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For Equal Opportunities—An Editorial

SPECIAL insight is not required to discern in the nation great inequalities in educational opportunities. In some communities schools are housed in hovels and taught by nearly illiterate teachers. In other places nothing remains to be desired in beauty of surroundings, elegance of appointments, or professional competence of the instructors. In some lands the war, with its devastating effects upon personnel and incomes, has affected education ruinously.

The census of 1940 revealed three million persons in the nation who had never been in school, 13 per cent of the total population that had not completed the fourth grade, and 56 per cent that had not gone to school beyond the eighth grade. In 1941-42 the average teacher's salary in Mississippi was \$517; in North Dakota, \$750; but in New York, \$2,618. This is partly accounted for in the fact that in 1944 the average per capita income in Mississippi was \$528, while in New York it was \$1,519.

Early in 1945 a careful study revealed that Federal salaries rose 37 per cent in the period from 1939 to 1945, industrial wages shot up 85 per cent counting overtime, but the average teacher's pay rose but a thin 15 per cent. One third of the teachers of the nation were receiving less than the Federal Government was paying the women who scrub the floors and polish the desks of its offices in Washington. That explains how since 1941 Indiana lost fifty thousand teachers, Iowa closed five hundred schools, and California issued ten thousand emergency certificates. This, more than any other cause, even including service in the armed forces, accounts for the heavy loss of teachers.

Equal opportunity in education does not require in all cases that salaries and

classroom equipment be equal in amount or the same in kind. Economic and cultural resources differ by communities and nations, and are often interdependent. That is a potent reason why those who are richer in this world's goods should help to equalize cultural opportunities for those with a less imposing heritage of both. Equality here does not mean that the better should have less. It does mean that before adding more to those already rich in educational facilities, the less favored should have a larger share.

Denominational inequalities do not necessarily follow the national pattern, but there are instances of it. The church has work in many lands such as China, Haiti, Rhodesia, and Sweden, as well as in Alabama, California, and Michigan. The school helps to form the pattern of the church, enriching it in life, purpose, and plans, as well as preparing workers. If the church is to achieve comparable ideals of character in all the world, it will need the service of the greatest character-building institution, the Christian school.

Greater equality in the benefits of Christian education will mean for more children comfortable seats, inspirational books, and greater devotion. For more parents it will bring less anxiety concerning the learning program. To the church will come a lighter financial load, for better schools will assure more substantial support and vigorous growth in permanent membership. More teachers will benefit by recognition of their gifts in the church. The church can well afford to distribute and assure the spiritual and intellectual benefits of Christian education, being especially generous with those whose cultural heritage may be most limited, but whose burden of child care is heaviest.

Preparing for College

Fred B. Jensen

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THE education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value."¹

During the four golden years of opportunity to mold the lives of academy students, educate their emotions toward a set of wholesome attitudes. It should always be borne in mind that what a student loves when he is graduated from the academy is vastly more important than what he knows. What does he voluntarily choose to read? What companions does he select? What ideals does he exhibit? These are the important tendencies that will color and determine his life's career. Does he choose wholesome types for his pals? Does he read literature that imparts true knowledge? Does he enjoy lectures that make him think? Does he enter wholeheartedly into healthful recreation? Does he take an interest in the moral welfare of the school and community life? His attitude toward mankind and its problems, his attitude toward Christianity and morals, his attitude toward duties and obligations, are far more significant in determining the quality of his college life than are the few grains of academic knowledge he has acquired. His natural likes and dislikes, his spontaneous loves and hates, his normal longings and instinctive moods, will indicate what kind of student he is likely to be, and will determine the manner of his future life. What a student loves at the end of his course is infinitely more valuable than what he knows.

Break this down into life situations.

¹ Ellen G. White, *Fundamentals of Christian Education*, p. 192.

A student presents himself to the dean of theology with the assertion that he wishes to pursue the theological curriculum. His program is arranged. He looks at it for a moment. He sees "Survey of European History." "Do I have to take history?" "History is an intimate cognate subject without which you never can present the prophetic message." "But I hate history."

The dean feels in his heart that the young man is not really interested in theology if he has no appreciation or love for a supporting subject and sees no correlation between history and prophecy. But looking deeper into the young man's life for an understanding of his hatred for history raises many serious questions. Why does he hate history? What gave him this attitude of prejudice toward a great related field of thought in his ministry? Where did this attitude first impress itself upon the plastic mind of this otherwise fine young man? Somewhere during those four golden years of opportunity a poorly prepared, uninspired teacher faced his class in history with dull procedures. He unwittingly killed in that student a taste for history where he should have kindled a love, awakened an interest, developed an attitude, which would have filled the student with an insatiable desire to explore the field of history in the college classroom and in the college library.

Teachers of history may well pray that God will teach them how to love the subject, and inspire them to make the material live in the mind of the student with an enthusiasm that leaves the student hungry for knowledge and unprejudiced in attitude. For what a student loves

when he enters college is more important than what he knows.

Repeat this hypothetical incident. Literature is now the rock of offense. The student looks at his program. The following subjects are listed for the semester: Bible doctrines, intermediate Greek, physiology, Milton and his age, and music appreciation. "Do I have to take this literature?" "It will prove a great aid later on in your style of preaching." "But I hate literature."

There are two fundamental characteristics in all good preaching toward which literature makes a magnificent contribution. One is clearness of thought. Why preach at all unless one preaches to be understood? But where can the student find the materials for the style of clearness in preaching? He finds it in good literature. But if he enters the ministry with a deep prejudice toward literature, he cuts himself off from the only source for inspiration in the development of this fundamental skill. Not how little but how much one can have of the heritage of the great writers is the Christian attitude toward learning.

The other fundamental is beauty. But where can a student find beauty of style? He finds it in literature. How unforgivable it is to declare God's counsel with such immiscibility of style and lack of beauty that the truth fails to smite the conscience and impinge upon both mind and heart! To be obscure and awkward here is to fail miserably in one's ministry of the Word. Teachers of literature must seek heavenly counsel so that they will never be guilty of damaging the student's love for a field of thought that is so vital to the entire work of God and His church.

What a student loves when he enters college, therefore, is much more important than what he knows. The teacher who gives his students a set of wholesome attitudes has conferred upon them the most healthy benediction he will ever have an opportunity to confer. He has

provided them with the best equipment a student can possess when he enters college.

In an article like this, which purports to answer the question of what the academy can do to help prepare the student for college, one may be expected to say categorically: "Teach your students to think!" But that is trite. Teach the students the A B C's of grammar. Then they have the tools with which to think. This is a difficult assignment, but the teacher owes it to his students. He should never rest until he is satisfied that they know their grammar. Let the ninth-grade work incorporate a remedial plan to correct the weaknesses and abuses the student may have suffered from poor teaching in the lower grades.

Dr. Morrison, of the University of Chicago, wrote a large book, the thesis of which was "Mastery of Subject Matter." That concept needs to be drilled into all teachers. Not to hasten from unit to unit with several failures and a large number of marginal students, but to master the materials of the unit—that is teaching. The student should have the privilege of staying in the unit until he has mastered the material. Here many teachers break down in their method in the classroom. They are content to give failing grades; but they are not patient enough to guide the student until he cannot fail.

Everyone knows that students enter school with a variety of gradations of talent or endowment. The fast student is admired; the rest are tolerated. The failing student is pitied. But pity is not the remedy. Mastery of subject matter is the remedy. The slow student, the retarded student, must be permitted more time to master his materials. If all the children are to be taught of God, Seventh-day Adventist teachers must address themselves seriously to this weakness in the educational procedure.

"The advent of psychological tests will do more harm than good if they are mis-

used in such a way as to make the students who fall low in tests discouraged, or students who have a high score complacent or supercilious. The purpose of the tests is to enable us to fit the task to the student and not to make him more conscious either of his inferiority or his superiority to others.

"Each person must ultimately face the reality of his powers and his limitations, but he must not hold these powers and limitations constantly in the focus of his consciousness. The chief objective must be attainment of worthy ends within his powers, and the chief consideration must be, not whether he is making a good showing, but whether he is accomplishing something which is worthy of accomplishment."³

The correlation between grammar and arithmetic and the psychological tests is important. If the retarded student in the academy has had time to master the materials in these two subjects, he does well in the psychological tests. The naturally brilliant student needs little help from the teacher. It is the retarded student who needs time and assistance.

But apart from any relationship to the IQ tests there is another factor of deep sociological importance. No single test has been devised which can rate the original mental nature of normal persons. Too much depends upon the variable factors in the prevailing culture or social environment of the student. The brilliant student is not always the one who best represents and reflects the good life among men. Christian education pleads not for the speed with which a unit of learning can be completed but for the mastery of the materials. The retarded student may take twice as long to master the materials, but he may also make a far greater use of the materials in building the kingdom of God.

Another imperative reason for drill in the fundamentals of grammar lies in the

fact that it is basically the foundation of all learning. Many a student fails in algebra because he cannot read the proposition correctly. He cannot analyze the problem, and so he is confused in his procedure. This is true in his study of every subject. The teacher will never make a larger contribution to the total life learning of the student than when he or she patiently hammers in the grammar until the student has mastered the materials.

The two fruits of such teaching of grammar which will enrich not only the student's life but the quality of his work in the cause of God are these: First, he will read well. To read interestingly and clearly in public is one of the fine arts among educated people. But to read well in public worship on the Sabbath day is not only a fine art but a sacred art. How our congregations suffer from the perennial curse of poor readers! Whatever the teacher does to correct this will bring the commendation of all heaven upon him, and the church will rise up and call him blessed. Secondly, he will write well. What a boon to the worldwide mission of the church! What glorious opportunities the large number of denominational journals furnish for the able writer! Any teacher who patiently lays the foundation work for a ready writer by everlastingly pounding in the grammar will hear the angel Gabriel saying again:

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

Nothing done in the academy will do more to merit the high esteem in which the college holds the academies than, first of all, to teach the students a set of wholesome attitudes, for what a student loves when he enters college is vastly more important than what he knows. Secondly, drill in the skills of grammar and arithmetic, for these are the foundations upon

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³ W. C. Bagley, *Education, Crime, and Social Progress* (New York: The Macmillan Co., 1931), p. 132 ff.

Educational Opportunities in Hawaii

Frank E. Rice

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ACADEMY, 1930-1945

MOST thinking Seventh-day Adventists who are well versed in the ways of the church are surprised, and, in some cases, stimulated upon their first visit to Hawaii when they learn that one of the largest schools in the denomination is located within the Hawaiian Islands. They listen with rapt attention when they are told that a large percentage of the students in the school come from non-Seventh-day Adventist homes. From then on there is usually a series of questions: Do you have a large number of baptisms? Why do the outside folk come to your school when the public schools are free? Do you notice any adverse influence because of the outside element? What are your tuition rates?

When these questions have been answered, the questioner generally remarks, "You certainly have an unusual educational opportunity in Hawaii." It is because of this striking opportunity for the cause of God in Hawaii that this statement of the educational work of the Hawaiian Mission is presented.

The objectives of Christian education in Hawaii are practically the same as they are in any place, the first of which is evangelism. Many problems have been encountered in evangelistic work. The third angel's message has gone very slowly for the last fifty years. All types of evangelism have been tried—the radio, tent and hall, personal and literature ministry. No other one branch has produced as many baptisms in the last five years as the educational work.

The second objective is training and inspiring the youth to be workers in the cause of God. Here the educational

work in the past few years receives due credit. At the present time there are in training in the colleges on the mainland more than forty of the young people of Hawaii who are going to play a large part in helping to take advantage of the opportunity that lies just ahead.

The third objective is teaching the Bible. The majority of these youth do not come from Christian homes, and, hence, have no idea whatsoever of what the Bible contains. The courses must be adapted to meet this objective.

The fourth is to build up the reputation of the cause of God. Especially among the Japanese people, there is a higher regard for educational institutions and teachers than there is for churches and ministers. It is through the school that the attention of many a businessman of this race has been drawn to the work of the church.

The fifth is to help train some of the future leaders in the Hawaiian Islands, even though they might not for a time accept actively the third angel's message. It should be kept in mind that other denominations, especially the Catholic Church, are reaping a rich reward in this respect from scores of their graduates who have not accepted Christianity personally, yet received their training in a Catholic school. This has been true of our school to a lesser extent. Examples could be cited, such as Captain Dan Liu, a graduate of the Hawaiian Mission Academy, who holds the position of secretary to the chief of police, and who, though he never accepted the Adventist faith, does all in his power to lend influence and financial support to the work.

In the Ingathering it is surprising how many former students count it a real pleasure to donate to a cause that they feel in some way is a part of themselves.

The public demand for private schools in Hawaii, the general wave of prosperity, and certain weaknesses in the department of public instruction make the outlook for Christian education in the immediate future extremely bright. The educational work of the Seventh-day Adventist Church has a good will throughout the Territory, which is enviable. The growth of the past ten years in numbers of pupils and in new schools added makes it possible to predict that within the next ten-year period the number of pupils enrolled in Adventist schools may exceed two thousand. The present figure is 750, compared to 275 at the beginning of this ten-year period.

Among plans for the future the English language school is mentioned first, not because it is of first importance, but because it has been the first major influence in the growth and development of the educational work in Honolulu. It is operated for those deficient in English. This deficiency is widespread for many reasons, one being the background of the people who live here, and another being the practice of many of sending their children to the Orient for a period of educational training, making imperative upon their return, attendance at a school that specializes in the teaching of English. Since the public schools have not been able to fill this need, it has been left entirely in the hands of the private schools.

The central idea of the operation of such a school would be twofold, first, teaching English, and, second, winning the confidence of the student while improving his English, so that he will naturally wish to continue his education with the same system. For many years the present academy operated such a language school for students between the ages of twelve and thirty, and it is from

this source that a large percentage of the academy students were drawn. A large number joined definitely with this people, and some became workers.

The language school could be used successfully in any of the larger communities as an opening wedge, and is financially sound. Care must be taken in the selection of teachers who have high qualities of personality, voice, and friendliness. It is not the place for an inexperienced teacher.

The public schools of the Territory of Hawaii, past and present, have been overcrowded, have been more than challenged by the problem of the regular curriculum of the school, and have not been able to develop the kindergarten idea as fully as it has been developed in some places. Therefore, in this land of large families, where the kindergarten idea is very popular, there is again left to the private schools an excellent opportunity. The popularity of the kindergarten has spread to the out-islands, and there the opportunity is equally challenging.

To take advantage of the kindergarten school, all that would be necessary would be a location with suitable building and an excellent teacher. In both the urban and the rural community the majority of these children who start in the kindergarten will be seeking entrance into the first grade. This being true, with sufficient vision and carefully worked plans as to location and building, a preschool group of thirty, starting at a given point and going on to the next grade each year, as well as the preschool feeder group, would in eight years assure a school of nine rooms, with a standard that any community could be proud of. Comparing this method of building an elementary school with the usual one-teacher school with all grades, which always has the competition of the larger public school, the church school which starts with the kindergarten grows many times more rapidly and without criticism.

In order to give stability to the field as a whole, and especially to the out-island field, a boarding school in the Territory of Hawaii is imperative. Just now there is no secondary school for the out-islands, except as they come to Honolulu and take advantage of the day academy. This brings in many problems. Many are the instances that could be cited to show that the city influences upon the young rural student are too great for him. The new school should be provided with adequate housing, and industries, such as printing, poultry, and truck farming, in order to provide work for students who come from plantation homes where cash is very limited.

Since 1937 the Hawaiian Mission Academy has been offering courses on a limited scale beyond the twelfth grade. For a time an attempt was made to conduct a junior ministerial and a two-year normal course. These classes were never very satisfactory, because of the limited numbers that could take these courses. The Hawaiian Mission Academy had no charter to grant credits, and for this reason only Seventh-day Adventist church members were accepted, and their credits were always subject to question. The students who finished the courses in advanced training were materially benefited and did very commendable work in finishing their courses on the mainland; yet, because of the small number in the classes, and the heavy load that it made for the faculty, the advanced training idea was discontinued.

On Oahu the privately owned commercial schools have been thriving during the past ten years. And this is in addition to the large amount of effort in the public schools along commercial lines. In the past the academy has not been in a position to take advantage of this opportunity. It would be a financial success from the start and would exert a Christian influence which would pay rich dividends.

If proper facilities were found for the

expansion of the school of music, this would be very remunerative as well as an excellent means of advertising the cause. There has been a constant and increasing demand for instrumental, vocal, and orchestral instruction. Almost all the requests from the public have had to be turned aside unless they had some strong connection with the church, merely because the academy could not adequately take care of its own students. The people of the islands are musical, and even in their immature years show a respect for classical music that is seldom seen on the mainland.

The Hawaiian Mission has been very fortunate in the past ten years to have had an excellent group of teachers. These genuine teachers from the first grade through the academy have played a large part in making possible the rapid growth of the educational work in Honolulu.

One of the greatest threats to expansion in the minds of those who know the scarcity of teachers is the question of where to get the teachers. Fortunately, this is not going to be a very great problem if the problem in Hawaii is faced soon enough to forestall any difficulties. There are already in training on the mainland a large number of excellent young people. If the Hawaiian Mission can provide openings for these superior young people as soon they are graduated, the enthusiasm that will come to other young people in training will turn them toward the goal of teaching. Racial origin makes it impossible for these young people to find employment anywhere on the mainland. This is, indeed, very fortunate for the educational work in Hawaii in a time when teachers are so scarce.

With the large number of beginning teachers that will come back to Hawaii in the next three years, it might be suggested that more help in supervision be planned. In addition to the educational

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Guidance in Education

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SOLOMON pointed out that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." Since the beginning man has had need of direction in his life. Men need only to see the conditions that confront the world to be convinced that human energy is wasted, lives are misspent, and misery and disaster result from lack of direction and from unwise selection of occupation, of recreation, of companions, and of educational opportunities. Guidance has taken first place among the educational movements of the twentieth century as a natural consequence of the growing complexity of life in modern society and the myriads of opportunities from which youth must choose.

Because of its rapid and recent growth, the guidance movement has experienced more confusion in objectives and more differences of judgment as to what is comprehended by the term than most developments in education; but, regardless of the degree in which authorities may differ upon methods and procedures, there is complete agreement that guidance is assisting the individual student to choose, and that assistance (including an objective, scientific analysis of the student and the opportunities open to him) should precede the choice. Guidance, then, is reaching through the group to the individual and helping him acquire adequate bases for the decisions upon which his destiny, happiness, and usefulness hinge, rather than considering him as simply another test tube shelved in the classroom to be filled with the prescribed portion of subject matter. Guidance is helping students to help themselves. The United States Office of

Education defines guidance as "the process of acquainting the individual with the various ways in which he may discover and use his natural endowments in addition to special training from any source, so that he may live and make a living to the best of advantage to himself and to society."

Essentially there are three steps in the guidance process: "In the first place it should enable the student to obtain as objective and as clear a picture of himself as modern, scientific techniques and the ingenuity of educators, counselors, and special advisers are able to portray. Secondly, it should make known to him the opportunities . . . which are at hand in the school environment and those existing beyond its doors. In the third place it should attempt to guide him toward those opportunities which are available and appropriate to his particular needs and capacities."¹

The basic principle of the guidance program, which many thinking people consider the panacea for contemporary education, was suggested by divine authority before the movement originated in the public schools with the Boston Vocational Bureau, opened in 1908 by Frank Parsons. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."² The existence of the special schools of the church is justified only as long as they assist in attaining that place in the heavenly mansions. In the light of the last phrase of the quotation, however, should teachers be less solicitous in

¹ Paterson, Schneider, and Williamson, *Student Guidance Techniques*, pp. 28, 29.

² Ellen G. White, *Christ's Object Lessons*, p. 327.

helping young people find the special place designated on earth where they are to work for God? That they can improve in this latter task is evident from the misfits, the rapid turnover in occupations, and the inappropriate choices of some students.

The divine blueprint for the school program of the church requires the three essential steps in the guidance process referred to above. First, the student should obtain an objective picture of himself. "The young have many lessons to learn, and the most important one is to learn to know themselves."³ The teacher should assist in this analysis. He "should carefully study the disposition and character of his pupils"⁴ and "should test the accuracy and knowledge of the students."⁵ Second, the student should know what opportunities are open to him. Teachers are repeatedly reminded to keep constantly before students the opportunities for service in all types of activity and particularly the occupational opportunities in the cause of God. Third, the student should be guided toward those opportunities which are available and appropriate to his needs and capacities. Rules are given that ensure safe guidance in the choice of an occupation;⁶ the principles of divine guidance are enunciated throughout the Scriptures and the Testimonies; and teachers are urged to act as guides and counselors to their students during this critical period.

It is essential that an effective guidance program be an integral part of the entire school system. Various surveys reveal that from forty to sixty per cent of

Seventh-day Adventist secondary school students do not get to college and thus cannot benefit from their personnel programs. Guidance of the majority of the youth must be the responsibility of the elementary and secondary school.

The most significant contribution to the guidance of youth that can be made by the elementary school, grades one to six particularly, is the provision of a solid foundation in the fundamental skills, in health, in religious ideals, and in attitudes and wholesome social adjustment. The experiences of the early adolescent in grades seven to nine are of utmost importance. Here, necessary remediation should be effected, careful analysis of needs and capacities should be made, and the student should have opportunity to explore, try out, or learn about the multiple opportunities open to him in life. In the upper secondary grades students will specialize in some field that will help them in their vocational future or their work in college. Much guidance will be needed in the selection of educational, occupational, recreational, social, and religious activities both in school and for the years following.

The pertinent question at this point is, Who shall perform these services for students? Some authorities contend that guidance is a separate function of education to be performed only by highly trained specialists. The more recent and widely accepted philosophy, however, recognizes the well-qualified teacher as the most effective guidance functionary. This trend is a happy coincidence with the only practicable procedure for guidance in Seventh-day Adventist schools. Teachers, then, should qualify themselves professionally, personally, and spiritually to render more effectively this invaluable service.

³ Ellen G. White, *Fundamentals of Christian Education*, p. 101.

⁴ Ellen G. White, *Counsels to Teachers*, p. 231.

⁵ *Ibid.*, p. 216.

⁶ Ellen G. White, *Education*, p. 276.

Nursing Education in Higher Schools

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IT WAS in 1899 that nursing education was first offered in an institution of higher education. Through the keen educational insight and liberal spirit of Dean James E. Russell, of Teachers College, Columbia University, the hospital economics course was launched in that school. This course was for graduate nurses who would serve as personnel in schools of nursing. The nursing profession is probably different from other professions in that its first actual foothold in higher education was for advanced preparation for graduate nurses rather than for the education of students in the basic professional course. In 1910 the University of Minnesota opened the first university school for basic preparation in nursing. Nursing education in higher education has been extended until it is now included in the curricular offerings of many universities and colleges.

Owing to the difficulty in conducting the clinical experience of the student on a sound educational basis, the university control over the hospital experience of the student nurse has been fraught with perplexities. Furthermore, the institution of higher education which conducts a combined academic and advanced professional program sometimes has been perplexed to know how to make a just educational appraisal of the basic professional course of the nurse.

The conditions in higher education which must exist in order to make possible the life and growth of nursing education in that institution are indicated by Stewart as (1) a genuine belief in education; (2) a liberal attitude toward nursing; (3) a policy which allows for

freedom to experiment and to develop in accordance with the needs of the group and the field.¹

The opposition which has been directed toward professional education as a part of higher education may be due, in part, to a lack of clarity in defining general education and a failure to recognize the social and cultural values which may be learned as a part of professional education.

Opposing philosophies of the place of professional education in higher education are noted in educational literature. Some of these are quoted:

"These two functions of American higher education—the vocational and the liberal—are not normally complementary and should not even be regarded as normally supplementary. They are, rather, opposed to such a degree that efforts to interrelate or correlate them systematically will result only in confusion and partial paralysis of educative procedures."²

In contrast to the above Jackson says: "It is equally futile and educationally unintelligent to say that liberal education is one thing, professional education an entirely different thing, and that the liberal arts college will have nothing to do with the professional school. Each has much of importance to contribute to the other, and each has as its major problem the making of education most valu-

¹ Isabel M. Stewart, "Three Decades of Nursing Education in Teachers College, Columbia University," *Methods and Problems of Medical Education* (New York: The Rockefeller Foundation, 1932), p. 39.

² David Snedden, "Colleges: For What Purposes? Some Problems of Differentiating Liberal From Vocational Education," *Journal of Higher Education*, October, 1930, p. 371.

able to our young people and to all society."³

Another emphasis is, "Professional education . . . has become recognized as a university function, probably the most conspicuous university function."⁴

If Snedden⁵ is accurate in his estimate that attendance in the American college is destined to increase for many years at a rate three to four times as great as rates of population increases; then higher education cannot ignore its responsibility for guiding youth in the selection of their life's vocation and also for giving them as much preparation for it as is compatible with the objectives and resources of the college.

All institutions of higher education cannot prepare their students for all vocations. However, the preparation which is given should be of such quality that it gives the student competence to stand on his own feet and to work well with other professional groups. Therefore would it not be best for each college to study its own resources and the greatest vocational needs of its college constituency, and attempt to supply the major needs according to the best of its resources? Is it not more desirable for each college to excel in the quality of the curriculums which it offers rather than to offer more curriculums of less excellence? Is shallowness of the curriculum not due to the educational method employed rather than to the professional area elected for study? In a practical-minded society, such as industrial America, can a college fulfill its function to society if it ignores the academic resources in vocational education?

The recognized need for nurses with better educational preparation has been a factor in stimulating members of the

nursing profession to avail themselves of continued study in institutions of higher education. In the nursing profession the trend toward attaining degrees has been wholesome and has greatly strengthened the faculties of schools of nursing. It is doubtful that this educational growth in nursing schools would have occurred if higher education had not provided advanced professional education for the members of this profession.

Who shall be responsible for the curriculum standards in professional education which are set up in the university? The professional group or the university? Opinion varies on this topic. The university is free to set the curriculum standards in all nonprofessional areas without many questions arising from outside the university. In the professional curriculums this situation does not obtain. Groups which are striving to prepare individuals for better democratic living should be the first to demonstrate how the democratic process can function in working relationships between professional groups. A study of educational literature shows that institutions of higher education which offer good professional education have given the professional curriculum educational direction which has greatly strengthened the profession. This has been very marked in nursing education where the standards of preparation have been much higher than in the hospital schools of nursing. These contacts of the university with the profession appear to have been helpful, open-minded, and liberal.

The reason given for seeking higher education connections for nursing education is to endeavor to secure a graduate nurse who is more mature intellectually, physically, and emotionally, and who is well oriented to life and can make a successful adjustment to nursing for her own best growth as an individual. It has been observed that "the complex problems to be met in modern society, as well as the increasing demands of the

³ J. Hugh Jackson, "The Professional School, The Relationship of the Liberal Arts College to the Professional School," *Journal of Higher Education*, March, 1937, p. 129.

⁴ "Articulation at the Professional and Higher Education Level," *The Articulation of the Units of American Education*, Department of Superintendence, Seventh Yearbook (Washington, D.C.: National Education Association, 1929), p. 375.

⁵ Snedden, *op. cit.*, p. 365.

nursing profession, make it necessary to strengthen general cultural preparation and broaden the social outlook of these young women who enter the nursing school. It is generally recognized also that, if nursing schools are to reach a full professional status and to attract the type of girl needed in nursing today, some advancement in general education requirements is essential."⁶

The attainments desired as the outcome of a connection of nursing education with higher education are similar to those for all professions and all areas of general education. It has been said that "a professional school must in a measure prepare its students for all aspects of their life and not merely for some of the aspects."⁷ Every man must be educated for more than one set of duties. One of the important expected outcomes of education in both liberal education and professional education is that the product of these schools shall be an individual of broad culture, cognizant of his opportunities and privileges for serving mankind and willing to give himself to that end.

The preservation of culture and of social ideals is a responsibility which rests equally upon men and women in all occupations and social groups. The youth who extends his education through liberal and professional education should be one who can profit much from the experience, who will continue to grow and to be able to translate into human

service the motivation which he has received.

The curriculum in liberal education must be constructed to meet the exploratory needs of the students and should also be flexible enough to meet the student's preprofessional needs. This will make it necessary for the faculty of the liberal arts college to keep in constant touch with the professions and professional schools to determine the changing professional needs which should serve as a basis of curricular reconstruction.

The teaching of the cultural subjects and the humanities also has its place in the professional school. The degree to which such subjects can be integrated into every professional course will be determined by the teaching ability of the instructor. Those who have a breadth of concept in these areas, and whose lives express these insights, are persons who can most capably direct students to make similar attainments.

Nursing education is not ignoring, nor can it afford to ignore, the above-stated suggestions. The educational responsibility of every school of nursing must include provision for the cultural development of the nurse, for giving her an understanding of the needs of her community, and for directing the development of her potential abilities for the greatest social good. The richest opportunities for bringing this about probably will be found in the nursing education program which is connected with a university or college where the instructional facilities and resources are generally broader than in the average professional school which has no college connection.

⁶ "General Education in Professional Education," *The Thirty-eighth Yearbook of the National Society for the Study of Education, Part II, General Education in the American College* (Bloomington, Illinois: Public School Publishing Company, 1939), p. 247.

⁷ A. M. Schwitalla, "Trends in Professional Education," *Educational Record*, July, 1936, p. 416.

Music in the Secondary School

Vera F. Lester

INSTRUCTOR IN MUSIC,
FOREST LAKE ACADEMY

WHY teach music to secondary school students? Because participation and growing skill in music is a joyful and satisfying experience which lifts the individual to a higher level of satisfaction than is provided by most of life and therefore increases the sum total of human happiness.

"There are few means more effective for fixing His [Christ's] words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!

"The value of song as a means of education should never be lost sight of. . . . Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."¹ "The proper training of the voice is an important feature in education, and should not be neglected."² "Let the singing be accompanied with musical instruments skillfully handled."³

The modern school attempts to develop the entire personality as a unified whole: mind, body, feelings and atti-

tudes, will power, even memory. The genuinely progressive school is a happy place; and no subject has more to do with making it happy than music. It is a place where original expression is encouraged; and what subject lends itself better to creative effort than music? It is a place where the child learns to subordinate his personal desires to the best interests of the group, because in the end this will best serve his own interests also; and what more powerful agency is there for this purpose than ensemble singing or playing—activities in which the individual is constantly having to subordinate himself to the total effect?

"As the people journeyed through the wilderness, many precious lessons were fixed in their minds by means of song. . . . The commandments as given from Sinai, with promises of God's favor and records of His wonderful works for their deliverance, were by divine direction expressed in song, and were chanted to the sound of instrumental music, the people keeping step as their voices united in praise. Thus their thoughts were uplifted from the trials and difficulties of the way, the restless, turbulent spirit was soothed and calmed, the principles of truth were implanted in the memory, and faith was strengthened. Concert of action taught order and unity."⁴

The modern school aims to provide experiences that will carry over into adult life, and here music can be a vital influence.

Music must be made so delightful, so satisfying an experience during school days that a very large number of children will learn to love it so deeply and to

¹ Ellen G. White, *Education*, pp. 167, 168.

² Ellen G. White, *Patriarchs and Prophets*, p. 594.

³ Ellen G. White, *Testimonies*, vol. 9, p. 144.

⁴ Ellen G. White, *Education*, p. 39.

play and sing so well that when school days are over they will want to continue to play and sing and listen. Because they love music they will want to associate with other people who also love it. In the end, music becomes for them a release from dullness and frustration—even from pain; an exalter of the human spirit; a stimulant toward a more friendly attitude as they mingle with other human beings; a necessary part of normal, happy living.

The place of music in the secondary school can be divided into five parts.

1. For whom shall secondary school music be planned? In other words, is it the function of secondary school music to provide specialized training for a comparatively small number of gifted students, or general training for all students?

There is a place for both the specialist and the amateur. An intelligent and appreciative public should be the aim, and, hence, a large number, if not all, of the students should be given instruction in music, principally on the side of listening, with performance treated mainly as a means of producing appreciation of what the more talented musicians do. The school must first provide opportunities for all the children to obtain at least enough acquaintance with music through performance and listening so that music will be a vital factor in their lives. After the needs of the mass are attended to, opportunities, as far as is feasible under local conditions, must be provided for the more talented students to develop their powers.

2. How shall music be administered or scheduled? Shall some music be required of all students? Or shall it all be elective? Whether presented on a required or elective basis, shall the music in the secondary school be conceived as one general course involving something of many aspects, so that all interests will be met, or shall the work be differentiated into a number of distinctly different aspects of music?

There are three arguments for elective and three for required music.

The elective.—*a.* With a subject such as music, in which the attitude of the student is highly important, is it not fatal, for effective work, to have members of the class who are present not because they want to be there but because they are required to take the course?

b. Does not progress in music study depend so much upon special talent that it is wasteful and annoying to both class and teacher to enroll students who are not definitely qualified for the branch undertaken?

c. Are not the atmosphere and progress of an elective class so much better than what prevails in a required class that everyone is happier and profits more—including those who are not in the class?

The Required Course.—*a.* Is not music in these days approaching the status of that common means of communication which is the basis of the universal requirement of English throughout the secondary school?

b. Does music not have at least the possibility of aiding in developing emotional stability and health, which in the bodily aspect is the defense of the increasing requirement of physical education throughout the secondary school?

c. If, in these days of emotional strain, the value of music for all people be conceded, as it seems to be to a greater and greater extent, may we not solve problems of discipline and lack of spontaneous interest by better teaching?

The secondary school should provide some music experiences for every child. The minimum participation should include a certain amount of quiet listening to worth-while music, and also some mass singing, including part singing, in well-planned and well-conducted general assemblies directed by a capable musician. Freshness in listening and keenness of appreciation can best be assured by frequent participation in performing music,

just as performance is freshened and stimulated by listening.

3. Shall music in the secondary school be presented as an integrated or as a separate and specialized subject? Shall it be treated as a closely interwoven part of life activity, or as a phase which has attained such peculiar development that it should be studied by itself with little or no relation to the life from which it originally arose? Shall it be one phase of a general course involving English, history, art, foreign language, and possibly other subjects, or shall it appear as separate courses in theory, singing, band, orchestra, or some other particularized, purely musical aspect?

All these attempts to establish relations between music and other aspects of life are valuable; but there is always the danger of involving so much material that only slight attention can be paid to any one division. Power in any phase of music requires time and effort. Breadth of view is too frequently a synonym for dabbling and superficiality. Development in music cannot proceed to proper fruition if music is touched upon only occasionally in a combined course. While it is very desirable to have music closely related to other aspects of life, there must, nevertheless, be enough time allotted to music per se, either in the basic course or outside it in special music courses, for that more specialized treatment which proficiency demands.

4. Shall the approach to music teaching in secondary schools be primarily that of appreciation, or shall it be the gaining of technical power? Shall the pupils be conceived primarily as consumers of music or as producers? Shall listening to music or the performing of it be the main aim?

Certainly, where there is good teaching, appreciation and technical power proceed hand in hand. The pure enjoyment or appreciative approach, construed to mean simple listening to music, soon runs into stagnation, becomes barren and

oversentimental, if it is not based upon at least some development of technical power. Conversely, technical study becomes hard, unrelated, and functionless, unless it serves to reveal elements which bring about greater enjoyment and to develop considerable power in their use. All teaching of an art should aim to promote both appreciation and technical power.

5. Shall music offerings be limited to those that are curricular, with credit, or shall they also include extracurricular ones, without credit?

Many teachers advocate giving credit for every music activity because that, in their opinion, dignifies the subject. But frequently the limitations of the institution regarding the number of credits which may be earned in a given period disqualify a student with a full program from adding a credit-bearing course, although he might have the time, energy, and desire to take an extracurricular noncredit course. Here again a fixed rule may work as a disadvantage, while an arrangement by which a given activity might be taken with or without credit, would give satisfaction to everybody.

To summarize:

1. Opportunity should be provided for all children to obtain at least enough acquaintance with music through performance and listening so that music will be a vital factor in their lives. Then provision should be made for the more talented students.

2. The secondary school should provide some music experiences for every child. The minimum participation should include quiet listening and mass singing.

3. The integration of music with other subjects is valuable, but there should also be specialized music courses.

4. All teaching of an art should aim to promote both appreciation and technical power.

5. Arrangements should be made for music to be taken with or without credit.

A Dean of Women Speaks—

Pearl L. Rees

DEAN OF WOMEN,
UNION COLLEGE

THE success of our institutions," said a college president at one of our conventions, "depends in a greater degree upon the dean of men and the dean of women than upon any other officers of the college. If the school homes are efficiently supervised and directed, the youth of our institutions will go out with wholesome ideals, sound judgment in social relationships, and a clear vision of their spiritual responsibility in the advent movement." The ten college presidents with whom I have had the privilege of working and the many academy principals with whom I have talked, often have expressed the same opinion. Just recently a General Conference secretary stated that the greatest evangelistic project in the denomination lies in the school homes. What a privilege, what an opportunity, then, for one to have a part in the character building of the youth of this denomination, that they, in turn, may, with courage and confidence, influence other lives for good while serving their Master here and preparing for a home over there.

Not for a moment would I give the impression that the work of a dean of women is without difficulty, struggle, and trial, or that the sky is always clear and the path always smooth. But what if there are hardships and trials? They are only temporary, while the deep, lasting influences not always visible to the casual observer are what make this work so remunerative. Is there any worth-while work without difficulty? Christ, our example, gave no stinted service. "He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of

humanity. . . . To His workers He says, 'I have given you an example, that ye should do as I have done.'"¹ Is not this a challenge which every dean should accept? We, whose work it is to teach the youth of this denomination that the building of strong and noble characters is the chief aim in life, surely know that such development requires more than comfort and ease. Are the results worth all the effort? A thousand times, yes.

My own problems sink into insignificance as I think of the hundreds, yes, thousands, of young women, as fine as this denomination can know, who call me "Other Mother." Many can be found in faraway countries and many more in the homeland, loyal to denominational standards, using their influence as a mighty factor in drawing others to a higher plane of living and to the worship of the God whom they love and obey. With such a scene before my eyes how can I think of the work being trying and the watching and waiting long? I only know that every day I am grateful to God that I am permitted to have a part in this, the finest work ever given to womenkind.

Hardly a week passes that there does not return to her school home a young woman who has spent a year, four years, or sometimes more, in North Hall. Perhaps now she is a member of the faculty of one of our institutions, a church school teacher, a secretary, a Bible instructor, a missionary, or a homemaker, but her interests are still in the old school. She never fails to speak of her appreciation of the training she received in the school home—of the inspiration of the worship

¹ Ellen G. White, *Ministry of Healing*, p. 500.

hour and the prayer bands, the rich friendships formed, and the new vision of service for God and others. She is only one of the many who have gone from the school home.

Then, more often than the personal visits, are the letters, hundreds of them, telling the same story. What a comfort they bring! Let me quote one or two:

"If I've thought of you once, I've thought of you a thousand times in the past two weeks. I've longed for the refuge of your office just as often. I'd give much to come in and sit on the floor and talk with you. I'm homesick for Union and my North Hall mother, and yet, I believe I'm where I belong. . . . I can't thank you enough for all you have done for me. How many times I have turned to the notebook I made in school homes administration class. If it does nothing else, it reminds me that dean's work is a privilege, not a chore, and I find that I need to remind myself of that often. It is so easy to look at the separate leaves of a tree—the worm-eaten leaves and the perfect ones—and forget to stand afar and look at the perfect symmetry of the entire tree. . . . I love my girls, and want to point them constantly to God. Words cannot express the happiness of knowing one has helped a girl gain a victory or make an important decision."

"Of all the influences that shaped my life at college that of the dean of women was most potent, inspirational, and propelling and compelling. In fact, her influence is the outstanding one of my life as far as just one individual is concerned. I can think of no way I would have wanted her to be different in her influence on me."

"I'd like to linger down my memory

lane where it winds through the four years I spent in your school home. . . . I like to think of the high ideals that were set before us when we girls were alone with our 'other mother' at evening worship, and of the many times we went to your room for spiritual and cultural help—never did we go away disappointed. We girls have tried to be the women you expected us to be. . . . If time should continue and my small daughter should come to the years when I would have to share her with another mother, if I could know that her 'other mother' would be as fine and true, as much of an inspiration to noble living as was mine, and if, in the afteryears her memories of her school days would be as sweet as are mine, then would I gladly share her!"

As I look back over the years that I have been a dean—twenty-nine in all—I wish I had been able to have done more, and I pray that God will make me a better 'other mother,' better able to educate, train, and discipline my girls, "so that each may reach the high standard of excellence to which God calls."

The following quotation means much to me: "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.'"²

² Ellen G. White, *Counsels to Teachers*, p. 48.

Teaching Art to Children

WHAT shall be done? and how much? Is art really necessary? To the church school teacher these are important questions. They are asked by nearly everyone, but where is the answer? Here are a few items that may be helpful.

Does a child have ability to express himself? That is, can he describe a thing by drawing it? Perhaps he already possesses that inward desire for the beautiful, yet needs encouragement to draw out what nature has put in.

Is he able to judge beauty and ugliness? Can he see beauty in an old fence post, or is it only an old stick of wood? Try drawing one and see what details must be observed. Look at the trees and bushes and buildings. Pick out the beauty of each, and decide how they would fit into a picture. Surround the child with all the beauty available; he cannot have too much.

As one learns to appreciate art and beauty, he learns to see more accurately. Ask someone to describe the common three-cent postage stamp. It will then be clear how accurately he is able to see. Or ask someone to tell which color of the rainbow appears at the top. Everyone is familiar with the American flag. But how many red stripes are there, and just how are the stripes arranged?

Should a child copy art work, or should he be original? The answer is, Do both. If a child has originality, let it be developed to the fullest extent. However, remember, originality is a gift of the few, while the majority travel the imitative road. The imitative method may bring to the surface many a hidden talent that otherwise might be forever lost. Copying a picture may inspire an added thought, when otherwise no such thought would ever occur. One who draws an object knows that object, and he catches details likely to be overlooked.

Color calls for recognition of primary and intermediate colors, warm and cool colors, and harmonies. It is important to know how to mix and combine colors, and

also how to use colors harmoniously to express ideas.

Is the coloring in a picture well balanced? To test it out, partly close each hand, and put the two hands together like binoculars. Hold the hands close to the eyes and look at the picture through the holes made by the partially closed hands, as if looking through binoculars. This will cause the picture to stand out distinctly and allow the color balance to show plainly. It also has a tendency to give a slight third-dimension appearance to the picture.

Whose drawings should be put up? All drawings should be exhibited in the school-room for a day or two. It will bring out ideas for another class period, and it will stimulate a desire to do one's best each time. It will also do much to encourage the one with little ability, and will brighten his pathway to the next drawing period.

How much drawing should be done? That all depends upon the teacher, the pupils, and the circumstances. The length of the art period varies according to the type of work. Sometime the same drawing will need to be worked with for several different periods.

It is not necessary to use a new object for drawing each time. For instance, take the pattern of a vase or any other object. Trace it, and draw a line to represent a table. The background and all shading may be done in pencil strokes. In another period the same object may be made with crayon strokes. A third drawing period is given to this object by doing all parts with water colors.

To make art simple enough to be of real enjoyment to the children should be the aim of every teacher. It is true that art is the lane leading the traveler back into nature, where he can behold the handiwork of God. All need more real culture of this kind.

"The great Master Artist has painted upon heaven's shifting, changing canvas the
Please turn to page 27

Teachers of Tomorrow

AN INTERESTING feature of the teachers' convention held at Pacific Union College for the Central and Northern California and the Nevada-Utah conferences was a banquet honoring the teachers in attendance at the institute, and the Teachers of Tomorrow at the college. The motif followed in the place cards, napkins, and programs, pictured the boys and girls in the schools, and the lamp of learning as suggested by the pins presented.

The candlelight dinner was followed by a program including music and an address by Dean Charles E. Weniger of the college. He emphasized the importance of the teacher's recognizing his responsibility toward the whole child, not simply serving as a drillmaster. The growth of the Teachers of Tomorrow was described by Miss Else Nelson, primary supervisor of the union conference. An impressive commission was given to the students by Secretary A. C. Nelson, and the superintendents from the various conferences presented to the fifty members of the Anna Weller Newton chapter of Pacific Union College the first sterling silver pins ever to be awarded to a college chapter of Teachers of Tomorrow.

At La Sierra College seventy-two Teachers of Tomorrow were guests of honor at a banquet held in connection with the elementary teachers' convention on the campus. There were three hundred educational workers present, including the college and academy faculties.

W. O. Baldwin, superintendent for the Southeastern California Conference, was master of ceremonies. President L. R. Rasmussen gave the principal address on the need for a strong educational structure. The elementary teacher lays the foundation; therefore, the work is of the utmost importance.

A. C. Nelson, Pacific Union educational secretary, commissioned the members of the Teachers of Tomorrow chapter to the responsibilities and opportunities of the teaching profession. Each member of the

chapter was presented with the organization's emblem—a sterling silver pin.

The Teachers of Tomorrow chapter was organized at La Sierra College to promote an interest in teacher-training and to provide a systematic program of self-improvement experiences that will result in fresh thought, new vision, more skill in human relations, and a deeper personal consecration in the things so close to the heart of a teacher.

Educational superintendents of the four conferences in the Northern Union met with the union educational secretary, K. L. Gant, at Oak Park Academy, to organize a Teachers of Tomorrow club. After an interesting chapel program all who were interested in joining the club were asked to remain, and a banquet was announced for that evening.

At 6 P.M. the prospective members gathered for the occasion. The afterdinner speeches told of plans for the organization. M. E. Smith was chosen as the sponsor. Oak Park Academy is the first academy in the Northern Union to organize a Teachers of Tomorrow club.

Pins were presented to the members of the organization, and the charge was given by Secretary Gant. The new members left their first meeting with great hopes and plans.

The newly organized Teachers of Tomorrow Club at Mountain View Union Academy has a membership of twenty-four, two of which are boys. Pins were presented to the twelve members who are juniors or seniors, by W. L. Avery, educational superintendent for the Central California Conference. Mrs. M. E. Mathisen is sponsor of the club.

Sometime during the remainder of the school year, each Teacher of Tomorrow will teach some class of which he or she is a member. The club also plans to visit other schools.

Student Editorials

Sentimentally Speaking

WE ARE sentimentalists. We admit it without apology. We think being a sentimentalist is pretty good business, because that way we enjoy many pleasures that the realists do not seem to understand: browsing around secondhand bookstores, playing old phonograph records, talking about the "good old days"—these are things we really like to do.

Another thing about which we're sentimental is our country. Taken all in all, we think it's the best in the world. When we hear the strains of "The Star-Spangled Banner" something happens inside us that must be what is generally known as a thrill. It reminds us of freedom, which, incidentally, is of special importance to sentimentalists. It also reminds us of old friends we won't be seeing around any more.

We don't think everyone should enjoy secondhand bookstores and old phonograph records. We do think everyone should be sufficiently concerned about his country and its freedom to show respect when "The Star-Spangled Banner" is played.

During the past few days it has been our pleasure to visit old haunts, renew old acquaintances. More years than we like to admit have become history since the "good old days" when we lived at Collegedale.

We were privileged to be here at the time of the Collegedale Fair and, as an amateur critic, we'd like to say we thought it was pretty good. There was one thing, though, which we didn't like. We couldn't help noticing that when "The Star-Spangled Banner" was sung at the opening of the program, many of the people present didn't seem to recognize it; at least, they didn't react as we think people of college standing should when their national anthem is played.

Maybe things like talking, looking idly around, shuffling, and walking are all right. Possibly we're carrying our sentimentalism to an extreme when we object. But some-

how we can't seem to forget some former students who were very dear to us, some students who died for the freedom symbolized by "The Star-Spangled Banner." And somehow we feel certain that a thing worth dying for is a thing worth revering.

—WESLEY DOUGLAS, JR.,
in *The Southern Accent*,
Oct. 26, 1945.

Look to the Future!

THE winds of strife have subsided; the gale of war has blown; but the dove of peace, so long the desire of men, has failed to appear. A heavy swell is casting troublous waves upon the shores of all nations.

The last few days have seen nothing but a wistful memory of the rejoicing that had been brought nearly two months ago by victory. We, the people of America, had been forewarned that a rocky and difficult road of transition to peace lay ahead of us. But few stopped to listen. Today the peace plan is hopelessly complex. As one looks about him he is met by a common scene—a scene of trouble.

The sands on the shores of all nations are being washed by these troublous waves. The London Conference of Foreign Ministers is deadlocked in their peace plan by the recent bombshell of Molotov. Trouble brews in Paris, Buenos Aires, Indo-China, Java, India, Germany, and Japan. Militaristic and nationalistic movements, famine, and bankruptcy are creating as much a havoc of peace plans as did those blasts of atomic power of Hiroshima and Nagasaki.

Already shattering hopes in America for the "quick return of the era of the motorcar, the washing machine, and nylon stockings," is the most widespread labor turmoil in a generation. It is not trivial in its scope. From the Atlantic to the Pacific, from Canada to the Gulf, from local enterprises to giant industries, labor unrest has reared up sharply. Virtually no American has remained unaffected.

What is the meaning of this sudden unrest? What has happened to the peace cry of the world? Have we so soon forgotten the blood-bought victory of our age?

The events of today have brought us to a crucial moment in the history of this earth. The world has risen from the horrors of one catastrophe only to find itself near the brink of an even greater calamity. At the peace table are men who realize that there is no sense of world community sufficient to keep a world state together; yet they attempt with utter futility to bring order out of chaos. Their destiny is failure.

The world is lacking the fundamental factor for the understanding of present conditions. Hands are groping for a firm foundation and eyes are straining for a ray of light.

How do you stand in relation to these world events? Have you awakened to the solemnity of the time? Are you availing yourself of the sublime opportunities before you?

The world needs you! You have the things for which the world is searching. Will you continue to hide the truths that you possess, or will you, as a student of prophecy, take the light to those around you?

Look to the future! Direct the minds of others to the future. Explain the meaning of world events in relation to God's plan. The destiny of men depends upon the action of Adventist youth. Look to the future!

—E. S. CHACE, JR.,
in *The Lancastrian*,
Oct. 19, 1945.

Victory

V-J DAY was a day that will long be remembered the world around, for it meant that after many long years of strife, bloodshed, and war the world was at peace again. It meant that the marching millions of the armies of nearly every nation on earth would at last be able to halt, lay down their implements of destruction, and turn their attention to the problems and pleasures of peace.

For some this day meant heartbreaking defeat and the occupation of their homeland by the forces of their conquerors. On

the other hand, it meant that millions of sons, brothers, and fathers would soon be turning homeward to pick up the fragments of their former lives. To some this day of victory was merely a day of hilarious celebration, with no real meaning except that a distant war in which they had had little part was over. To housewives and shoppers it meant that the high-empty store shelves would again be replenished with those articles which had been hard to get. But above all else was the universal feeling of thanksgiving and praise to God that the long-prayed-for peace was at last to be realized.

Peace, welcome peace, but at what a price! The price of peace cannot be measured with dollars and cents, although if it could be, the price would be exceedingly high, running into the hundreds of billions. The price of peace must be measured in something infinitely more precious than gold or silver. It must be measured in blood and sweat and tears, in the lives of the gallant men who perished on the field of battle. The final cost must include the multitudes of homeless, starving, diseased victims left in the wake of a merciless war. It must also include the wounded, crippled, blinded veterans, and the countless throbbing, aching, bleeding hearts of those whose loved ones paid the supreme price and gave their "last full measure of devotion."

The Christian is engaged in another struggle, which will end in victory far more glorious than the conquering of earthly foes. He must lay every other thing aside and take on "the whole armour of God" in order to wage successful warfare. He must enter wholeheartedly into the struggle if he is to emerge victorious. The going will be hard at times, but he may be sure of eventual triumph if he does not waver or fall back. There is a price to be paid for this victory, but it will be well worth the cost.

Every day we must fight this spiritual war, for we are all soldiers on one side or the other. If we put forth our very best efforts in everything we do, the victory will surely be ours under the banner of the great Captain who has never known defeat.

—HAROLD GRUNDSET,
in *The Broadview Exponent*,
October, 1945.

NEWS from the SCHOOLS

F. G. YOUNG, pastor of the Fort Collins, Colorado, church, recently arrived to assume his duties as acting head of the modern languages department at Union College. He is taking the place left vacant by H. G. Reinmuth, who was granted a leave of absence in response to a call by the War Department to serve as textbook specialist in Berlin, Germany.

SHELTON ACADEMY has begun the building of a new dairy barn with haymow and a shingle roof. A new pasteurizer is to be installed in addition to the other new equipment which is already in hand. The milkhouse will have a small office, a cold room where the milk is to be kept, and a shower room for the chore boys. There may also be a place to make and keep ice cream.

J. M. PETERSON returned to Pacific Union College for the winter quarter to conduct a course in old English and a seminar in Milton. Since the spring of 1944, when he retired from active service on the college faculty, he and Mrs. Peterson have made their home at Clearlake Highlands, California.

PLANS FOR A NEW AUDITORIUM AND DINING ROOM at Enterprise Academy have been presented to the General Conference and have been approved. Though the full amount of money necessary for finishing the building is not yet in hand, it was felt that there is sufficient to warrant going ahead with the plans. This building, which is to be 48 feet wide by 84 feet long, will offer fine accommodations for kitchen and dining service, also for the regular and special meetings that are held at different times.

VERNON E. HENDERSHOT is now back on the campus of Walla Walla College as dean of the School of Theology and head of the Bible department, having been in Government work nearly four years. He served the OWI in charge of Government radio programs, in Dutch, Malay, and English, beamed from San Francisco to Malaya and Indonesia. After the war he was accredited to the State Department and placed in charge of Indonesian affairs.

A NEW GIRLS' DORMITORY at Washington Missionary College will be completed early in the winter quarter of 1947 if present plans materialize according to schedule. It will be a brick, semifireproof building, will face Flower Avenue with a 228-foot frontage, and will be the largest building on the campus. Tentative plans provide for a three-story building plus a full basement containing a large recreation room and a chapel. Ample lobbies, lounges, and parlors are being designed for the benefit of the women. The most modern call system will be installed, enabling the dean of women to converse with the girls. Running water may also be installed in each room.

THE SEVENTY-SECOND ANNIVERSARY of the founding of Battle Creek College was appropriately celebrated by the students and faculty of Emmanuel Missionary College on March 11, 1946.

CONSTRUCTION WORK AT LAURELWOOD ACADEMY is going forward, the new girls' dormitory being the scene of activity for the plumbers, steamfitters, and electrical workmen. Plastering will begin soon, which will allow the finishers to do considerable work before the close of the school year. Construction is also beginning on the new administration building, which it is planned to have ready for next year's school session.

LA SIERRA COLLEGE LIBRARY has recently purchased a new Deering's *Code of the Laws of California*, a twenty-three-volume set representing the latest word on the laws of the State. A few volumes are still to be added as they come off the press in the near future.

C. L. POWERS is the newly elected principal of the Colombia-Venezuela Union Training School. W. H. Wineland, who formerly headed the administration of the school, will return to the United States permanently. The Winelands have served in the Inter-American Division for the past twenty-five years, in Jamaica, Costa Rica, and Panama, in addition to their term of service at Medellin.

R. H. BROWN, head of the science department at Canadian Union College, has spent a year and nine months working on the radar set which was used by the U. S. Signal Corps to contact the moon. The group he was working with hoped to perfect a new type of radar system in time to be used in the invasions of China and Japan. During his last nine months in the project, he was senior engineer. Last September the Signal Corps started their efforts to contact the moon, and in January of this year they were successful. It was possible to measure accurately at the time of contact the distance between the moon and the radar station, and the velocity of the moon with respect to the station.

RECREATIONAL ACTIVITIES at the Pacific Union College gymnasium are being offered this year to members of the faculty and to men and women of the community. Monday evenings the women have posture-corrective exercises and popular team games. The men meet Thursday evenings. Maxine Hunt and Paul Matacio, the physical education instructors, conduct this work.

THE FIELD NATURE SCHOOL of Walla Walla College for 1946 will take in some 2,500 miles of travel throughout the northern Rocky Mountains and the Canadian Rockies, including five national parks. Travel will be by bus, although one car will be taken as well. Each student will have a sleeping bag, and two large army tents will afford adequate shelter. Cooking will be done by the entire group by rotating committees. The cost of food will be the only expense except for the general fee of \$50, which includes tuition and transportation.

THE DAIRY AT UNION COLLEGE has recently been improved by a new tile floor.

THE NEW PASTEURIZATION PLANT, which is in a section of the new utility building at Auburn Academy, is nearly finished. The machinery is now being installed. When completed, this plant will have an automatic pasteurizer, an automatic bottler, a pressure bottle washer, two coolers, a separator, a cheese vat, a cold room, and a super-cold room. Plans are also laid for a new boiler plant at Auburn, which will include a metal shop and housing for the maintenance department.

J. E. YOUNG, principal of the Pacific Union College Preparatory School, has taken up evangelistic work in Olympia, Washington. Ivan Neilsen, instructor in science and mathematics in the preparatory school, was elected to serve as acting principal for the remainder of the school year. Principal Neilsen will be on leave of absence during the next school year, for graduate study. He will be succeeded as principal of the academy by F. E. Rice, former principal of the Hawaiian Mission Academy.

HOLGER LINDSJO, head of the Biblical languages department at Walla Walla College, has been called to teach at the Seventh-day Adventist Theological Seminary. The change will take place at the end of the spring quarter, and R. D. Drayson will take over as the head of the Biblical languages department.

FOR THE FIRST TIME IN TWELVE YEARS the enrollment record at Atlantic Union College shows an excess of 13 men over the women. The second semester opened with an addition of 53 more students than last September—40 men and 13 women. The registrar's office reports the enrollment is expected to increase even more. The last time Atlantic Union College had more men than women was in 1934, when a three-year record was ended.

A NEW LA SIERRA COLLEGE CHURCH, with a seating capacity of 2,065, is now under construction. It will be located directly opposite the college store on a two-and-one-fourth-acre plot contributed by the college and the Loma Linda Food Factory. The cost will be \$140,000. There will be sixteen senior Sabbath school rooms and four to seven junior Sabbath school rooms, a mothers' room, parking lot, and a large front tower.

THE PRIVATE LIBRARY OF CHARLES N. SANDERS has been added to La Sierra College library through the thoughtfulness of Mrs. Sanders. Elder Sanders passed away in the late fall. Most of his books are religious, though not all are denominational. Some are volumes which are now out of print. This large gift was prompted by Mrs. Sanders' desire to place the books where they would serve as many people as possible.

THE SOUTHERN MISSIONARY COLLEGE BOARD recently voted to add another member to the music faculty, an additional full-time college Bible teacher, and an additional full-time science and mathematics teacher. According to President Wright, secretary of the board, work will begin immediately on two new faculty homes. The board also appropriated \$1,000 for equipment and tools for the industrial education laboratory.

W. F. STORZ, principal of the Armona Union Academy, has been called for mission work in India. He and his family will be leaving after the close of school this coming spring.

WITH \$7,500 IN SIGHT, Washington Missionary College becomes a full Minute Man institution for the first time in its history. An incomplete list released by A. J. Robbins, leader of the campaign, cites 175 students as individual Minute Men, with nine soliciting over \$100. Student band leaders said that twenty-five to fifty more names may be added to this list when all reports are tabulated.

TEACHERS AND STUDENTS AT FRESNO UNION ACADEMY are enjoying the improved facilities furnished by the new cafeteria and domestic science building which has recently been completed. This building furnishes quarters for a good domestic science department and a pleasant and commodious dining room for the cafeteria.

THE YOUTH'S TEMPERANCE COUNCIL, sponsored by the National W.C.T.U., has recently organized a chapter at Pacific Union College, under the student leadership of Mervyn Maxwell and Harold Ruppert. The evening of January 16, National Temperance Education Day, the local W.C.T.U. organization conducted a service at the evening worship hour.

IRA M. GISH, head of the department of secondary education at Southern Missionary College, is teaching bacteriology and sociology at the University of Chattanooga three days a week. Because about three hundred veterans have recently enrolled at the university, the teaching staff is overloaded. Dr. Gish, who is on loan in the emergency, reports that he enjoys his new classes, made up chiefly of veterans.

A RECORDAK LIBRARY FILM READER, Model C, has recently been received by the Pacific Union College library. The microfilm which is now in use contains reproductions of the following Bible manuscripts: *Codex Vaticanus*, *Codex Sinaiticus*, *Codex Alexandrinus*. This film was purchased from the Library of Congress and is based on facsimiles of the manuscripts in that library. Microphotography, or microfilming, represents the latest development in library service to scholars. It makes possible at small cost the photographing of rare or expensive publications or manuscripts on 35 mm. film.

THE CAMPAIGN FOR A NEW GYMNASIUM at Upper Columbia Academy was recently launched under the direction of Faye Wy-song. The goal, which is \$10,000, must be reached by May 1.

THE WEST INDIAN TRAINING COLLEGE closed a very successful school year in December, 1945. C. L. von Pohle was the acting president for the past year, following the departure of M. J. Sorenson for Ethiopia. B. G. Butherus, the newly elected president, arrived on the campus the last few days of December, prepared to take over the administration of the college.

THE STUDENT BODY AT MODESTO UNION ACADEMY have launched a campaign to raise \$1,000 to purchase equipment for the auto-mechanics, woodwork, and sewing departments. They also hope to purchase a picture projector. It is a little early to predict what amount will be reached, but at the end of just one week more than \$800 was turned in.

A SPANISH SABBATH SCHOOL of thirty-five members, several classes, and a full staff of officers, functions during the autumn, winter, and spring quarters of the school year at Pacific Union College. Its membership is composed of those who are studying the language or who already have a knowledge of it. The entire program each week is conducted in Spanish. The theme song (a Spanish version of "There Is a Place of Quiet Rest"), the Scripture reading, the songs, the prayers, the special music, the mission reading, and the review constitute so many means of hearing the Spanish language. George B. Taylor, teacher of Spanish, sponsors the organization.

ATLANTIC UNION COLLEGE VETERANS of World War II have formed an organization called the Veterans' Organization of Atlantic Union College. The purpose of the organization is to advise the veterans of the opportunities available to them in education, business, and other matters, as well as to continue the comradeship enjoyed while in the service.

EMMANUEL MISSIONARY COLLEGE reports that six faculty homes, which have been under process of construction during the winter months, are now nearing completion and have recently been assigned for occupancy.

Preparing for College

Continued from page 6

which all knowledge rests. Thirdly, when students of talent come under your observation, guard well this priceless treasure. Safeguard every bit of talent and pass it on to the college for enlargement and dedication to the high purpose of furnishing the world field with a leadership that is inspired and capable, and well able to lead God's heritage from all lands into the glorious kingdom of His dear Son who now waits in anxious expectation to receive us to Himself.

Educational Opportunities

Continued from page 9

superintendent, there should be a fully qualified, experienced supervisor who would give her time to the classroom work throughout the Territory. Experience has shown, that all things being equal, the island-born and mainland-trained young person can accomplish more with less effort in working for the young people of Hawaii than can the foreigner who takes anywhere from months to years to become adjusted to the situation. The Seventh-day Adventist young people of the islands face tremendous problems in finding employment where they can keep the Sabbath

and work for God. It seems in the providence of God that this promising outlook for enlarging the educational work has appeared as a partial solution of the problem of livelihood which faces the youth when they finish college.

Teaching Art to Children

Continued from page 20

glories of the setting sun. He has tinted and gilded the heavens with gold, silver, and crimson, as though the portals of high heaven were thrown open, that we might view its gleamings, and our imagination take hold of the glory within. Many turn carelessly from this heavenly wrought picture. They fail to trace the infinite love and power of God in the surpassing beauties seen in the heavens, but are almost entranced as they view and worship the imperfect paintings, in imitation of the Master Artist."¹

LILLIAN WHITFIELD,
Cape May Court House,
New Jersey.

¹ Ellen G. White, *Messages to Young People*, p. 366.

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BOOK REVIEWS

THE PATTERN OF SOVIET POWER. *By Edgar Snow.* 219 pp. New York: Random House. 1945. \$2.75.

Ponderous Russia is often thought of as a sort of mastodon caught in a swamp—immense and powerful but bogged down by its own weight, threshing about for freedom. The recent war has altered that picture. Russia is no longer isolated and encircled. On the field of battle she has won momentous and far-reaching victories. Actually the Red Army, constantly fed by conscription, is the only great military power from the Atlantic eastward through Europe and Asia to the Pacific Ocean. It is to make more understandable the new life that stirs in this immense land of the Soviets that Edgar Snow has written this book. It is objective and yet not unduly critical—it is factual and accurate in chronicling the events, and charitable in its interpretation of those events. It is not written to foster the cause of Communism nor to condemn it necessarily. The reader is given the facts by Mr. Snow, from which he may draw his own conclusions.

Stalin's dictatorship is often compared to Hitler's regime, and differences, either good or bad from the American point of view, are pointed out.

Weaknesses that appeared in the U.S.S.R. system are boldly held up to view. It is stated that the Ukraine was dissatisfied with Communism and lost to Russia, as far as belief in this Soviet system is concerned. It was German bungling and occupation policies that caused these people to align themselves definitely with the Stalinists. There is much excellent and revealing material on religion, marriage, divorce, family life, economics, and ideologies. Of special interest is the outline of Russian foreign policy for Poland, the Balkans, and the Far East.

Probably the most interesting chapters are the intimate glimpses of Stalin, Molotov, Kalinin, Voroshilov, and Zhdanov. This book makes the reader feel that he has been introduced to the people who have suffered much during the war and endured much before war came to them.

IMAGE OF LIFE. *By John O. Beaty.* 214 pp. New York: Thomas Nelson and Sons. 1940. \$2.

The author is reluctant to select a term with which to describe this era, or period, of human history in which there is much good and much evil, and much on the border line between good and evil. He feels that the terms Renaissance, Classicism, Romanticism, are too loose to describe the complex thread woven into the fabric of the periods they represent. In view of all this vagueness and complexity, he does feel, however, that the period beginning with the early twentieth century ought to be, and doubtless will be, called the period of Decadent Sentimentalism. It is decadent because of the exaggerated, unreasonable sympathy manifested in modern literature for degraded criminals and dangerous outlaws, plus the untoward public concern regarding the lives of depraved and abnormal people.

It is a fact that books and other forms of literature have glorified in recent years the sordid, the violent, and the abnormal—all this in a literary period which named itself the age of "realism." Thus it is that they are really sentimental while claiming to be realistic. It is this very basic philosophy that causes the author to say on pages 38 and 41: "Writers in English walked with kings in the sixteenth and seventeenth centuries; they walked with the middle classes in the eighteenth. They walked with crowds in the nineteenth, but did not lose their virtue. In the twentieth century the writers of the new America of a hundred million people might have, under Kipling's leadership, found new subjects in the factory, in mechanized transportation, or in national destiny, but too many of them had sniffed the smells of decaying morals and minds—and across the tracks they scrambled to initiate a period characterized by decadent sentimentalism. They turned away from those great facts of human achievement which will determine the future glory of the early twentieth century; they turned away from the ninety-eight per cent of worthy Americans; they gloated on the reprehensible and unfortunate two per cent

who come as a curse to every period, and concern lawmakers, jailers, executioners, and perhaps physicians, but certainly should not concern writers. . . . If that portion of the modern American world which is Christian, decent, and patriotic is, then, to save itself, its children, and its ideals, it must come to grips at once with decadent sentimentalism, whether this sentimentalism manifests itself in the tolerating and coddling of criminals, or in producing a body of art and literature which seeks to undermine the ideals of the race." This corroborates *Ministry of Healing*, page 445: "The world is flooded with books that are filled with enticing error."

ROAD TO REALITY. *By Robert MacGowan.* 122 pp. New York: Fleming H. Revell Company. 1941. \$1.

This is a rare book in that it is written in a most charming style about abstruse and erudite concepts. It is filled with scintillating sentences. The author is master of alliteration. He uses it to advantage without sacrificing any of the delicate meanings and implications. He develops an amazing warmth by the use of cold facts. He discusses the various roads marked out by earth's great men which supposedly lead to the ultimate good in life. Great leaders in every age have attempted to outline a sort of road map that they thought the human race should travel in order to reach that which was the most worth while.

The first chapter deals with a "Philosopher's Road to Reality." The basic ideas and ideals of many thinkers, ancient and modern, are considered. Many ancient absolutes are put under the intellectual microscope and also held above the historical telescope to give the reader glimpses of delicacy and distance.

A chapter on the "Pleasant Road" deals with man's knack for corrupting his privileges. The scope of this chapter easily covers the distance between Schopenhauer's emphasis on pain and the advice of Epicurus, who said, "Forget the past, live in the present, be happy while you may." The author's solution to the problem is Biblical. His answer is, Jesus said, "He that loveth his life shall lose it." The Master emphasized that it was necessary to look beyond

oneself for the supreme satisfactions of life.

Eight other chapters dealing with as many so-called roads to reality follow. They are as realistically written, as clear and as concise and fully as helpful, as the first two chapters. The author makes excellent but unobtrusive use of his wide knowledge of history, science, literature, and mathematics. He suggests that the light of truth from the lamp of learning shows the so-called philosophical roads to reality to be simply detours into the dark forests of oblivion.

The writer is a prominent author and minister who has implicit confidence in the teachings of Jesus. He proves conclusively that the real road to reality is the strait and narrow way mentioned in Matthew 7:14.

This is a most delightful book to read. It should be especially interesting and helpful to those who preach the gospel. It would be excellent for those who meet sojourners on the highways of life who think they are definitely on the one road that leads to reality. Each wayfarer has arguments with which he can justify the choice of the road he travels, and thus this book should be helpful to all who have accepted the great commission of Matthew 28:19 to go into all the world and preach the gospel. It is well worth reading for two reasons—for its perspective and instruction, and last but not least, for its sheer beauty.

R. L. HUBBS,
Educational Secretary,
Atlantic Union Conference.

THE PREDICAMENT OF MODERN MAN. *By D. Elton Trueblood.* 105 pp. New York: Harper Brothers. 1945. \$1.

Few people realized how sick our Western civilization was until France crumbled in 1940. The nation had freedom of speech, freedom of the press, freedom of thought, freedom of worship. It represented Western urbanity, individualism, humaneness, and intelligence. Its fall was the most striking and shocking event in the last decade. Some thought that a democratic form of government made a nation strong and thus immune to danger. Of course, nations might have disrupted economies and scarcities and internal troubles, but some people thought freedom made them impervious to disintegration. Rome, a symbol of stability

for centuries, suddenly was sacked by Alaric and his Goths in A.D. 410. Then the men of that day began to question the entire civilization in which they had trusted so implicitly. Likewise, the fall of France caused men all around the closely knit world to search diligently for the causes of weakness. Since 1940 the prattle about inevitable progress has been hushed, and the unity of the world to be brought about by science has seemed afar off.

The writer is professor of the philosophy of religion at Stanford University. This book has rich spiritual overtones that give it a sweet harmony. It is different from other books on philosophy in that it is unusually vital and vibrant. The author has rare ability as a sociological diagnostician. His unerring deductions point to the abandonment of Christian principles by so-called liberals in the Western world as the cause of Occidental illness.

In England, France, and America there were many in high places who believed, with Hitler and Mussolini, that civilization consists primarily in scientific, technical, and artistic achievements—that ethics need not be included as a factor. While the Allies acted amateurishly, *der Führer* and *il Duce* carried on their controlled experiment with millions of youth, denying them the privilege of hearing such ethical terms as justice, mercy, and equity. Thus came to Germany and Italy the full fruitage of such a pagan doctrine.

The author believes that the church is the most regenerative influence in the world, that the teachings of Jesus must be accepted and lived individually to prevent man's technical advancement from making him its victim. A more interesting and worthwhile book is seldom published.

HUMANITIES AFTER THE WAR. Edited by Norman Foerster. 95 pp. Princeton, New Jersey: Princeton University Press. 1944. \$1.50.

A rising standard of living can, and often does, bring about a lower standard of morals. Comfort, ease, and leisure are not enough to satisfy human beings. "Is not the life more than meat, and the body than raiment?" Matt. 6:25. An effective life must have a purpose. In spite of all the

drudgery-relieving gadgets and useful inventions of the last century, materialistic civilization needs a rudder or steering wheel. The fact that life is in motion makes guidance all the more necessary.

The authors have called attention to the values of the study of art and literature and of ancient and modern history, in bringing calmness, discretion, discernment, decision, and direction to the ideals, lives, and problems of a growing citizenry. From various viewpoints they have suggested methods by which children may be taught to face the hard facts of a soft existence.

Actually, seven men collaborated in making this work possible. They are Wendell Willkie, Roscoe Pound, Norman Foerster, Theodore Greene, Abraham Flexner, William Macneil Dixon, and Gordon Keith Chalmers. Dean Pound of Harvard has summarized the present social philosophy most concisely. His chapter on "Humanities in an Absolutist World" is worthy of repeated reading. Professor Greene's chapter on "The Realities of the Common Life" is likewise a classic on the development of the cultural and spiritual phases of life. Dixon's treatise on "Civilization and the Arts" is excellent, as is also Chalmers' "New View of the World." Flexner is up to his usual standard and the late Wendell Willkie's "Freedom and the Liberal Arts" is excellent.

While these men are not theologians, they are advocates of the "dignity of man," not in terms of his having the "necessities of life," but in terms of the highest possible development of personality. Many paragraphs of this book are worthy to be kept among one's choicest quotations.

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