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Gifts

They brought their gifts to please a baby King,

Their fragrant incense and their glittering gold

What gifts can I put in His hands today

For Him to love and hold?

What can I offer from my heart's full cup

To please a Christ, grown-up?

What can I give Thee, Master? and I hear

His voice in answer: 'Inasmuch as ye
Have done it unto one of the least of these,

Ye have done it unto Me.'

Each thought for others, each small kindness shown

He claims them for His own.

They are such selfless gifts He asks of me:

The little common deeds of everyday;

Small services my hands can find to do;

The words my tongue can say.

Strange gifts, it seems, to lay before a King,

Yet ALL He bids me bring.

—Grace Noll Crowell

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G. J. APPEL

The JOURNAL of TRUE Education

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C O N T E N T S

Cover Photograph—Bell Tower, Church of the Nativity, Bethlehem <i>By George J. Appel</i>	
Moral and Spiritual Values (3) * <i>By Gould Wickey</i>	Page 4
This Is Cooperation (4) <i>By Ellen G. White</i>	7
What Shall We Dramatize? (4) <i>By Irene Wakeham</i>	8
Workshops for Teachers (1) <i>By Mary A. O'Rourke</i>	11
The College Library and the Teaching Program (3) <i>By Sidney Mattis</i>	12
Straight From the Blueprint: This Is Christian Education (4)	16
Christian School Revival (4) <i>By Mark Fakkema</i>	19
Let Our Children Speak (1) <i>By Frank E. Wall</i>	20
Basic Methods of Christian Teaching (4) <i>By Joseph H. Nylander</i>	23
What the Schools Are Doing	25
The Bookshelf	30

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

ISSUED BIMONTHLY, OCTOBER THROUGH JUNE, BY THE DEPARTMENT OF EDUCATION, GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS, TAKOMA PARK, WASHINGTON 12, D.C. SUBSCRIPTION PRICE, \$1.50 A YEAR. PRINTED BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, TAKOMA PARK, WASHINGTON 12, D.C., TO WHOM ALL COMMUNICATIONS CONCERNING CHANGE OF ADDRESS SHOULD BE SENT, GIVING BOTH OLD AND NEW ADDRESSES. ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE AT WASHINGTON, D.C., UNDER THE ACT OF CONGRESS OF MARCH 3, 1879.

The Church School Teachers' New Status

An Editorial

THE 1953 Autumn Council will go down in history as the point at which the denomination officially recognized the church school teacher as a conference worker. The Adventist teachers on all educational levels have always been recognized as Christian workers; the messenger of the Lord has left clear and definite instruction to the effect that the teacher should be chosen with the same care as is the minister, and must therefore have comparable qualities of mind and heart. Teachers in the academies and colleges have come near the status of conference workers because their employing boards are made up largely of conference workers and administrators on union and conference levels, and because their wage ranges—and more lately their wage supplements—are approaching those of their opposites in conference employ. But the church school teachers, with a low rate of pay, generally nine months of employment, their tenure subject, to some extent at least, to the whims of a local church school board, have been the underprivileged so far as recognition and security are concerned, however rich in satisfaction their service may have been. Now a change is in view.

It was a great satisfaction to all who are identified with denominational educational work, and a cause for deep gratitude to God, to listen to the expressions of appreciation of the Christian teacher in the speeches made on the floor of the council, and to see the tangible evidence of that appreciation in three history-making decisions: the one making the conference committee the employing organization for church school teachers; the second making provision for year-round employment for those church school teachers who want it; and the third removing the last technical wage inequity between teachers on the elementary and secondary levels by establishing identical top rates.

The first and most significant of these actions gives the conference committee the responsibility of employing, assigning, and transferring

teachers, upon recommendation of the conference educational committee after counsel with local school boards. It provides for a two-year internship or trial period after certification, at the successful conclusion of which the teacher is to be given regular denominational employment status, with appropriate credentials.

The actions dealing with the teacher's remuneration stipulate: (1) that teachers' salaries shall be in harmony with the denominational wage scale, with annual increments in accordance with the policy of the union conference in which the teacher is employed; (2) that medical and other allowances shall be granted to teachers; (3) that elementary, intermediate, and secondary school teacher wage scales shall have identical maximums.

The provision for certain fringe wage supplements to institutional workers, and the vote to raise to five years the general education and basic training period of the ministerial candidate before he is admitted to an internship, rounded out an Autumn Council momentous in its implications for educational workers in the denomination.

The church will have need of its educational workers to the end of time. They are the evangelists of the classroom to the children of the church. Like Christian parents, they are God's human hands for shaping character and thus molding the future of the church. Ministers, administrators, an educated laity, and all who give leadership in the church learn from Christian teachers the pattern and quality of that leadership. So long as the Christian school rings true, the church will be strong and faithful. If the Christian teachers fail, only a miracle of God's mercy can prevent moral erosion in the church. The Autumn Council of 1953 should mark not only a forward step in the status of the teacher but an advance in spiritual power, in personal dedication to those things that are most important, in godliness, and in Christian stature.



Moral and Spiritual Values*

Gould Wickey

EXECUTIVE SECRETARY
BOARD OF EDUCATION, UNITED LUTHERAN CHURCH

I. Religious and Moral Values Desired in Higher Education

IT IS not an insult to your intelligence to ask: what are the religious and moral values which should permeate higher education? Too frequently some persons talk glibly about these values without a clarification of what they are. In a symposium on "Religion in Higher Education"¹ Margaret L. Wiley accepts as her definition of religion that which Whitehead proposed, namely, "what a man does with his own solitariness." This means nothing, so far as most people's religion is concerned. One can do many varied things in solitariness and few if any would be related to religion.

Some persons would save the world with a few values. Even Charles Malik of Lebanon, that keen-minded chairman of the United Nations' Commission on Human Rights, is reported as believing that "Salvation is coming . . . not from communism or United Nations but from the living institutions of the mind and spirit vigorously reaffirming their faith in truth, justice and order."² This is good but not good enough. The ancient Greeks believed in truth, but ancient Greece disappeared. The ancient Romans believed in justice and order, as evidenced by Roman law, but ancient Rome fell. It is quite necessary to make clear that a few values in higher education are not sufficient to prevent the day of destruction.

An editorial in the current issue of *Life*³ indicates the necessity for being clear and explicit with regard to what are religious values. It may well be that Protestantism, in its fear of Catholicism, has aligned itself with a secu-

larism in education, called Deweyism, and consequently has become more interested in democracy than in theology. (Every educator should read this editorial.)

One college president in his recent inaugural address sees the problem clearly when he says, "Even Christian educators, who are as subject to the influences of the cultural media of their societies as other men are, have through compromise obscured the radical difference between human values and God's purposes for men. When we attempt, therefore, to define the basis of a Christian philosophy of education, we must begin by rejecting the secular, humanistic philosophy which, although it may lay some emphasis on spiritual values, does not make the gospel of salvation through Christ central."⁴

St. Paul writing to the Galatians says, "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control"; as contrasted to the "works of the flesh . . . : immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy [murder], drunkenness, carousing, and the like."⁵

For some people the fruits of the Spirit are all the values we need be concerned about. It is my contention that these values cannot endure without the more basic religious values such as God, Creation, Jesus Christ, Incarnation, Holy Spirit, Inspiration, Revelation, Sin, Forgiveness, Freedom and Immortality. Related to these should be the values of Truth, Beauty and Goodness.

These are the values which need to be incorporated in modern higher education. This is what was meant by The Report of the Oxford Conference on Life and Work in 1937 which says, "The Church's largest contribution to education, like her supreme ministry to human life,

*Portion of an address given at the Annual Conference of Church-Related Colleges in the South held under the auspices of the Commission on Christian Higher Education at Memphis, Tennessee, December 1, 1952.

is her Gospel with its interpretation of existence and its inspiration to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. . . . It is all important that the Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of learning."

II. What Place Have Religious and Moral Values in Higher Education?

Attitude in Various Studies.—From various studies it would appear that religion has very little place in higher education. Professor Albert C. Outler, after consulting 50 faculties, says, "Education is by way of being reformed with little or no regard for the possible contribution of religion to its reformation. For a tangled skein of reasons, it has come to pass, that in the name of tolerance and the democratic spirit, American educators (whatever their private beliefs and convictions) have in fact suppressed the consideration of the problems of the religious interpretation of reality and human existence in the educational process."⁶

In the Foreword to *The Religion of College Teachers*, Professor Clarence P. Shedd concludes, "The concern for closer integration of religion with higher education is still the possession of only a small minority of every faculty and perhaps of administrators. It will have to get down more fully into the ranks if its high hopes are to be realized."⁷

The Harvard and Yale studies in general education admit the importance of religion in life but do not integrate it into the educational program. Also the Report of the President's Commission on Higher Education sees the necessity of religious and moral values in education but stops there.

Religious Commitments in College Catalogues.—It makes interesting reading, at least, to note the religious commitments in the catalogues of colleges which claim to be church-related and to be in earnest about religious and moral values. Many quotations might be given but they may be read in any college catalogue. However, there is a difference between commitment in catalogue and in practice.

Religious Values in the Curriculum.—The significance of this whole problem is seen when we examine the degree to which religious and moral values are integrated into the whole

curriculum, especially through professors with religious and moral knowledge and convictions. The physical sciences, the biological sciences, the social sciences, the humanities, the fine arts, —all departments and fields must have something to say on this subject.

What is said will generally depend upon the religious convictions of the teacher. This is the reason the development of the Faculty Christian Fellowship is so significant.

For many years it has appeared to me that it may be desirable to call our departments of Bible departments of Theology. Just as students study geology, biology, anthropology, psychology, sociology, so they would be interested in the study of theology on an undergraduate basis. Among the Episcopal and Lutheran laymen there is a growing interest in the study of theology. Why should this not be started in college? In such a department studies in the Bible would be prominent, but the change of title would help to impress upon the students the high status of such studies and such a department.

Religious Values in the Life of the College.—The whole burden must not rest on the teaching faculty. The administration and its relations with the faculty, the relations of faculty and students, the relations of students and students, the physical activities, the social activities and the religious activities,—all these tell their own story for the total picture. The story of each mars or beautifies the whole.

For this reason Gregory Vlastos has challenged college officials "to make the life of the college a witness to the faith which they so fulsomely profess on ceremonial occasions. The college which professes faith in human dignity and practices racial discrimination, which affirms faith in the freedom of thought but suppresses freedom to protect its budget, gives a living demonstration of faithlessness which tells more heavily on the spiritual life of its students than all its courses of religion put together."⁸

III. The Product of These Values in Higher Education

Man is judged by his works, and institutions are evaluated by their product.

The results of integrating religious and moral values in education are not seen in athletic success, in larger social opportunities and prestige, in more opportunities for jobs

and positions, in probable success with his body subject to the flesh of Adam and his soul to the spirit of Christ. Decisions must be made by finite man under varied conditions. His status is determined by the degree to which he allows the Christ to control the Adam. Man lives as a fallen creature under the power of sin but also as a child of God redeemed through Jesus Christ under the power of the Holy Spirit. This truth has significance for an educational program.

What, then, are some of the tangible results of integrating religious and moral values in higher education?

1. *Students become acquainted with the facts and values of religion and morality.* It is my contention that facts and values are equally real, and need careful study. Mere acquaintance with these facts and values is important.

As a public school pupil in the grade schools of Pennsylvania I heard each day selected passages read from the Bible and the Lord's Prayer prayed. This act of devotion and meditation left its impression on a youthful mind.

In college, short courses in physics, surveying, botany, chemistry left great impressions on a mind which is not necessarily scientifically inclined. So it is with the study of religion, especially Christianity, under the guidance of one who understands what he (she) is teaching.

2. *Students learn to think clearly in the light of these facts and values, which do make a difference in conclusions to which they may come.* Here's an object in the gutter of the street, dirty, torn clothing, bleeding. As 175 pounds of flesh, blood and bone, there is not much sense in stopping to do anything. But when I consider that here is an object created in the image of the living God, that here is a man for whom Christ died, that here is a human being who may become a child of God, then I stop, I call for aid, I give of my pocket for his restoration to health, strength and encouragement.

So in the classroom and out, this difference compels a professor to spend hours, sleepless hours in the interest of students who may become sons of God, not born of flesh and blood, but of the spirit of God.

3. *Changes in the faith of students.* A non-Christian student from Asia came to a college in the Mississippi Valley. Before she graduated she was a baptized confirmed Christian. Nine students from Hawaii went to another Midwest

college, only one of whom was a Christian. By the end of the year two were baptized and three were confirmed. A group of students from the football squad of a Pacific Coast college asked to be instructed in the Christian faith. Today they are bearing their Christian witness.

4. *Changes in conditions and situations because of changed persons.* The story is told of two boys who suddenly found themselves in the dark during a severe storm. The younger cried out, "There is too much darkness around here." But the older calmly went about to find candles. So Christian values in the lives of students (men and women) give them clearer vision, moral courage and spiritual strength to banish the darkness of life. Many years ago Ripley, in his *Believe It or Not*, had a statement to the effect that in a section of Kansas there is no public school, but there is a Christian school, and no crime had been committed in that community for some 40 years. Christian values make a difference through changed persons.

5. *Changes in life interest and service.* Christianity reveals what a man is and what he may become. Here is the challenge to "present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."⁹ So to a great Eastern university goes a high school graduate to prepare himself for the field of medicine. But back of him was a pastor who told him "of the need in Africa and what a privilege it is to interpret the love of God to black people who know little enough of love and less of God." At that university was a Christian student pastor who encouraged the student in his ambition. From Africa he went to the island of St. Croix, and then heard the call from the lepers of Hawaii. As a result "the total number of known leper patients in the Hawaiian Islands has been decreasing by 20 every year, even though the life span of lepers is 12 to 13 years instead of two and a half years." He takes no credit; he is merely following his Saviour in service to the diseased and destitute.

6. *Acceptance of unassigned opportunities in the unfinished tasks of life.* The Christian educated person grasps opportunities to bear his witness and to do the unusual and the utmost in all circumstances and conditions.

During the past summer, it was my privilege to accept the opportunity to preach in a church

—Please turn to page 27

THIS IS COOPERATION



Ellen G. White *

THE parents' intimate knowledge both of the character of the children and of their physical peculiarities or infirmities, if imparted to the teacher, would be an assistance to him. It is to be regretted that so many fail of realizing this. By most parents little interest is shown either to inform themselves as to the teacher's qualifications, or to co-operate with him in his work.

Since parents so rarely acquaint themselves with the teacher, it is the more important that the teacher seek the acquaintance of parents. He should visit the homes of his pupils, and gain a knowledge of the influences and surroundings among which they live. By coming personally in touch with their homes and lives, he may strengthen the ties that bind him to his pupils, and may learn how to deal more successfully with their different dispositions and temperaments.

As he interests himself in the home education, the teacher imparts a double benefit. Many parents, absorbed in work and care, lose sight of their opportunities to influence for good the lives of their children. The teacher can do much to arouse these parents to their possibilities and privileges. He will find others to whom the sense of their responsibility is a heavy burden, so anxious are they that their children shall become good and useful men and women. Often the teacher can assist these parents in bearing their burden, and, by counseling together, both teacher and parents will be encouraged and strengthened.

* *Education*, pp. 284, 285.



What Shall We Dramatize?

Irene Wakeham

HEAD, ENGLISH DEPARTMENT
PHILIPPINE UNION COLLEGE

ADVENTIST work in the Philippines has grown so rapidly that the majority of our present church members were not born in the faith. This large percentage of fairly recent converts presents a real educational problem. Many points in the pattern of traditional Adventist standards and practice are not sufficiently stressed in the typical evangelistic series which indoctrinates the new believer. The place of drama in our schools and churches is one of these points. About all the new convert learns is that he should not attend motion-picture theaters. Incidentally, both American and locally produced movies are rather widely distributed throughout the Philippines, and many of our new converts are fairly familiar with them.

What kind of dramatic presentations we should put on in our schools and churches has never been completely finalized, even in the United States. There has been no complete meeting of minds on dramatic standards; we have been unable to point to a well-defined church policy applicable to all the questions that arise. In the Philippines, many of our workers felt there was need for clarification, and looked to Philippine Union College, and particularly to the English department, for guidance. The inevitable committee was therefore appointed to study the question and bring recommendations, to be acted on by the delegates to the biennial session.

We on the committee came through with a more specific, detailed outline than we had at first intended. Our original purpose was to lay a foundation of broad, general principles, leav-

ing each individual to interpret them according to his own light. However, there was pressure for specific answers to particular questions. Few of our experienced, mature national workers have had the benefit of a college education such as is now available to our young people. They wanted something simple, definite, concrete. This demand we tried to satisfy. Our solution may not be the final one, but I shall present it for what it is worth, in the hope that others faced with similar problems may find something helpful. We tried to make the wording perfectly clear, even to those for whom English is still a foreign language.

The Filipino is by temperament a superb actor. His emotions are nearer the surface than those of the average Westerner; he throws himself into an impersonation with abandon; he *is* the character he portrays, at least for the moment. Moreover the audience—much less sophisticated than the average in the States—loves anything dramatic, the more melodramatic the better. For these reasons, and also because the church from which most of our members are drawn has long sponsored various forms of religious drama and pageantry, the problem is perhaps more acute here than in some other places.

The report of our committee began thus:

"Believing as we do that the tendency of our church members to engage in dramatic presentations constitutes a potential danger to the high standards of the church, we feel the subject of dramatics deserves careful and prayerful study by the group of workers here assembled. We have therefore outlined our recommendations for a general policy to be adopted as a guide in determining future conduct."

The first question we attempted to answer was, "What is right and what is wrong for us to show in our churches?" Our answer was dictated by the conditions that generally prevail in our field. Elsewhere, where churches are more often dedicated exclusively to sacred services, the practice would be different. Our recommendation read:

"Realizing that throughout the field most of the church buildings are also used during the week for the secular activities of the church school, it is our recommendation that the distinction be made, not what is right in the church and what is right out of the church, but what is right during the sacred hours of the Sabbath and what may be permitted during the secular time of the week. We do recognize as ideal the situation where a church can be kept for sacred use only, with another place for all secular activities; however, until this is possible, it would seem necessary to use the church for secular programs and school programs, provided these always maintain the standards of good taste and respectability."

The type of programs commonly presented on Sabbath that might include some kind of dramatic presentation would be the Sabbath school activities, such as thirteenth Sabbath dialogs and investment dialogs; programs sponsoring Christian education (including parent education); and Missionary Volunteer programs. For these we made the following recommendations:

"As far as Sabbath programs are concerned, we recommend that whatever is presented have for its only aim the spiritual purpose of drawing the members closer to God, inspiring them to greater devotion and consecration, and creating an atmosphere of true reverence and worship. This means that no dialog, demonstration, pantomime, pageant, or any kind of presentation which aims to *entertain* is appropriate during the Sabbath hours. No Sabbath program should be for entertainment, and no number in any program, including the secretary's report, should aim to entertain the audience. All display, theatrical stage setting, insincere portrayal of emotion, or exciting sensationalism should be avoided on Sabbath."

The last two words, "on Sabbath," provoked the question, "Are these then appropriate on other days than on Sabbath?" We let it stand as presented, however, since secular standards are covered in following sections. The reference to the secretary's report was a protest against the various "ingenious" secretary's reports that are at times presented. Some secretaries try so hard to be different and original that they succeed only in being freakish.

Coming to the heart of the principle underlying Christian drama, we decided:

"As for what may properly be presented in a

secular program, we hold to a basic principle entirely different from that on which the theater is based. The theater says: 'We present vividly before you both the evil and the good, both wrong and right conduct, as typified by the villain and the hero. As you see the hero triumph at the end, with his good conduct, you will learn virtue and be influenced to do good.' That is the claim of the drama in the world, but we have been told through the Spirit of prophecy that it is a false claim: 'Instead of being a school for morality and virtue, as is so often claimed, it is the very horbed of immorality.'

"We present therefore as the foundation of the policy we recommend, the general principle that a dramatic presentation may be uplifting if it portrays worthy conduct, noble actions, and upright living; that it is not uplifting but degrading if it portrays unworthy conduct, evil actions, and general villainy. We do not believe that the fact such conduct may be true to life, may be historically accurate, or may even have been recorded in the Bible, gives us any justification for presenting it in dramatic form. We recognize that this basic principle would cut the heart out of worldly drama, based as it is on the contrast between the hero and the villain. But we are still convinced that the visual portrayal of evil in any form does not elevate either the actor or the audience."

It might be inserted here that barring villainy need not bar conflict. There is no drama without struggle. But within the realm of Christian ideals that struggle may be against the forces of nature, as with the man who tries to improve a variety of grain; against the unknown, as the man who risks his life in exploration; against natural dangers, as the man who braves hazards to carry the gospel; against disease, as a man who strives to conquer sickness; against circumstances in one's life that would prevent his getting an education or accepting the truth or reaching his full development; against physical handicaps—to mention only a few. Even the struggle against the forces of evil may be presented, provided no youthful actor be given the assignment of impersonating the devil's agent.

A further qualification that might be added is that barring villainy could be interpreted as barring active and positive rather than merely negative villainy. Not doing something we ought to do may be just as wrong in the sight of heaven as doing something we ought not to do—but it is likely to have far less audience appeal. The negative "villain" who cares nothing about helping with Ingathering or getting a Christian education or training his children properly, if played with reasonable discretion, is not very likely to inspire the listeners to imitate him; action is more attractive than indifference. On the other hand, impersonating

King Herod in the throes of the evil passions that led him to decree the slaying of the infants of Bethlehem (as I saw it portrayed on one occasion) may well provide the audience an unwholesome thrill.

Our committee report continued with a list of specific acts we wanted to see permanently barred from our stage:

"Specific types of villainy which might be mentioned are listed below (this is not intended to be a complete list, only suggestive):

- "1. Smoking.
- "2. Drinking liquor or behaving in a drunken manner.
- "3. Dancing.
- "4. Impudent or disrespectful conduct toward parents, teachers, ministers or other gospel workers (a form of evil-doing highly reprehensible in the Orient).
- "5. Wearing make-up, jewelry, or immodest dress.
- "6. Manhandling, such as boxing, slapping, striking or kicking someone, or knocking someone down.
- "7. Rowdy and boisterous conduct.
- "8. Carrying guns of any kind or shooting or stabbing.
- "9. Playing jazz tunes or singing jazz songs.

"It will be recognized that to eliminate such undesirable conduct from a dramatic presentation will take away much of its popular appeal to the audience. Great care will therefore have to be taken by those planning any sort of dialog or play that such acts are not included."

This last warning springs from the fact that our Filipino youth, unlike most American amateurs, are brilliant improvisers. Carried away by the part they are playing and the enthusiasm of the audience, they are perfectly capable of adding all kinds of embellishments that never appeared during the more sedate times of rehearsal. It is easy and natural for almost any actor to overplay a part before a responsive group; therefore previous warning and indoctrination are essential.

There is much greater temptation to overplay an undesirable part than a desirable one. Let us take a specific example or two. Suppose it is Good English Week or Good Form Week at the academy. The Associated Student Body wants to put on a chapel program that will be interesting and at the same time educational. Someone suggests: "Let's have a dining-room scene showing bad manners first, then afterward the same group behaving properly." Or perhaps, "Let's have some student apply for a job, using all kinds of bad English, then have another apply, using good English." It *sounds* all right.

Most of us have seen such "demonstrations."

What actually happens? Which makes the more lasting impression on the audience, the rowdy conduct of the first group or the model behavior of the second? The simple fact appears that boisterous bad manners are humorous to look at; they bring a hilarious response from the audience. Proper conduct is tame in comparison. Uncouth speech is somehow much more entertaining and colorful than correct language. The undesirable conduct invariably proves to have made a more vivid impression on the minds of the listeners than did the good. Furthermore, the audience may be so disorderly after listening to the first part that it may be very difficult for them to quiet down enough even to hear the second.

On the other hand, there is nothing in our recommendation to bar innocent clowning just because it brings a hilarious response from the audience. If there is no vulgarity and no coarseness, a number which openly aims to entertain may logically be expected to do just that.

Largely in answer to specific situations that had arisen and particular questions that had come up, we concluded our report as follows:

"In addition to the fundamental principle just discussed, we also recommend the following:

"That, because of the Biblical injunction, no man or boy dress as a woman or girl and act the part of a woman or girl; that no woman or girl dress as a man or boy and act the part of a man or boy.

"That under no circumstances should any member of the Trinity—the Father, the Son, or the Holy Spirit—or any heavenly being, such as angels, be represented by any human actor or by any material form. (This means that in the Christmas program no baby or doll should be used to represent the infant Jesus.)

"That there be no dramatization of love scenes. (The taboo against public demonstration of romantic or conjugal love in actual life is strong in the Orient.)

"That the sacred ordinances of the church, such as baptism, marriage, the Lord's Supper, the funeral service, the ordination of a minister, etc., should never be dramatized.

"That when any dramatic presentation is given, the background, setting, and costuming be simple and in good taste, rather than brilliant and over-elaborate; so that the attention of the audience will not be distracted from the speech and action because of the too-colorful background.

"That when any group is planning a program, some teacher, faculty adviser or responsible church official should give final approval to all parts of the program—participants, speeches, music, dialogs, and any other numbers."

¹White, Ellen G., *Counsels to Parents, Teachers, and Students*, p. 354.

Workshops for Teachers

Mary A. O'Rourke *

JUST what is a workshop? What are its values?

A workshop is a complex program of study arranged to enable each participant to work in line with his needs, to disseminate knowledge of educational theories and practices, to provide opportunity for participation in processes of democratic group living, and to aid in applying educational research findings to the solutions of actual teacher-learning problems. Workshops have been organized in different ways and under a variety of auspices, but whatever the workshop, the staff always represents specialization in child study, psychology, and phases of curriculum work—guidance, art, music, social studies, language art, mathematics, science, health and physical education, or other areas of interest to participants.

Teachers ask what factors make a workshop different from an educational course. Contrasts with course organization are quite readily seen in the omission of specific requirement; in the presence of a staff of consultants (some of whom may serve on call); in the flexibility of program-planning in which the participants play a major role; in the breadth of learning experiences; in the accent on helping the individual to understand and solve his professional and personal problems as they affect his teaching power; and in evaluation without reference to an arbitrary marking system.

Participants assist in planning not only the general scope of the program, but also contribute through discussion, committee planning, and suggestions to establish the on-going activities of the workshop. Evaluation of accomplishment in a workshop is based on individual growth as judged by educational background and teaching experience.

* Mary A. O'Rourke is State supervisor of elementary education in Massachusetts.

Stimulating learning experiences are just as important for adults as for children. Tasks connected with the in-service education of teachers gain in significance if the work stems from problems set by the teachers themselves. In the workshop the process of learning through firsthand experiences is utilized as teachers, principals, supervisors, and superintendent, too, engage in numerous activities planned cooperatively to develop new insights into the teacher-learning process.

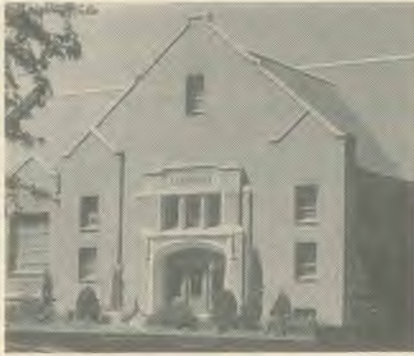
Teachers are helped to understand such concepts as teacher-pupil planning, the dynamics of group work, and evaluation in terms of individual and group goals through participation in these very activities at the adult level. Thus teachers develop facility in handling similar group situations in the classroom.

Lack of information or experience in the workshop technique of in-service education may weaken such a program. Some representative practices, culled from reports of workshops held all over the United States, though here mentioned briefly, may prove useful.

Orientation Activities.—Once the workshop members have registered and are ready for work, it is the responsibility of the staff to help them to become a working group, cognizant of their responsibilities and privileges as workshop participants. The first meeting should be spent in discussion of general plans and in getting acquainted.

Individual Guidance.—In a workshop the individual consultation may be said to be the integrating force without which the wealth of learning opportunities becomes quite meaningless. Each participant should find his adviser sympathetic, patient, stimulating, and helpful in making suggestions for his optimum use of workshop resources. Before groups are formed

—Please turn to page 29



The College Library and the Teaching Program

The Function of the Librarian in the College Program

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ONE of the continuing problems in college library work is the failure of the teaching faculty to accept fully the role of the college librarian as a functional member of the instructional staff, and the parallel failure of librarians to conceive themselves as active teachers of youth apart from the technical services which they habitually offer to college students. From this basic difficulty stem many concomitant frustrations: the opinion of the librarians that they are too often confused with administrative employees; the failure of budgetary officials to grant adequate working funds to the library; the relative isolation of the library staff; and most important, the unrealized potential integration of the library's contributions with the rest of the college's instructional program.

In the heyday of the single textbook and the *ipse dixit* lecture, the problem was present, but not too pressing. While this heyday is not completely past, the introduction in recent years of methods of teaching based on independent study has made the matter of integration a criterion of the success of college libraries. In order to realize the extent of the revolution in teaching methods, it is necessary merely to list some of the more important of them: honors courses, general reading courses, the tutorial plan, the experimental college, the use of syllabuses, the comprehensive examination, and the orientation course.¹ There is scarcely any question that the modern college's emphasis on independent study has made the college library the center of the curriculum—at least on paper. Transferring the blueprint into living reality is the problem of integration with which this article is concerned.²

One of the great difficulties presented by the undifferentiated college library has been its

organization around factitious foci. The usual college library has an immense reading room, a periodical room, and a reference room, in all of which division is based on form (is it a book or a periodical, a pamphlet or a government publication?), or on type of use (is the material to be used in the library or at home?). Only in the stacks, to which far too few students have access, is there a subject arrangement of material. And even here the vagaries of the Dewey decimal system frequently separate materials which ought to be together.

From the instructor's point of view, the best arrangement would be to locate all the material needed for class use in one place. Since every instructor would like all his material collected in one place, duplication of titles requested by more than one teacher would be an excessively heavy burden on the library budget.

A satisfactory solution to this problem is the divisional library, organized into three or four subject areas (language and literature, social sciences, physical sciences, fine arts) in which most library functions are performed. There are no general reference rooms or periodical rooms under this plan. Instead, social-science reference books and periodicals, for example, as well as other materials, are placed in the social-science divisional library, which is adjacent to the section of the general stacks devoted to that subject. Much of the active social-science book collection is placed on open shelves for ready access. This plan is already being used at Brown, Colorado, and Nebraska.³

Because the divisional library eliminates the few enormous reading rooms and substitutes for them several moderate-sized divisional rooms, old-style library buildings can be converted to the new plan only with great difficulty and at

considerable expense. It seems that but for this factor many more college libraries would have adopted the divisional plan. Thus it becomes extremely important that college librarians and administrators understand and support the educational objectives which the divisional library seeks to achieve.

The physical rearrangement of the library is only part, however, of the divisional library. Of equal importance is the place of the teacher-librarian specialist. Such a specialist should not be a librarian, except in unusual cases. He should be a teacher with a schedule curtailed so that he will be available in the divisional library for consultation by students at the time when they are working actively on their problems. His function is to work in conjunction with the librarians in guiding students to the best sources for material. The specialist will know better the bibliography of his field, the capacity of the students, the requirements of the classroom; the librarian will know the general book collection, the tools by which it is used, and the resources of other libraries. It is hoped that together they will be far better able to help the student with his research problems than either of them working alone, and that each will learn from the other sufficiently to make genuine teacher-librarians of both. The teacher-library specialist is now being used in Teachers College, Columbia, at Chicago, and at Brown.⁴

A further development of the divisional library, and one which ties together the separate divisions, is the reference panel. According to this plan, which is feasible only in larger college libraries, instead of addressing his question to one reference librarian, the student or faculty member may bring his problem to a panel made up of reference librarians with subject backgrounds in each of the divisional fields. Not only will they be able to give the student expert advice in his major field, but they will also be able to direct him to specific sources in the divisional libraries, with which they will be thoroughly familiar.

The library "is a working part of the college, not just an intellectual icebox full of books."⁵ To make this statement meaningful, the library staff must go to the classroom to inspire and teach the use of the library. The comfortable philosophy of allowing the college community to beat a path to the library's door is no longer tenable.

Freshman English lectures, long the back-

bone of the library's instructional program, should continue and be generally improved and vitalized. The practice of conducting tours of the library during orientation week, or of lecturing on the library during the first week of the term, is psychologically unsound. The library discussion—not lecture—should be held when students are ready to begin work on their term theme. It should concern itself with the concrete problems of the students. No attempt should be made by the librarian to introduce students to all library services. Moreover, it is suggested that a follow-up lesson a week later is needed in order to correct mistakes and misunderstandings of students, and to clinch through reteaching or elaboration those points which the students seem to need most. Above all, this is a duty for those members of the library staff who are capable of teaching well, and for those who are convinced that the library discussions are of value to both students and the library. This is the one big opportunity to make contact with all students in the college, to indirectly convince them that the library staff is part of the teaching staff of the college, and to demonstrate how closely the library is integrated with classroom needs of students.

Library instruction in classes other than freshman English is just as essential, although more often ignored. Honors classes, research classes, and others in which considerable use of the library is anticipated should be used to explain library resources and techniques to students who are about to make use of them. The same precautions listed for freshman English apply here with equal force.

Apart from but as important as teaching in the classroom is teaching in the library. This takes several forms, and the alert librarian should seek to make use of all of them in his administrative planning. For a great many students, introductory discussions of library methods given in the classroom are insufficient as a basis for further study and research. Many believe, and a great many instructors and librarians heartily agree, that for the serious student and for the student working in a field requiring a diligent acquaintance with library techniques, a course should be arranged in the use of the library as a tool of research. Such a course may be required or elective. It should be taught either in the library or with the library as the laboratory for the course, and preferably by a member of the library staff who

has the call to teach. It should be non-professional but sufficiently detailed to give social-science majors an accurate knowledge of the principal reference and bibliographic tools in their area, and similar knowledge to majors in other fields. A somewhat differently orientated course might be given for those preparing to enter teaching. Here the emphasis would be not so much on methods of research as on techniques of passing on to youth the purposes, values, and methods of library use.

In those colleges where there is sufficient interest, the library may well offer additional professional or pre-professional courses in librarianship. One college with which the writer is familiar offers an eight-point program which is acceptable to the extent of six credits at the outstanding eastern school of library service. Not only do these professional courses act as recruiting devices for the profession, but they serve as wholesome and legitimate screening and sampling tests through which the student explores and determines his suitability for the library profession. More important for our plan of integration, in the eyes of the students and of the faculty they make the library a genuine instructional department on a par with others.

In addition to formal instruction both in and out of the library, the library staff has a great responsibility to give informal instruction as well. Much of this responsibility is centered in the reference panel and in the teacher-librarian specialist. Too many librarians have misused their teaching function by finding material for students. Librarians must conceive themselves as part of the larger educational process. It is part of their function to teach students how to find material without the crutch of the librarian's aid. The teacher-librarian specialist who is primarily concerned with problems involving term papers, senior theses, and bibliographies will no doubt appreciate this aspect of the teaching process. However, librarians, too, must wholeheartedly accept this teaching function if they are to be genuine members of the instructional staff.

The college librarian in making his plans for integrating the library with the instructional program must provide time for all these instructional activities which, too often, are sandwiched in between technical and administrative duties. Classroom teaching and preparation time for it should be scheduled for those mem-

bers of the library staff so engaged. The reference desk should be adequately staffed, so that the members of the reference panel will have the time needed to give legitimate instruction instead of offering a hurried suggestion to look in this or that book. If the library is to be part of the teaching fraternity, it must take the time to teach and teach well.

The library alone cannot plan successful integration, for this depends on joint planning with the instructional departments. In this area more depends on the spirit of those cooperating than on the structure of the liaison framework. Cooperation should develop between the top members of the library administration and a faculty library committee consisting of several members of the faculty who not only are library-minded but who also enjoy the respect and confidence of the teaching staff. Frequently, the librarian finds it necessary to work without consulting this committee, but he should be sure that what he does meets with its approval.

While the faculty library committee sets general policy, the more prosaic day-to-day work of integration can best be carried out by departmental library representatives whose function it is to maintain contact with the library. The departmental representative does not prevent individual department members from dealing with the library. On the contrary, one of his important functions is to publicize the facilities and interpret the policies of the library to his colleagues. He also acts as a kind of co-ordinator, so that individual members of the department will be informed of what other members are doing in the way of ordering books, putting books on reserve, making special use of the library, and so on. Needless to say, the library's relations with the departmental representatives must be very close and very sympathetic. Frequent informal meetings and less frequent general meetings of all departmental representatives are the threads from which integration is woven.

In addition to direct cooperation of the type which has been outlined, the library must also be represented strongly in the academic life of the college in order to learn what is going on and participate in the formulation of college policy. A diffident librarian can do a great deal of harm by isolating the library from the rest of the college. While college authorities should seek library representation on many commit-

tees, there are two on which representation seems of paramount importance. One is the committee of heads of departments, sometimes called Personnel and Budget. This group usually recommends promotions and appointments, passes on the budget, makes important suggestions, and frequently has a large hand in determining college educational policy. The head of the library should be an articulate and vigorous member of this committee.

The second very important committee on which membership should earnestly be sought is the curriculum committee.⁶ The shortcomings of established courses seldom apparent to instructors may frequently be fairly obvious to librarians on the basis of student library use in connection with these courses. Plans for new courses should most certainly be contingent on the resources of the library in the new subject, or on the library's capacity to build up quickly its resources in the area. Too many potentially good courses have been spoiled, at least initially, because the library was either unaware of, or unprepared for, their needs. One of the true tests of the administration's regard for the library's place in the instructional program is its attitude toward the library's active participation in the work of the curriculum committee.

Still another area for liaison between the library and instructional departments is that of improvement of instruction through the study of library use.⁷ Such studies can help the faculty determine the effectiveness of their instructional methods; they can furnish the library with indications of its weaknesses, of the student's inability to use library tools; and of faculty carelessness in making assignments; they can make possible an analysis of the student's reading interests on which can be built a library-faculty program to encourage free reading. This is a most fruitful area, and one which in most college libraries is still largely undeveloped.

It should be borne in mind that in developing liaison the library has important educational responsibilities, but so also have the members of the teaching staff. The ultimate responsibility for student use of the library still resides with the classroom teacher.⁸ He should know whether the materials he wishes students to use are available in the library, and whether they are available in sufficient quantity. He should understand that a required reading of a whole book

cannot be readily assigned when the book is on a two-hour-use shelf. The stimulation to use the library which he makes can come from no other source.

The various plans made here for integration should be supported by an improved status for librarians vis-a-vis classroom teaching personnel. To be specific, it is proposed that all college libraries should follow the plan now used in the municipal colleges of New York City whereby all permanent members of the library staff are entitled to faculty rank and are classified as members of the instructional staff. This status of equality is most important psychologically to the librarian in dealing with the classroom teacher, and also in helping him to change his self-conception. With this instructional status, there should go added perquisites in the way of longer vacations and a shorter work week designed to encourage further professional development.

Not only should library personnel have instructional status, but it is suggested that colleges go the whole way (as they do in New York City) and organize the library as a department of instruction with representation on the faculty council, with departmental committees, and departmental meetings on common problems. The more the library staff shares representation with the classroom teachers, the more will they have assurance that their function is similar to the classroom teacher's.

Finally, our alert librarian should make it a matter of policy to give his staff ample time to keep up with professional reading, to attend conventions and meetings, to pursue courses leading to advanced degrees, and to visit other institutions. A policy which keeps the library staff's collective nose to the grindstone cannot result in widening professional horizons or promoting individual growth. An important part of the librarian's policy should be to share some of his educational as well as his administrative responsibilities with the more capable members of his staff. The head of the English department does not carry on all the educational work of his department, but many librarians have been known to arrogate to themselves the exclusive right to work in this area. If all members of the library staff are instructional personnel, all who are capable should engage in instructional work. Integration cannot succeed by making contact only at the apex of the

—Please turn to page 26

STRAIGHT from the BLUEPRINT

This is the second in a series of outline studies in Christian education from the writings of Ellen G. White.

→ This Is Christian Education

I. CHRISTIAN EDUCATION HAS A UNIQUE PHILOSOPHY

A. Its basic concept is the perfectability of man.

1. The object of true education is to restore God's image in man.

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life." (Ed 15, 16)

2. True education assists man in his interrupted quest for full maturity.

"When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. . . . All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise; glorious the field opened to their research. . . . Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory." (Ed 15)

3. Maximum personal development is emphasized as a Christian duty.

"Jesus did not despise education. The highest culture of the mind, if sanctified through the love and the fear of God, receives His fullest approval." (FE 47)

"It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit." (MH 449)

"The true object of education should be carefully considered. God has intrusted to each one

capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost." (FE 82)

4. Personal improvement is to be a life-long endeavor and a planned process.

"Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained." (CPT 475)

5. True education seeks the symmetrical development of the whole person.

"In order for men and women to have well-balanced minds, all the powers of the being should be called into use and developed." (MYP 239)

"With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training." (Ed 232, 233)

B. Christian education brings God and man together.

1. It upholds Christ as Example and Saviour.

"In the Teacher sent from God, heaven gave to men its best and greatest. . . . In Him was found the perfect ideal.

"To reveal this ideal is the only true standard for attainment; to show what every human being might become; what, through the indwelling of humanity by divinity, all who received Him would become,—for this, Christ came to the world. He came to show how men are to be trained as befits the sons of God; how on earth they are to practise the principles and to live the life of heaven." (Ed 73, 74)

2. It teaches that salvation is from God and is not in man.

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we can not change them. . . . Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. . . . The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception." (SC 20, 21)

"There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness." (SC 20)

3. It teaches man to seek and cherish the indwelling Spirit of God.

"However large may be a man's claim to knowledge and wisdom, unless he is under the teaching of the Holy Spirit he is exceedingly ignorant of spiritual things." (9T 146)

"The agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties, when under the special direction of the grace of God, are capable of being used to the best purpose on earth. Ignorance does not increase the humility or spirituality of any professed follower of God. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently. The great object of education is to enable us to use the power which God has given us in such a manner as to represent the religion of the Bible and promote the glory of God." (CPT 361)

II. CHRISTIAN EDUCATION PREPARES MEN FOR A DISTINCTIVE WAY OF LIFE

A. True education commits men to a set of values which are divine in origin and designed to produce godliness in people.

1. It leads men to an intelligent acquaintance with God and His Word.

"We commend to every student the Book of books as the grandest study for the human intelligence, as the education essential for this life, and for eternal life." (FE 376)

"As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the

stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite can not but expand and strengthen." (Ed 124)

"He who with sincere and teachable spirit studies God's word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development." (Ed 125)

2. The science of salvation is given the highest emphasis.

"The science of salvation, the science of true godliness, the knowledge which has been revealed from eternity, which enters into the purpose of God, expresses His mind, and reveals His purpose,—this Heaven deems all-important. If our youth obtain this knowledge, they will be able to gain all else that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which will give them characters approved of God." (CPT 14)

B. True education is linked with righteousness.

1. Character development is its chief objective.

"The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning." (CPT 45)

2. Character is rated above information and skill.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle." (Ed 225)

C. Christian education produces free men.

1. Distinguishing characteristics are sound judgment and the courage to act from conviction.

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. . . . It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thoughts. . . . Instead of educated weaklings, institutions of learning may send forth men strong to think and

to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions." (Ed 17, 18)

2. True education assists the learner to make wise decisions and to stand by them.

"Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, 'Choose you this day whom ye will serve' [Joshua 24:15]. Every one may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness." (Ed 289)

3. Educational discipline must encourage self-direction and self-control in the learner, according to principles having their origin in God.

"The young should be controlled by firm principle, that they may rightly improve the powers which God has given them. But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance, and self-control. They must be taught to think and act from conscientious principle." (MYP 379)

4. Education should enlist the understanding and reasoning power of the learner on the side of right.

"The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control. Therefore as soon as he is capable of understanding, his reason should be enlisted on the side of obedience. Let all dealing with him be such as to show obedience to be just and reasonable." (Ed 287)

III. CHRISTIAN EDUCATION IMPARTS A SENSE OF MISSION

A. Education is justified in service.

1. True education is missionary training.

"Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education." (MH 395)

2. Self-improvement must have a service motive.

"He [God] requires every one of us to cultivate our powers, and attain the highest possible capacity

for usefulness, that we may do noble work for God, and bless humanity." (FE 82)

3. The educational system must provide the workers.

"There should be general education of all its [the family's] members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life." (CPT 44)

B. The Christian school must educate for responsibility.

1. It must train for the practical duties of life.

"The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical." (Ed 215)

2. It must bring the student and the church together.

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. . . . We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord." (CPT 42, 43)

"The church is organized for service; and in a life of service to Christ, connection with the church is one of the first steps. Loyalty to Christ demands the faithful performance of church duties. This is an important part of one's training; and in a church imbued with the Master's life, it will lead directly to effort for the world without." (Ed 268, 269)

C. The school must train for social living.

1. The Christian is to reflect the character of Christ.

"The Bible enjoins courtesy, and it presents many illustrations of the unselfish spirit, the gentle grace, the winsome temper, that characterize true politeness. These are but reflections of the character of Christ." (Ed 241, 242)

2. True education must seek to instill sound moral principles.

"Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment." (CPT 331)

3. Health of mind and body is essential.

"Physical health lies at the very foundation of
—Please turn to page 28

Christian School Revival

Mark Fakkema *

WE CAN truly speak of a Christian school revival. According to the latest available figures, the Roman Catholic enrollment (elementary and high school) in the United States increased from 2,431,289 to 2,607,879 during a ten-year period (1938-1948). During that same period the non-Catholic (largely evangelical) enrollments increased from 310,365 to 489,742. When reduced to percentages, we obtain the following startling statement: Whereas the Roman Catholic enrollment increased *seven* per cent (a normal gain), the non-Catholic enrollment increased *sixty* per cent.

The present Christian school revival is an implication of the history of American education. The American system of education traditionally was one of private enterprise. A little over a hundred years ago—some 50 years after the founding of our nation—Horace Mann, "the father of the present American public school system," introduced into the American school world a state-supported and state-controlled educational system which was modeled after the German school system. A Bulletin of the United States Bureau of Education states: "The system of public instruction . . . the conception of its office, its province, its powers, and duties were derived from Prussia."

What Horace Mann proposed was something new in American education. The adoption of a system of general education sponsored by a state which is divorced from religion was revolutionary in character. It implied that our erstwhile Christian nation was committed to a secular and a secularizing program of education. Although not apparent immediately, American education—and with it America itself—was henceforth destined to become increasingly secular, for the germ of secularism is never confined to education. The field of education is unique in this respect. Secularize any other field and its evil influence is limited largely to that field; secularize education and the blight of secularism will fall upon every field which the pupil enters. The secularization of education

spells the despiritualization of every sphere of life.

At first few people saw the far-reaching implication of state education in a nation committed to the separation of state and religion. Dr. A. A. Hodge of Princeton fame was an exception. His discerning mind saw the end from the beginning. At the time state education was being introduced into this country he wrote:

"I am as sure as I am of the fact of Christ's reign that a comprehensive and centralized system of national education, separated from religion, as is now commonly proposed, will prove the most appalling engine for the propagation of anti-Christian and atheistic unbelief, and of anti-social nihilistic ethics, individual, social, and political, which this sin-rent world has ever seen."¹

The incisive warnings of Dr. Hodge and others resulted in some Christian school activity, but the movement was short-lived. This was due in no small part to the fact that it was based upon a conviction regarding an evil day which, although it was bound to come, had not as yet fully dawned. For the most part, the early public school was Christian in emphasis and people were caught up in the illusion that it would remain Christian.

Except for the parochial schools of the Roman Catholics, Lutherans, Seventh-day Adventists, and the parent-controlled schools of Reformed persuasion, the privately owned Christian schools largely disappeared from the educational horizon. In 1920 the non-public school enrollment dropped as low as seven and one-half per cent of the total enrollment of all schools in the United States of elementary and high school level.

About five years ago—at the time the National Association of Christian Schools (which is an affiliate of the National Association of Evangelicals) was organized—a sudden upsurge of Christian school interest became apparent. Why this sudden development? Prophecy has yielded to fulfillment. . . . Increased interest in the Christian day school was natural.

* This article is a release of the National Association of Christian Schools, of which Mark Fakkema is educational director.

¹A. A. Hodge, *Popular Lectures on Theological Themes*. Philadelphia: Presbyterian Board of Publication, 1887, pp. 283, 284.

Let Our Children Speak

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WHILE it is true that foreign-language instruction has long been widely available in our schools, such instruction has usually been offered only in the secondary schools or in colleges and universities; that is, at an age level when fluency in the use of the spoken language is acquired with relative difficulty.

Even at these levels the percentage of students studying a foreign language has dropped considerably during the last thirty years. Whether this decline is the result of the type of instruction given, or whether the curriculum makers, guidance officers, and school administrators have catered to transitory and superficial interests of students by permitting them to spend their time with the easy instead of the more exacting studies, including languages, does not change the fact that our country as a whole is notoriously deficient in its knowledge of foreign languages.

America's present international position places upon its individual citizens the pressing responsibility of transcending local and even national points of view—of correcting the false assumption that all civilizations should be patterned after our own. Men of responsibility in our government are keenly aware of the handicap under which we as a nation now labor in dealing with the neighbors beyond our national borders. In regard to the adjustment which the American citizen must make, it is now generally felt that the limitation of monolingualism constitutes the greatest single barrier to his cultural adjustment. He can no longer afford, nor can his country suffer in him, the luxury of a parochial and monolingual culture.

Literally thousands of Americans, educators and laymen alike, now recognize the need for making instruction in foreign languages more generally available in our schools, especially on the elementary level. They point out that since the end of World War II events have taken place both at home and abroad which call for a re-examination of the place of foreign-language instruction in our educational system.

A year and a half ago, Earl J. McGrath, then United States Commissioner of Education, said: "The United States is, whether we like it or not, in a position of world leadership. If it is to discharge its obligation wisely and well, our citizens must understand other peoples and other cultures. To gain such understanding, many Americans must command a knowledge of one or more foreign languages. If they are to acquire these language skills, our school system must provide opportunity beginning in the early grades for many children to study other tongues. It is in the national interest for members of the profession and laymen to unite their energies in an effort to increase the study of foreign languages among our people. In doing this I firmly believe they will be making a vital contribution to the well-being of our people, to our national prosperity, and to international understanding and peace."¹

The counsel given by Dr. McGrath should not be unfamiliar to Seventh-day Adventists. Through the years we have been in possession of the following, written by the messenger of the Lord: "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools."²

In order to become acquainted with these lands and their people, one must become familiar with their everyday life and more particularly with their attitudes and psychology. In reaching such an acquaintance, a knowledge of their language is most helpful, for language is the gateway to the intellectual, the emotional, and the spiritual life of a people. This point need not be labored, for again the admonition is quite clear: "The languages should be studied. Before long there will be a positive necessity for many to leave their homes and to go work among those of other languages; and those who

have some knowledge of foreign languages will thereby be able to communicate with those who know not the truth."¹¹

Certainly no one will contend that the time here spoken of refers either to the past or to the distant future. Moreover, in order to "be able to communicate with those who know not the truth," in their second or even third language, it will be necessary for our young people to begin cultivating acquaintance with a foreign tongue earlier than their academy or college years.

Psychologically, children learn a new language easily and idiomatically. They learn to speak without accent because their speech habits are not rigidly formed. Also, their early beginning of a new language has the advantage of affording a longer period during which the youth can perfect their speaking and reading habits. At present our young people begin language study so late that with all their other academic obligations there is no time to gain an actual working facility in the new tongue.

Some take the position that since language instruction in our academies has not been producing very flattering results, and since our academy students do not especially care for language study anyway, it should be deleted from the curriculum altogether. One might wonder just what would be finally included if this principle were followed in all fields of study.

To eliminate language study from the secondary school would be substituting a complete failure for a partial success. Regardless of the arguments relative to the inferior quality of language instruction in the high school and academy, the fact remains that the chief reason for the relatively mediocre results can be traced to two basic factors: the instruction is begun too late, and there is too little of it.

Undeniably the small number of Americans who can speak, read, and understand other languages is at least partly due to the language teachers themselves. Too much time in the classroom has been spent talking about the language rather than in talking the language itself. Certainly mechanical and laborious exercises in memorization of vocabulary, conjugation of verbs, and declensions of nouns will not result in the type of verbal facility for which we should strive.

If language instruction is to succeed, it must be related to the formal and informal experiences of the school day. It must be adapted to

the intellectual, emotional, social, and spiritual development. It must be made appealing by the proper use of visual and auditory teaching materials. With prayer and faith and the best methods and efforts on our part, many of our children could learn one or more foreign languages well enough to converse in everyday terms with reasonably accurate pronunciation.

Some have felt that to introduce a foreign language on the elementary level would work a hardship upon the child. This is not true, for any normal child will demonstrate that during the formative years a language is learned without much effort. And the learning of a second language places no great burden upon the child. There are in the United States thousands of children and youth of foreign extraction who speak fluently the language of their parents, and who are in no way behind their monolingual American classmates with respect to the English language. Some would argue that Europeans and peoples of other countries are by nature bilingual. Bilingualism cannot be inherited. However, it can be obtained with comparative ease during childhood and youth.

It is not suggested that every child in every elementary school in every community be required to begin the study of a foreign language. It is doubtful that even every student in the secondary school and the college should be expected to study a second language. It is strongly recommended, however, that this opportunity be given to as many of our children as possible. And there is every reason to believe that with a little ingenuity and determination, and with faith and prayer, much can be accomplished. All that young America needs is a fair chance.

We are under no illusions concerning the difficulties involved in the proposed program. Speaking of the temporary devices that are being put into practice, Dr. McGrath says: "Before foreign languages can be offered generally in our grade schools, a number of problems will have to be solved. One of these, the gravest, is the lack of elementary teachers capable of giving instruction in a foreign language. At the present time there is not much opportunity for the study of a foreign language in our teacher training curriculum. In many cities and towns throughout the country, experiments are under way in which local public school administrators have exercised ingenuity in getting the language teachers needed to make a

beginning. High school teachers are being used in some places for several hours of instruction each week in an elementary grade. Elsewhere graduate students in neighboring colleges have volunteered for service in an elementary school. In still others selected teachers have been given in-service preparation for language instruction in third, fourth, and fifth grades. Such make-shifts, regardless of their imperfections, can be justified on the ground that without them many school systems cannot soon hope to offer any language instruction in the elementary grades. . . . The long-run objective, however, should be to modify the curricula of teacher-training institutions so that increasing numbers of teachers who can assume these responsibilities as a regular part of their professional assignments will be graduated each year."⁴

In time, with a conviction and a will, through enlarged and improved opportunities for language study in the teacher-training departments, the difficulty arising from the paucity of elementary teachers with a knowledge of foreign languages would be eliminated.

In the meantime, various temporary devices can be used, such as enlisting, on a part-time basis, persons in the community who have knowledge of a foreign language and who are not only willing but happy to cooperate. In several instances missionaries on furlough or retirement have already proved what can be done, not only in orienting the children in a new language but in bringing to them early in life a sympathetic understanding of our neighbors of different tongues, and awakening in them a missionary zeal. In some of our college-attached elementary schools several of the language teachers have already made a beginning by giving a portion of their time to this work. In some instances language majors and nationals from other lands have assisted. In every case where this has been and is being done, the children, as well as the parents, have shown interest and enthusiasm in the project. If there has been any objection it has not come from the children or their parents. In fact, in some communities, parents and the lay public are ahead of the schools in their efforts to provide foreign-language experience in the grades.

In the public elementary schools throughout the country recent developments in foreign language study are impressive. A survey under the direction of Emilie Margaret White, director of Foreign Languages, District of Columbia Public

Schools, Division I, while far from complete, shows that foreign-language programs began in seven places in the 1920's; in three places in the 1930's; in nineteen places in the 1940's; and in 120 places thus far in the 1950's. Twenty-four States and the District of Columbia are represented; in one case the program is almost state-wide, in twelve cases it is city-wide.

Powerful impetus was given this movement in the Conference on the Role of Foreign Languages in American Schools, January 15, 16, 1953, in Washington, D.C., sponsored by the United States Office of Education.⁵

THE F L PROGRAM

In Chicago on March 7 the 719 persons attending the 8th National Conference on Higher Education, sponsored by the Association for Higher Education (a department of the NEA), voted unanimously as follows: "*Whereas*, a great need of our generation is for a wider and deeper understanding of other nations and other peoples, and *whereas*, a knowledge of the language of a people contributes greatly to the understanding of a foreign culture, *be it resolved*: That this Conference recommend that increasing provisions be made for the study and effective teaching of foreign languages and cultures at all levels of American education—elementary, secondary, higher."—*Publication of the Modern Language Association, June 1953. (Used by permission.)*

Men of responsibility and discernment have expressed their convictions regarding the present language program. Last May 1, John Foster Dulles said: "It is important that Americans should become more familiar with modern foreign languages. The United States today carries new responsibilities in many corners of the globe, and we are at a serious disadvantage because of the difficulty of finding persons who can deal with the foreign-language problem. Interpreters are no substitute. It is not possible to understand what is in the minds of other people without understanding their language; and without understanding their language, it is impossible to be sure that they understand what is in our minds."⁶

Bernard M. Baruch, unofficial adviser to American Presidents, said on April 29, 1952,
—Please turn to page 31

Basic Methods of Christian Teaching

Joseph H. Nylander *

SINCE the turn of the century teachers have been exposed to every "wind of doctrine" concerning the best methods of teaching. It is refreshing to the Seventh-day Adventist teacher to study the simple and effective methods given us in the book *Education*, by Ellen G. White. These methods appeal to the mind as being sound and sensible—something that cannot be said of the extreme theories of teaching advocated by some educational philosophers of our day.

Speaking of these extremes, Mrs. White, under the inspiration of God, says that some people, seeing the evils of one extreme method of teaching [excessive memorization], "have gone to another extreme. In their view, man needs only to develop that which is within him."¹ This apparently has reference to some of the liberal modern methods of our day. The objection to such methods is that the one extreme "leads the student to self-sufficiency, thus cutting him off from the source of true knowledge and power. The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom."²

Extreme methods of educating our young people are to be avoided, lest these methods lead the student to become either too dependent on others' thinking, as in the emphasis on memory of other men's thoughts; or to become self-sufficient—a law unto himself—if he is taught to regard only his own experience and judgment as his guide.

What is basic to right method?

First: "Each for himself is to learn from Him [God] through His word."³ In other words, our

young people must be plainly taught that their philosophy of life must come from the Scriptures. The Bible is to be recommended to them as a rule book and guide, to be referred to constantly.

Second: "In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the twelve. It was in private, often to but one listener, that He gave His most precious instruction."⁴ Teaching under this philosophy is more than a neat, professional way of presenting a subject. It is rather a warm, personal way of instructing young people.

Third: "Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings."⁵ Here we are told that the teacher's own attitude should be that every student, regardless of how unpromising in appearance, has his own important individual possibilities. "In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator . . . will take a personal interest in each pupil, and will seek to develop all his powers."⁶

Fourth: "Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend."⁷ Take time, friend teacher, to help each student individually to know how to study. Work with him time after time until the value of application is apparent to him. Biographical stories of those who applied themselves will inspire the student in this matter. There are Steinmetz, Edison, Carver, Lincoln, and a host of others who learned the secret of application.

Fifth: "The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural

* Mr. Nylander has taught fifteen years in public and denominational schools, so has had personal contact with both Adventist and non-Adventist educational philosophies and methods.

liking. . . . The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training."⁸

Sixth: "The teacher should constantly aim at simplicity and effectiveness. He should teach largely by illustration, and even in dealing with older pupils [college?] should be careful to make every explanation plain and clear."⁹

A Bible teacher was slumped over his desk, acting out the discouragement of a man in his hotel room, alone in a great city. He raised one hand to pull up an imaginary shade, considering suicide by a leap from the window. His dull eyes turned away and down to the desk. There he noticed for the first time a Gideon Bible. He opened it, started reading; hope filled his mind. His slumped form perceptibly straightened, and the teacher's acting was complete as with bright hope-filled eyes he faced the class to tell them that such is the power of the Word of God! The classroom had been quiet, but suddenly a boy from the rear of the room said, "My, you can act! It seemed as if it were really happening." Needless to say, that lesson of the power of the Bible made a lasting impression on young minds. Illustrate, illustrate, illustrate—this was our Lord's method. Talk may be forgotten, but the illustration remains.

Seventh: "An important element in educational work is enthusiasm. . . . The teacher in his work is dealing with things real, and he should speak of them with all the force and enthusiasm which a knowledge of their reality and importance can inspire."¹⁰ "On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury, the archbishop said to him, 'Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary.' 'My lord,' replied Mr. Betterton, 'with due submission to your Grace, permit me to say that the reason is plain: it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary.'"¹¹

Eighth: "Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a

distinct plan in mind, and should know just what he desires to accomplish. He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned."¹² It would seem that this can well be assured by allowing time for a summary of the lesson at the end of the class period. In addition to this, periodic reviews of the material covered assure one of getting the most important facts which the mass of material covered substantiates.

Ninth: Encourage students to go beyond the class discussion and into regions where their capabilities are challenged. Notice this statement: "So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit."¹³

Tenth: Mastery of the simple, fundamental skills such as arithmetic, spelling, simple accounts, oral reading, composition, must come before a student is considered truly educated. Businessmen invariably, in educational surveys of what they want in high school and college graduates, decry the poor preparation in these fundamentals of a large percentage of present-day youth. In line with this we read: "But before taking up the higher branches of study, let them master the lower. . . . Even among students in the higher schools and the colleges, there is a great deficiency in knowledge of the common branches of education."¹⁴ Evidently some provision must be made for remedial work in these fundamentals. And we must stress the highest use of these skills, beyond the mere technical knowledge.

¹ Ellen G. White, *Education*, p. 230.

² *Ibid.*

³ *Ibid.*, p. 231.

⁴ *Ibid.*

⁵ *Ibid.*, p. 232.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*, pp. 232, 233.

⁹ *Ibid.*, p. 233.

¹⁰ *Ibid.*

¹¹ White, *Counsels to Parents, Teachers, and Students*, p. 255.

¹² *Education*, pp. 233, 234.

¹³ *Ibid.*, p. 234.

¹⁴ *Ibid.*

► From Australia, Dr. Ian M. Fraser came in September to join the faculty of CME. Formerly lecturer at the New South Wales University of Technology, in Sydney, Australia, Dr. Fraser is now working on a special research project in nutrition and pharmacology at CME, as well as teaching certain aspects of these subjects.



What the SCHOOLS ARE DOING

- ▶ Calxico Mission School, a ten-grade school on the border between California, U.S.A., and Baja California, Mexico, has an enrollment of 163, most of whom are from the Mexican side of the line. About 95 per cent of the students are non-Adventists whose initial object in coming to the school is to learn English; but all enter enthusiastically into the Bible classes, Pathfinder Club, MV Society, Ingathering campaign, and other spiritual and character-building activities of the school. There are eight consecrated staff members in this "foreign mission within our own borders."
- ▶ Visualized vocabulary building, a new device for teaching vocabulary in the German classes, is being used successfully at La Sierra College. A rear projection screen is used which permits the viewing of words, songs, and pictures without darkening the classroom. By means of filmstrips—each containing about fifty words of the lesson studied—nouns, verbs, et cetera, are thrown on the screen in various colors according to the class of declension or conjugation, a daily rapid vocabulary drill thus being provided.
- ▶ Nigerian Training College (Africa) reports the baptism in August of 24 students and persons won by students. In early November, 40 Master Guides were invested. Because of lack of facilities, only 80 students can be accepted from among the 300 who sat for the entrance examinations in six centers in Nigeria last August. The Forsythe Memorial church, gift of Dr. Forsythe, of Florida, was dedicated on the college campus on August 1.
- ▶ Philippine Union College (Manila) reports a total enrollment of 515 college, 344 academy, and 289 elementary, as of mid-July, 1953. Between 230 and 240 students earn part of their expenses by working in the various industries and services of the college.
- ▶ An evening adult class in woodworking is being offered this year by Walla Walla College, which will carry college credit if desired, with projects of the students' own choosing.
- ▶ Middle East College (Beirut, Lebanon) was host to 75 delegates who attended the ministerial institute last August 12-16.
- ▶ Ingathering field day at Monterey Bay Academy (California) brought in \$1,025.75.
- ▶ Students of Southwestern Junior College are enthusiastically soliciting funds to furnish desks, chairs, and other essential furniture for the new girls' dormitory.
- ▶ Pacific Union College library has been enriched by some 300 volumes from the personal library of Elder M. C. Wilcox, for 40 years editor of the *Signs of the Times*. The college library now contains more than 38,000 volumes.
- ▶ Washington Missionary College was host to representatives from seven senior colleges attending a Student Association Workshop, October 29 to November 2. General theme was "What place does the Student Association have in your college?"
- ▶ The 1953 senior class of Helderberg College (South Africa) enjoys the distinction of presenting the first full four-year college graduates. For students who qualify, the B.A. degree in education, theology, or home economics is granted through the University of South Africa.
- ▶ Atlantic Union College has worked out an affiliation plan for the nursing school of the New England Sanitarium and Hospital, whereby nursing students may complete the requirements for a diploma in nursing in three years. This curriculum plan includes the two-semester prenursing program. The plan has been developed with the approval of the Board of Nurse Examiners in Massachusetts.
- ▶ Pacific Union College conducted its annual courses in Mexico for undergraduate and graduate students of Spanish during the summer session of 1953. A combined study and travel tour gave opportunity for several weeks of concentrated classwork conducted by members of the Pacific Union College faculty on the campus of the training school at Montemorelos, in northern Mexico, followed by two weeks of carefully planned travel centering in Mexico City and radiating to many of the important historical and archeological points of interest connected with Mexican civilizations.

- ▶ Malayan Union Seminary (Singapore) is steadily increasing the number and the percentage of Seventh-day Adventist students enrolled in the secondary school—from 70 (44 per cent) in 1951 to 97 (70 per cent) in 1953, with 8 full-time students (all Seventh-day Adventists) in the junior college. Of the 11 Adventist students who wrote the 1953 examinations for the University of Cambridge School Certificate, 9 made passing grades. This was 82 per cent, as compared to 36 per cent of non-Adventist candidates who passed. The net worth of the school has been increased by more than 30 per cent in the last two years. A new general science laboratory was provided by 1951 Ingathering funds, and a new library is being developed from 1952 Ingathering funds.
- ▶ Battle Creek Academy (Michigan) reports six new teachers: D. Lorne Jones, principal; Arthur Howard, music; G. C. Winslow, Bible and ministerial work; Mrs. Winslow, librarian, commercial and home economics; Charles La Count, fifth and sixth grades; Mrs. La Count, first grade. The enrollment is 65 secondary and 195 elementary.
- ▶ Master's degrees were received last summer by four Pacific Union College staff members: Frederic Bacon-Shone, New York University; Mary Jane Douglas, Drake University, Iowa; Garland Peterson, New York University; Burton Pontynen, Stout Institute, Wisconsin.
- ▶ Southern Missionary College reports an 18 per cent increase in enrollment, with 501 college students, 170 secondary, and 130 elementary. There are a hundred more dormitory students this year than last year.
- ▶ Adelpian Academy (Michigan) has added 158 acres to its farmland, and has completed its modern dairy plant, which provides employment for 12 boys—and dairy products for the entire school family.
- ▶ La Sierra College reports a total enrollment of 1,333, of whom 767 are in the college, 183 in the preparatory school, and 383 in the elementary demonstration school.
- ▶ Week of Prayer at Philippine Union College (Manila) in August was climaxed by the formation of a baptismal class of 83 college and academy students.
- ▶ Students of Middle East College (Beirut, Lebanon) assisted in the evangelistic effort conducted in the Beirut Arabic church.
- ▶ Lodi Academy (California) reports 285 students enrolled for its 46th school year. L. W. Roth is the new principal.
- ▶ On Ingathering field day at Highland Academy (Tennessee) the 97 participating students brought in \$608.
- ▶ Antillian Junior College (Santa Clara, Cuba) welcomes new staff members, C. E. Schmidt, business manager, and Dale Collins, in charge of the print shop.
- ▶ Helderberg College (South Africa) raised £1,278 in the two-day campaign for Ingathering, which was increased to £1,320 by amounts received through correspondence solicitation.
- ▶ Highland Academy (Tennessee) reports an opening enrollment of 109; Mrs. Vivian Johnson is welcomed back as dean of girls; and all are happy over completion of the new administration building.
- ▶ More than \$2,100 Ingathering was raised by Walla Walla College and Academy on field day, September 29. The elementary school added nearly \$1,300 to this amount by solicitation, personal earnings, and the annual food sale.
- ▶ Sunnyside Academy (Missouri) welcomes Mr. and Mrs. W. H. Siemsen, he to teach mathematics and science and she to teach home economics and serve as director of food services; Felix Lorenz, Jr., teacher of voice. The opening enrollment was 105.
- ▶ Atlantic Union College welcomes back to the campus for full-time work Beverly Van Horne, professor of physics, who has been on leave for graduate work for the past fifteen months; and Edward Ney, professor of languages, who received his Ph.D. degree in Germanic studies, from New York University, last June.

The College Library and the Teaching Program

(Continued from page 15)

administrative triangle; it must mesh all along the line.—*The Journal of Higher Education*, vol. 23, no. 6 (June, 1952), pp. 313-318. (Used by permission.)

¹ Lyle, Guy R., *Administration of the College Library*. New York: H. W. Wilson Company, 1949, pp. 19, 20.

² For a more thorough discussion of the problem of integration, see Branscomb, Harvie, *Teaching with Books* (Chicago: Association of American Colleges and American Library Association, 1940).

³ Kaplan, Louis, "What Kind of Divisional Reading Rooms?" *College and Research Libraries*, VIII (January, 1947), pp. 17-19.

⁴ Land, William G., "The Functional College Library," *Journal of Higher Education*, XVIII (February, 1947), pp. 90-94.

⁵ Land, *op. cit.*, p. 90.

⁶ Mowat, Charles L., "Libraries and Liberal Education," *College and Research Libraries*, VIII (October, 1947), p. 395.

⁷ Lyle, Guy R., *op. cit.*, pp. 207, 208.

⁸ Baker, O. J., "The Teacher's Part in Fostering the Student's Use of the Library," *Journal of Higher Education*, XIX (June, 1948), pp. 307-312.

Moral and Spiritual Values

(Continued from page 6)

► Adelpian Academy (Michigan) welcomes twelve new staff members: R. W. Pratt, principal; Donald Pearce, treasurer and assistant manager; Herluff Jensen, dean of boys and teacher of biology; Mrs. Jensen, home economics and English; Carroll Perry, Bible; Mrs. Perry, French and English; Carl Hansen, science; Mrs. Hansen, cafeteria director; R. W. Schwarz, librarian and social science; Carol Rhodes, piano instructor and director of choir and girls' glee club; Delbert Winning, instrumental music, band, and boys' glee club; Mrs. Gladys Gilbert, organ; Herbert Ingersoll, academy press.

► Six Vacation Bible Schools in Columbus, Cleveland, Cincinnati, and Toledo, Ohio, were conducted during the past summer by seven church school teachers. There were 169 children in attendance, over one third of whom were from non-Adventist homes.

► Southern California reports a total elementary opening enrollment of 2,526, which is 150 more than last year. There are 109 full-time teachers and four part-time teachers. In addition, there are 675 students enrolled in the four academies.

► The 120-voice choir of Philippine Union College (Manila) and 25 local workers assisted in the evangelistic campaign conducted in Manila by Elders Fordyce Detamore and Raymond Turner. More than 600 persons have been baptized.

► Madison College granted 15 Bachelor of Science degrees, 20 professional nursing diplomas, and 21 certificates in various other technical and professional courses, at its annual commencement, August 30.

► Thirteen full scholarships and several part scholarships were earned by student colporteurs from Helderberg College (South Africa) during last summer vacation. Total deliveries reached £8,000.

► Cedar Lake Academy (Michigan) welcomes new teachers: Mr. and Mrs. Nicholas Leftrook, Bible and music, respectively; and L. O. Venden, also in the music department.

► Union College Clinical Division awarded caps to 31 sophomore nurses on October 8, in the Seventh-day Adventist church at Boulder, Colorado.

► Atlantic Union College and South Lancaster Academy report enrollments increased by 15 per cent and 8 per cent, respectively, over a year ago.

► Indiana Academy reports 162 fine young people enrolled this year.

► R. L. Osmunson is the new principal of Forest Lake Academy (Florida).

in Germany. After the service, those in attendance expressed in English and in German their appreciation of what America did for them. One youth of high school age said, "I was dying. America sent me penicillin. Thank you for what America did for me."

Here was an experience of creative discovery. For the first time I became conscious that I, as I traveled, represented America; and here were hundreds of Germans expressing through me their appreciation of what Americans had done for them. That experience was so deep and meaningful, it will never be forgotten.

Conclusion.—To obtain 100 per cent allegiance to the great religious and moral values of life on the part of faculties and students is the task of every church-related college.

To do this will be expensive and costly, so far as customs and traditions are concerned. The Christian way of life is not easy; it is not cheap. It has many lives. Think what it would mean to America, to the world, if we were to graduate each year 500,000 youth with Christian convictions and courage. Then, in the moments of trial, trouble and temptation, in the hours of suffering, sadness and sorrow, in the days of conflicts, confusions and contradictions, throughout our land and the world would be heard the glorious acclaim, in the words of E. W. Shurtleff,

"Lead on, O King Eternal, we follow, not with fears,
For gladness breaks like morning where'er Thy face appears;
Thy cross is lifted o'er us; we journey in its light;
The crown awaits the conquest; lead on, O God of might."

—*Association of American Colleges Bulletin*, vol. 39, no. 1 (March, 1953), pp. 207-218. (Used by permission.)

¹ Wiley, Margaret L., "Native Growth or Import?" *The Journal of Higher Education*, vol. 23, no. 7 (October, 1952), pp. 350-358.

² Editorial, *Life*, Nov. 24, 1952, p. 26.

³ Editorial, *Life*, Dec. 1, 1952, p. 36.

⁴ From Inaugural Address of Fredric B. Irvin, Thiel College, Greenville, Pa., Nov. 6, 1952.

⁵ Galatians 5:22, 19, Revised Standard Version.

⁶ Outler, Albert C., *Colleges, Faculties and Religion*.

⁷ Shedd, Clarence P., *The Religion of College Teachers*, p. xii.

⁸ Vlastos, Gregory, "The Place of Religion in Higher Education," *The Journal of Higher Education*, vol. 23, no. 7 (October, 1952), p. 361.

⁹ Romans 12:1, Revised Standard Version.

- ▶ New staff members at Pacific Union College include: Marjorie Jones Luchak, assistant dean of women; Marjorie Johnson Inggs, assistant in home economics; Garland Peterson, instructor in wind instruments and director of the prep school band, chorus, and orchestra; Burton Pontynen, instructor in automobile mechanics, welding, industrial mathematics, and driver training; Charles P. Rochat, instructor in French; H. E. Douglass, applied theology; Mary Jane Douglas, second and third grades in the elementary school.
- ▶ There have been 1,300 feet of new 8-inch cast-iron water mains installed on the campus of Southwestern Junior College. When a new 100,000-gallon water tank is completed and all projected mains are in, S.W.J.C. will have an adequate water supply to make its volunteer fire department one of the best in Texas.
- ▶ New members of the teaching staff at Southern Missionary College include: Adrien R. M. Lauritzen, head of the division of fine arts; Irma Jean Kopitzke, secretarial science; Clyde G. Bushnell, German and English; Mrs. Lilah Lawson, English; Frances Andrews, English in the academy; M. G. Anderson, M.D., staff physician.
- ▶ Luceno L. Quirante, of Philippine Union College (Manila), received the Ph.D. degree last summer from Maryland University, majoring in history, philosophy, and education. He was studying on a Smith-Mundt Fulbright scholarship.
- ▶ New subjects offered this year by Glendale Union Academy (California) include journalism, speech, freshman orientation, and driver education—the last being henceforth required for graduation.
- ▶ Maplewood Academy (Minnesota) began its fiftieth year with 155 students enrolled, and two new staff members: Elizabeth Lothian, dean of girls, and Mrs. Barbara Tonsberg, organ and piano.
- ▶ Atlantic Union College, which has hitherto offered modern language courses in German and French, is now also inaugurating classes in Spanish.
- ▶ CME students last summer packed several thousand used grammar-school textbooks and sent them to Korea, where English is a required course.
- ▶ At Gem State Academy (Idaho) the new matron is Mrs. Ruby Ferguson and the new farm manager is Melvin Shaw.
- ▶ Adelpian Academy (Michigan) reports a record enrollment of 304 students.
- ▶ Enrollment at Union College has topped 700.
- ▶ Arizona Conference reports five new church schools this year.
- ▶ Enrollment at Walla Walla College has again passed the 1,000 mark.
- ▶ On October 13, Ingathering field day at Union College, more than 400 students and teachers brought in just over \$2,900.
- ▶ Charles E. Wittschiebe, professor of applied religion and theology at Southern Missionary College, received the Bachelor of Divinity degree from the Seventh-day Adventist Theological Seminary on August 26.
- ▶ More than half of the necessary \$40,000 for a new gymnasium building at Seattle Junior Academy (Washington) has been provided by twelve Seattle couples. Two classrooms and other facilities will be included in the proposed building.
- ▶ A new four-year course in dietetics is this year being offered by Walla Walla College, leading to the B.S. degree with major in foods and nutrition. A further year of internship or hospital training will qualify the student for membership in the American Dietetics Association.
- ▶ Advanced degrees were received last summer by four Union College teachers: R. K. Nelson, Ph.D. in history, at North Dakota University; Mrs. Autumn H. Miller, M.A. in education at University of Nebraska; Robert M. Reynolds, M.S. in physical education at University of Oregon; Ralph T. Carter, M.A. in church history, at the Seventh-day Adventist Theological Seminary.

This Is Christian Education

(Continued from page 18)

all the student's ambitions and his hopes. Hence the pre-eminent importance of gaining a knowledge of those laws by which health is secured and preserved. . . . The proper regulation of . . . habits of eating, sleeping, study, and exercise, is a duty which every student owes to himself, to society, and to God." (FE 72)

4. Christian sociability is to be cultivated.

"Students should be taught that they are not independent atoms, but that each one is a thread which is to unite with other threads in composing a fabric. . . . Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven." (6T 172)

Workshops for Teachers

(Continued from page 11)

for continued action, each person should have a conference with his adviser to enable him to join the group of greatest value to him.

Cooperative Activities.—Group projects are of the essence in the workshop program since it is of primary concern that educators know how to work and play democratically. Groups organized for special purposes will function for the length of time they are of value to their members and then will be disbanded to make way for the pursuit of other activities. Whenever possible, community leaders and parents are invited to take part in the workshop as contributors to the program or as members.

Observation.—The observation center of a workshop brings into focus the theory propounded at the lecture and discussion meetings. It is of immediate value to workshop members to be able to visit a class of children under the guidance of a teacher whose work exemplifies the point of view of the workshop, its principles and suggested practices. Demonstration centers, such as clinics, are high on the list of vital workshop features.

Community Exploration.—The community offers opportunity for learning beyond the walls of the workshop, a situation which has its counterpart in the teaching situations of participants. The community may be utilized in several ways. Its child guidance centers, juvenile courts and settlement houses, for example, offer facilities for learning firsthand some of the problems children face.

Social Activities.—Social and recreational activities are considered an integral part of the workshop. Informality is the rule in all meetings, whether planned for fun or work. The sociability generated at teas, picnics, or parties will carry over into the working time of the members and help to establish more democratic practices and interaction.

Evaluation.—Students are encouraged to keep records of their teaching practices the year following workshop attendance in order to indicate changes brought about through workshop participation.

Public education has made great strides since the day of Horace Mann, but the demand for ever greater accomplishment is always present, ever necessary. The education workshop provides a source of help which can raise the level

of education for children, as well as raise the level of the profession by helping teachers in the classroom. It can be used as a laboratory for curriculum development, as a means of building growth in technique of teaching and learning. Well organized and properly staffed, the workshop also can help teachers in meeting professional and personal problems.—*The Education Digest*, vol. 17, no. 5 (January, 1952), pp. 27-29. Reported from *The Massachusetts Teacher*, XXXI (November, 1951), 3-5. (Used by permission.)

► Staff additions at La Sierra College include: Elmer Widmer, instructor in biology; Mrs. Ree Hiatt, assistant registrar; Mrs. Patricia Hirsch, assistant librarian; W. D. Montgomery, preparatory mathematics; Deana Dee, Paul Kravig, Leona Montgomery, Noreen Damazo, and Margit Heppenstall, supervisory teachers in the elementary school.

► Salaries for several part-time teachers in the department of psychiatry of CME's School of Medicine will be provided in part this year by the U.S. Department of Health, Education, and Welfare. The Federal department awarded \$10,000 to pay these teachers and a departmental secretary on the Los Angeles campus of CME.

► Charles Stokes, head of the department of economics and business at Atlantic Union College, has been commissioned by Federal authorities to write a history of the Office of Price Stabilization, because of his service to the Boston regional OPS during recent years.

► Miami Junior Academy is rejoicing over completion of its fine modern plant—on a 4½-acre plot—which provides six large classrooms and a cafeteria, at a cost of approximately \$50,000. The enrollment is 150, and there are six teachers.

► Students of Nigerian Training College (Africa), with their teachers, have built a fine new elementary school block to house classes up to Standard VI.

► Glendale Union Academy (California) reports a total enrollment of 611, of whom 183 are in secondary and 428 in elementary grades.

► Southern Missionary College has this year enrolled students from 38 States of the United States and from 11 foreign countries.

► A new Heidelberg press has been added to the equipment of Union College Press.

► Monterey Bay Academy (California) reports an overflow enrollment of 290 students.

THE BOOKSHELF

Dysarthric Speech (Speech in Cerebral Palsy), by Emil Froeschels, M.D., president, International Society for Logopedics and Phoniatrie; president, New York Society for Speech and Voice Therapy, Inc.; physician in charge of Speech-Voice Clinic, Beth David Hospital, New York City, Magnolia, Mass.: Expression Company, 1952. 172 pp. with illustrations. \$3.75.

The intention of the writer is to present a book on the pathology and treatment of dysarthric speech (speech in cerebral palsy), and speech defects following poliomyelitis; and to prepare this material in a form useful both to scientists and to laymen interested in the problem.

This book is a storehouse of knowledge pertaining to the symptomatology and therapy of varied speech disorders. The first few chapters cover the anatomy and neuroanatomy involved in speech. The fourth chapter, discussing the portions of the brain controlling speech (localization of speech centers), is refreshingly understandable and interesting.

In the field of physiology, especially neurophysiology, it is difficult to keep up with the latest developments concerning speech problems. Some of the ideas offered in the chapters on physiology have already been replaced by newer concepts, but this does not detract from the main purpose of the book.

It is generally recognized that there are five types of cerebral palsy, and spasticity is predominant in only one of these. Sometimes it is difficult to determine whether the author is referring to spasticity as a subheading of cerebral palsy, or speaking of all cerebral palsied as spastics.

This book should serve a useful purpose for speech pathologists and therapists. Though some of the terminology is too technical for those unacquainted with speech problems and their accompanying vocabulary, teachers meeting with speech problems will find here much of interest and value to them.

JOSEPH E. MASCHMEYER, M.D.,
*Department of Physical Medicine and
Rehabilitation, School of Medicine,
College of Medical Evangelists.*

► Hawaiian Mission Academy reports a total enrollment of 508, of whom 216 are in the secondary section and 292 in the elementary grades. Several new teachers are welcomed, including Elmer J. Digneo, principal; and Mrs. Digneo, registrar; John Smith, dean of boys and teaching a new course in automobile mechanics; Mrs. Smith, dean of girls; B. R. Ritz, Edna Ishikawa, and Mrs. Elvena Lashier, grades 8, 4, and 1, respectively, in the elementary division.



► New staff members at Monterey Bay Academy (California) include: Gilbert McConnell, English; Mrs. McConnell, accountant; R. Howlett, press superintendent and teacher of printing, Old Testament and world history; O. C. Baldwin, farm superintendent and teacher of agriculture and one Bible class; Mrs. Francis S. Curtiss, piano and music theory; Ithiel Reinke, maintenance; Dave Anderson, campus custodian.

► Fresno Union Academy (California) reports a total enrollment of 327, with 97 in the academy and 230 in the elementary grades. This is an increase of 71 over last year's enrollment, necessitating the employment of three new teachers in the elementary school.

► Newbold Missionary College (England) welcomes two American teachers on a special service basis: Dr. P. T. Gibbs, of Emmanuel Missionary College, to head the department of English; and W. R. French, as head of the Bible department.

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Let Our Children Speak

(Continued from page 22)

"No school curriculum is complete if it does not make ample provision for the study of modern languages."⁷

A few days earlier, Luther Evans, librarian of Congress, said: "At this juncture in world affairs it has become essential to our national welfare, perhaps even to our survival, that we understand the culture, psychology, and aspirations of other peoples. Such understanding begins with the knowledge of foreign languages, and the competence of our citizens in the languages of other lands has become a natural resource of great importance. It is essential that we develop this resource."⁸

The Spirit of prophecy explicitly points out the way: "Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate His saving truth to those of other nations. . . . If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages."⁹ Years of experience have taught us this costly lesson: If young men and young women are to become really qualified in the knowledge and use of other languages, they should begin early in life. Surely, as a people with a worldwide mission program, we might by this time have become leaders in this noble work of orienting our children in a second or even a third language, thus awakening in them, during their most impressionable years, an interest in their neighbors across the line, who at first seem so different but prove to be so like themselves. In order that our young people may not continue as monolinguals, but that they may constitute "such an army of . . . youth, rightly trained,"¹⁰ *let our children speak!*

⁷Lecture given at the 35th annual meeting of the Central States Modern Language Teachers Association, at the general session, May 3, 1952, St. Louis, Mo. Copies available upon request from U.S. Office of Education, Department of Health, Education, and Welfare, Washington 25, D.C.

⁸Ellen G. White, *Education*, p. 269.

⁹White, *Fundamentals of Christian Education*, p. 537.

¹⁰The McGrath lecture, "Foreign Language Instruction in American Schools," is available with compliments of D. C. Heath & Co., 180 Varick St., New York 14, N.Y.

¹¹Copies of the conference report and of materials distributed at the conference are available upon request from the Division of International Education, U.S. Office of Education, Department of Health, Education, and Welfare, Washington 25, D.C.

¹²*Hispania*, August, 1953, pp. 348, 349.

¹³*Ibid.*

¹⁴*Ibid.*

¹⁵White, *Gospel Workers* (1893 ed.), p. 49.

¹⁶White, *Education*, p. 271.

► New staff members at Atlantic Union College include: Harriet Mason Parrish, modern languages; Adele Kougl, home economics; Ellsworth F. Judy, head of the music department; Melvin West, music; Helga Esteb, elementary education; Mary E. Doup, dean of women and home economics instructor in the academy; Mrs. E. C. Harkins, academy French; Mrs. L. M. Stump, director of food services; and E. C. Roy, chef.

► Ingathering field days in four of the academies of the Lake Union have been most fruitful: Adelphian, \$3,512; Cedar Lake, \$3,205; Indiana, \$1,408; Wisconsin, \$1,712.29 plus \$207.87 raised by the church school, making a total of \$1,920.16. Every school reports a large gain over last year's receipts.

► The new modern administration building at Monterey Bay Academy (California) provides seven classrooms, administrative and teacher offices, library, auditorium, music studios and practice rooms. A new Baldwin organ adds much to the enjoyment of all.

► Union College welcomes new teachers: P. C. Jarnes, religion instructor; H. Lloyd Leno, instructor in wind instruments and band director; Mrs. J. J. Williamson, instructor in home economics; Iris Donaly, first-grade teacher in the elementary school.

► At Southern Missionary College the furniture factory employs approximately 200 students, the broom factory 65, the cafeteria 60, the engineering department 50; and a dozen other departments employ from 5 to 35.

► Pacific Union College has a new \$300 Standard Electric timepiece, composed of six circuits which will provide separate bell systems throughout the college classrooms for various schedules.

► Arizona Academy has opened in its new location at Thunderbird Field with 100 "pioneer" students, enthusiastic to build up the new school and make it one of the best anywhere.

► Church school enrollment in the Colorado Conference is more than 825 this year, with 50 full-time instructors—a record on both counts.

► Florida Conference reports 30 church schools, 58 teachers, and "above-capacity enrollments in many places."

► Emmanuel Missionary College reports an opening enrollment of 800, which is 25 more than last year.

► Wisconsin Academy's enrollment has passed 220. A new woodworking industry is being established.

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