-16.

³ Max Lewis Rafferty, *Suffer Little Children* (New York: Devin-Adair Co., 1962).

⁴ Sidney Hook, "What Is Education?" *Science Teacher*, vol. 26, November, 1959, p. 517. Used by permission.

⁵ Edward J. Green, *The Learning Process and Programmed Instruction* (New York: Holt, Rinehart and Winston, 1962), p. 143. Used by permission.

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just been freed from slavery, and there were no artists among them to create what was needed for the tabernacle. However, two, Bezaleel and Aholiab, were given creative gifts by the Holy Spirit in order that they could work "in all manner of workmanship," as Exodus 31:1-6 shows.

Solomon was also creatively gifted as well as intellectually, for 1 Kings 4:32 reveals that he composed three thousand proverbs, "and his songs were a thousand and five."

The ability to speak foreign languages fluently could certainly be called a creative gift, and Acts 2:1-8 describes that manifestation a few days after Christ's ascension. And again the source, according to the Bible, is the direct gift of the Holy Spirit.

Socially. Leadership ability is termed a social gift, according to educational authorities, and Gideon under the influence of the Holy Spirit was given a gift of leadership (Judges 6:33, 34). The New Testament declares that positions of leadership in the church—apostles, prophets, evangelists, pastors, and teachers—are also gifts, according to Ephesians 4:7-12.

What does the Bible have to say about the responsibility of the intellectually, the creatively, and the socially gifted ones, and are they thereby indebted to society because they have received above-average endowments? Jesus' parable of the Talents (Matt. 25:14-30) provides the answer in story form, showing that the one who uses and seeks to improve what was given him is rewarded, while the one who "buries his talent" is condemned.

Even though the Bible indicates that the gifted are such through an outright donation by God or His Holy Spirit, yet according to this parable the one who receives such a grant is under a responsibility to improve that gift, to multiply his talents. An authority who works with the gifted agrees that "creative work . . . requires intense effort and concentration, even drudgery."⁵

The Biblical view, then, is that whether the gifted are intellectually gifted, creatively gifted, or socially gifted, their gifts were given to them by God through the agency of the Holy Spirit, practically on the same basis as a loan, and that they are thereby under compulsion to use these gifts and to use them in such a way that these talents might be further blessed and multiplied by God.

¹ Single quotation in *The Journal of True Education*, vol. 24, No. 3, February, 1962, p. 30.

² Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary* (Washington, D.C.: Review & Herald Publishing Assn., 1960), Article, "Prophet."

³ *Ibid.*, Article, "School."

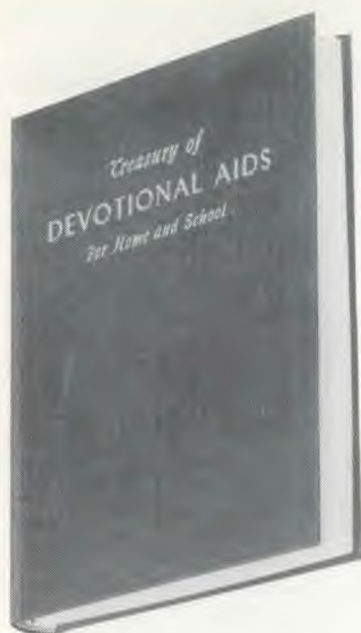
⁴ Acts 22:3.

⁵ Louis A. Fiegler, *Curriculum Planning for the Gifted* (New Jersey: Prentice-Hall, 1961), p. 188. Used by permission.

A man's intellect is judged by his ability to disagree without being disagreeable.

In the broad sense there is no such thing as a trivial fact. A chain is no stronger than its weakest link and all facts fit somewhere into the great scheme of things. An apparently unimportant fact may turn out to be important in the hands of a scholar or scientist.

—George Stimpson



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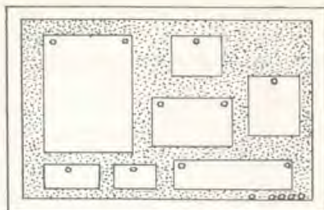
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These ARE OUR SCHOOLS



OVERSEAS

► Engracia Arguelles-Raza, chairman of the **Philippine Union College** biology department, has received a two-year grant from the Cadang Cadang Research Foundation of the Philippines for research to be conducted on "The Anatomical Effects of Cadang Cadang on Coconut." Cadang cadang is a disease that causes millions of pesos in damages to coconuts annually and has baffled researchers for the past 15 years. PUC is the first private college to undertake research on this coconut disease.

► The **Inter-American Division** reports during the 1964-1965 academic year a total of 324 schools, 1,052 teachers, and 28,657 pupils.

► **Philippine Union College** welcomed recently her new dean of the school of theology, Sydney Allen, formerly of **Union College** (Nebraska, U.S.A.). Dr. Allen is filling the vacancy created by the departure of Elton H. Wallace who is now doing postgraduate work in speech at the University of Michigan. The school of theology also acquired recently its first Filipino staff member with the B.D. degree, Alfonso P. Roda.

SECONDARY

► **Rio Lindo Academy** (California) is commended on its all-out promotion for overseas service as stimulated by the organizing this school year of the Future Missionaries Club.

► Would that all student leaders in a school could begin the school year as **Lynwood Academy** (California) arranged for theirs, with the Leaders' Retreat during a weekend in late September, 1964. They discussed the leadership role, considered plans for the school year, and formulated ideas for an improved campus.

► Three hundred thirty seniors from the five academies of the Southern California Conference, as well as some high school seniors, attended the Senior Fellowship Conference in vocational guidance held at Camp Cedar Falls, October 22-25, 1964.

► With its first application **Columbia Academy** (Washington) received this year full accreditation by the Northwest Association of Secondary and Higher Schools. Columbia Academy is now fully accredited by the Association of Seventh-day Adventist Schools and Colleges, the State of Washington, and the Northwest Association.

► Five years ago **Sheyenne River Academy** (North Dakota) ceased to operate its farm and put it into soil

bank; all dairy cows were sold and much of the machinery dispensed with. Now after much careful and prayerful consideration plans have been laid to put the farm back into full operation. The administration believes that agriculture is the ABC of education and is seeking to make its farm representative of our message.

► More than 100 **San Pasqual Academy** (California) students joined the younger "trick-or-treaters" on October 28, knocking on doors requesting canned goods and clothing for needy neighbors south of the border in Calexico. Several thousand cans of food as well as cereals, cake mixes, and soft drinks, were collected—everything from diced cactus sprouts to strained baby food.

► Recently completed at **Columbia Academy** was a \$50,000 wing to the girls' dormitory, housing new shower facilities as well as a new entrance. Plans call for the construction of a new cafeteria building during 1965.

HIGHER

► The neighborhood Story Hour is in its second year at **La Sierra College**. Meeting on Sabbath afternoons, the student-sponsored project is a welcomed community service.

► The business administration department at **Union College** has added this school year "a data processing course which is probably the best equipped in the denomination," according to the department chairman, Paul Joice.

► For the second school year, journalism students of **La Sierra College** have begun internships with a city daily newspaper. Running for the entire school year, the opportunity provides three semester hours of academic credit.

► **Loma Linda University**, with its construction of the nine-story center known as the Loma Linda University Medical Center for teaching, research, and patient care, features in its expansion men, machines, and materials. Construction rises also to accommodate biochemistry, chemistry, facilities for a linear acceleration, and a central heating and cooling plant.

► For the first time **Andrews University** is offering a class on Roman Catholic Theology taught by Belgian-born Raoul Dederen, a visiting professor of theology from Collonges-sous-Saleve, France.

► One of ten students chosen from 10,000 in the nation to receive the "American Farmer" award in Kansas

City, Missouri, from the National Farmers of America was Ron Ray of **Pacific Union College**, who chose as his project registered Guernsey dairy cattle.

► The man with a green thumb, Joshua Turner, who gave **Union College** a beautiful campus and keeps it so, is dedicated to his work: "I feel I am serving the Lord here as much as I can. I feel that my work is very important to the school."

► **Andrews University** has been notified that its mathematics department is the recipient of a National Science Foundation grant to support a 1965 Summer Institute in Mathematics for Secondary School Teachers. Similar grants from this foundation supported 1960 and 1963 sessions on the Berrien Springs campus. Twenty-five secondary teachers who teach at least one mathematics course in grades between 7 and 12 are eligible. Each recipient will receive a stipend to cover personal expenses during the institute, and no tuition or fees will be charged to students accepted. Speaking of the institute, H. T. Jones, professor of mathematics at the university, announced: "We try to accept people from different areas so that we have a broader range of viewpoints and backgrounds."

► **Atlantic Union College** has 40 per cent of the increase in enrollment in the SDA colleges and universities in North America, according to opening report figures. AUC has increased from an enrollment of 577 to 733 this year, making a 25 per cent increase on campus.

► Samir Fares, a Lebanese graduate student working on his doctorate in food industrial economics at the University of Berlin, observed California agricultural methods firsthand while working at **La Sierra College** for six weeks during the fall of 1964. From there he went to the Sunkist plant in central California to study orange-juice-processing methods, and then on to Washington, D.C., to the U.S. Department of Agriculture. Mr. Fares plans to go back to Lebanon to set up an orange-juice-processing plant.

► Harold Jones, professor of mathematics at **Andrews University**, is the recipient of a Science Faculty Fellowship which provides a full year's study at the University of Paris. Dr. Jones's research has been in the field of modern potential theory, and the University of Paris is the world center for this study. Following this year of study, Andrews University is sending him to the International Congress of Mathematicians in Moscow in August, 1966.

► The **Union College** Foreign Missions Band took as their first-semester project that of providing transportation costs necessary to locate a literature evangelist and his family in the center of an area 1,200 miles across which now has no SDA in it. Two previous projects also costing about \$200 have been finishing a chapel in the mountains of Taiwan, and furnishing bunk beds for the girls' dormitory of the Sarawak school in Borneo.

► There are 34 students currently enrolled in the new, two-year nursing program at **Atlantic Union College**.

They will receive the Associate in Science degree in nursing in the spring of 1966. The dedication service for this class was held January 31.

► D. E. Martz, associate professor of physics at **Pacific Union College**, will design and build an infrared photometer with a \$15,000 grant. This photometer will detect and study objects too cold for observation with previous infrared devices. It will use a germanium crystal doped with copper atoms cooled to liquid helium temperatures to detect wave lengths of 17 to 21 microns. One use of this photometer will be measuring cooling rates of different spots on the moon. Varying cooling rates may indicate the depth of dust on the surface of the moon.

► Siegfried Schwantes, associate professor of religion at **Andrews University**, has been awarded first prize in a book contest by Baker Book House, a publishing company of religious books only. This prize provides an expense-paid tour of the Holy Land. Dr. Schwantes' book is *A Short History of the Ancient Near East*.

► A **Loma Linda University** dental student, 23-year-old Larry V. Smith, won second prize in a national scientific competition sponsored by the American Dental Association. His project was "Ion Permeability of Vital and Nonvital Human Teeth." This is the third consecutive year in which LLU's entry has been placed among the top three in national judging.

► Mrs. Helen Feng Chen, wife of Dr. Philip S. Chen of the **Atlantic Union College** biology and chemistry division, was chosen as Massachusetts Mother of the Year. She was guest of honor at the Family Living Conference held in Boston on October 23, 1964, has been the recipient of many courtesies by the Commonwealth of Massachusetts, and has made a number of public appearances as Massachusetts Mother of the Year for 1964.

► Nineteen African orphans were the recipients of an unusual but useful gift from the **Loma Linda University** Junior Medical Auxiliary—screen wire. This wire will be used to enclose a porch where the orphans are kept during the day at the Malamulo Hospital in Nyasaland where flies are a great problem. Wives of the physicians have taken over care of the orphans since the hospital nursing staff found their duties too pressing to carry on.

► **Union College** ministerial students will travel as many as 50,000 miles this school year to speak in 22 of the smaller churches in Nebraska and Iowa. This field arrangement has been organized by Floyd Bresee, director of ministerial training, so freshmen and sophomore students visit a different church each Sabbath, juniors work with a church or branch Sabbath school in the city of Lincoln, and seniors visit the same church every week and are given specific responsibilities.

A man who wants to lead the orchestra must turn his back on the crowd.

—James Crook

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Editorial

CURRENTS & EDDIES



Vocational Trade & Industrial Education Students interested in vocational trade and industrial education will be glad to write to

College Place Trade-Technical School, College Place, Washington, for information about the newly offered trade school courses (with certificate) for printer-lithographers, auto mechanics, and radio-television technicians.

Students may enter the program at the beginning of any quarter—September, January, or March.

International Contributions "National art, national science, just make no sense whatsoever," so averred Secretary of State Dean Rusk

at a recent swearing-in ceremony for the Educational and Cultural Affairs Office of the United States Department of State. He continued: "More than 30 countries have contributed Nobel Prize winners, and wherever we turn, in the intellectual capacity and accomplishment of man, you find that the building blocks have been added from all over the earth and that we are talking about genuinely international common interests and common activities."

Going in Circles Circular classrooms and chapels do not have the edge on architecture these days.

What may be the largest building in Europe and the world's most modern radio center is the new eye-and-ear catching \$40 million Maison de la Radio-diffusion-Télévision Française in Paris.

On the right bank of the Seine, diagonally across from the Eiffel Tower, the rectangular core rises 24 stories from its base fitted into the inner ring. The diameter of its outer circular, multi-windowed and aluminum-paneled building is 570 feet, and its central towerlike structure reaches 206 feet high. There are actually three concentric rings: the outer one containing administrative offices and rehearsal rooms six stories high in the frontal one third, and ten stories high in the side and rear two thirds; the intermediate one of three-story height with concert halls and studios; and the inner ring five stories high with electronic gear, studios, foyers, services, and shops—a marriage of art and technique.

Newest Ideas Rapidly becoming a national mecca, the Nova High School, constructed on the 545-acre government surplus airfield in Broward County, Florida, is permitting educators to see the newest ideas of educational theory put into practice.

As an initial unit of the educational complex, the south Florida education center, Nova High School, is ungraded. With seeming rigidity of curriculum there is flexibility within the framework. The program allows homogeneous grouping within each subject area without any regard to chronological age or year in school. Vertical acceleration is possible for the gifted, and relaxation of time pressures for the less able.

Students progress through a series of achievement levels called "units" in each subject area. Tests determine whether the student may continue to the next level.

Upon entrance in Nova High School new students

are put in the appropriate units in each discipline by information from their former school and the placement examinations.

The newest and best educational techniques and media are employed, such as, team teaching; closed-circuit TV; language, reading, and science laboratories; overhead projectors; wall-to-wall carpeting; curriculum resource centers; and a data-processing center. Many of these innovations were financed by the omission of a large auditorium and cafeteria. In this day school, students either bring their lunches or purchase food at a snack bar, which is supervised by a dietitian, all the students eating outside in a protected area.

Fire Losses Maintenance personnel and administrators must be educated to be conscious especially of the hazards that cost institutions so much money. Why should we not keep clean of combustible materials all infrequently used areas as well as those normally used?

A lack of good housekeeping, education, or common negligence costs the Seventh-day Adventist Church a great deal of money. In 1963 the total losses by fire in churches, organizations, and institutions in the North American Division, as reported by the General Conference Insurance Service, stagger to \$493,943.76. The breakdown for schools reveals:

Day Schools	\$ 18,252.75
Boarding Academies	8,884.25
Colleges & Universities	130,558.88
Total	\$157,695.88

And in 1964 the fire losses totaled \$791,397.94.

Why not take the *Review and Herald* editorial of May 21, 1964 (141:21), page 14, as a personal challenge? "We are all stewards of the gifts of God. It borders on presumption for us to pray for the protection of Heaven on our homes and then permit fire hazards to exist in the basement, the attic, or any part of the house in which we dwell. We do not understand aright the doctrine of divine protection when we leave to the angels the doing of something we ought to do ourselves."

Quadrennial Council Some 143 educators spent four full, inspirational, and provocative days at the Education Quadrennial Council of the North American Division in Boulder, Colorado, November 8-12, 1964.

Dr. Francis A. J. Ianni, director of Cooperative Research in the U.S. Office of Education, keynoted the session on Sunday as he cleverly took his audience through the research of exploration in class and school organization, curriculum improvement, teaching procedures, pupil personnel services, and learning climate. His presentation whetted discussions that spilled over into well-

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