



CHRISTIAN EDUCATORS JOURNAL

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CORPORAL PUNISHMENT? YES!
CORPORAL PUNISHMENT? NO!
SEX EDUCATION--WHEN?
BOOK-BURNING IS NOT THE ANSWER
IN DEFENSE OF GENERAL HOME MAKING
. . .and much more



DECEMBER, 1966

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STATEMENT OF PURPOSE

The Christian Educators Journal Association, composed of several member or sponsoring organizations, publishes the Journal as a channel of communication for all educators committed to the idea of parentally controlled Christian schools, whether at the elementary, secondary, or college level. The general purpose of the Journal is to foster the continuing improvement of educational theory and practice in Christian schools. Therefore, its pages are an open forum for significant articles and studies by Christian educators on Christian teaching. Editorial policy favors those contributions that are normative and evaluative rather than merely descriptive of existing trends and practices in American education. All articles and editorials appearing in it are to be regarded as the expression of the viewpoint of the writers and not as the official position of the Christian Educators Journal Association or its member organizations.

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EDITORIAL



The Fear of Bondage and the Bondage of Fear

The dust is now beginning to settle around the verbal battle in our circles about the use of tax dollars for support of Christian schools. Over the objections of a vocal minority who warned that it was unconstitutional, or that it was politically not achievable, or that apathy among supporters would mushroom, or that we would lose our autonomy and freedom to be different, numerous school boards, and the NUCS itself, have made a clear decision. The majority have decided that our schools have both the moral right to such funds and the need



for them. Most are prepared not only to accept such aid when it comes their way, but also to seek new legislation that is non-discriminatory to non-public schools.

An example of the seriousness with which this decision is taken is the recent addition to the National Union staff of a full time Administrator of Government Relations. His function is two-fold: (1) to process information concerning the existing forms of aid, and (2) to seek ways and means to encourage non-discriminatory legislation when it deals with the allocation of tax dollars for education.

One big battle is over and done with, and both opponents and proponents in the conflict of the past should now bury

their ideological hatchets and face the new problem and new battle with a united front. While the old question was "Should we seek government aid?", the new major question is "How can we best get it while preserving autonomy enough to keep our schools distinctive?" This is the new battle to be won.

Those who have felt most strongly the fear of bondage to an all powerful state can now help most by backing the kind of legislation that gives money or services to the individual rather than to institutions, to the Christian school student rather than to the Christian school board. The axiom that "Whoever pays the piper can call the tune" simply does not hold in all instances, and grants to students seem to be the best mechanism presently available for the prevention of arbitrary controls over Christian schools.

Fear is a valuable emotion if it makes us more alert; it is a harmful emotion if it paralyzes us into inactivity. Fear of bondage can simply place us in bondage to fear.

If we think that hiding under rocks will make the big, bad state go away and leave us alone, we are sadly mistaken. School standards are being forced up all along the line, whether in the amount of teacher training required, or the quality of the buildings; unqualified teachers and firetrap buildings will not much longer be tolerated in any school, public or private. Legal machinery is already present in most states to compel private schools to meet minimum standards.

Size of school libraries or the adequacy of science laboratories could well be the next areas under scrutiny. If our present concern for national defense and for physical fitness continue, it is conceivable that gymnasium facilities could become a prerequisite for a school to be defined as a school. Just as in some states now Amish private schools have been declared to be no schools because of lack of a qualified teacher, so too ours could fail to meet some requirement. This test will be applied whether we can afford to meet the minimum standard or not.

No one can predict with certainty what the state will require in the distant future, or whether the pressure to improve education will help or hurt us in our desire to be distinctive in our schools. What IS sure is that a vigorous fight in the political arena, and in the courts if necessary, over access to a fair share of the educational tax dollar will produce (1) more money to meet the rising costs of quality education, and (2) recognition of the legitimacy of private schools in making their unique contribution to the American educational scene. Achievement of the first will help us make those improvements which we ourselves wish. Achievement of the second will give us help in combating legislation which would diminish our distinctiveness.

Only if our fear of bondage places us in bondage to fear will we be sure to lose our freedom in education by way of economic strangulation and legislative coercion. D.O.





THE FOLLOWING LETTER, WRITTEN BY A PERCEPTIVE LAYMAN WITH YEARS OF INVOLVEMENT IN CHRISTIAN SCHOOLS, IS ADDRESSED TO ALL OF US AS EDUCATORS TRYING TO MAKE OUR TEACHING MORE CHRISTIAN. HIS PLEA FOR ENLIGHTENMENT AS TO HOW THE SPIRIT OF COMPETITION FITS INTO A CHRISTIAN FRAMEWORK SHOULD NOT GO UNHEEDED. WHILE THE LETTER DOES NOT INDICATE SPECIFIC PRACTICES, SUCH POLICIES AS ENCOURAGING COMPETITIVE SPORTS, AND THE USE OF A GRADING SYSTEM IN WHICH COMPETITION AGAINST FELLOW STUDENTS IS ACCENTUATED COME TO MIND. EITHER LETTERS OR ARTICLES DEALING WITH HIS QUESTION ARE INVITED. D.O.

Dear Mr. Editor:

The NUCS has just concluded an interesting and I believe a successful convention. The theme, THE CHRISTIAN MIND IN THE CHRISTIAN SCHOOL, was chosen to encourage us to build schools in which parents, administrators, faculty, curriculum, and whatever else is involved in the word "school," is coordinated in such a manner that the product produced by the school will be capable of thinking with a Christian Mind.

As an individual I am redeemed from sin and hell by the blood of my saviour Jesus Christ but required to live in a sinful, secular world. My life continues to involve a daily effort to find a positive understanding of my relationship to the world and my function in it. A self analysis at the close of each day includes the question, "Which of my thoughts and actions today were the product of my old nature and which had their roots in my new nature redeemed in Christ?" As I have never been able to get away from this daily self review without losing spiritual ground, the tremendous responsibility that rests upon Christian teachers as they try to develop a Christian Mind in a covenant child appears frightening.

With the above paragraph as some of the background involved in my thinking, one of the points you made in your speech, "THE CHRISTIAN MIND AND CURRICULUM," struck

a responsive note. You stated that we must "give explicitly Christian meanings to everyday words as encountered in any subject." You used as examples the words "Joy" and "Death." This particular point in the development of a Christian Mind was brought back to my mind the other day when an administrator told me of the following incident. His third grade children were using the Ginn BASIC READER. In the vocabulary portion of one of the achievement tests was the word "believe" followed by four choices: know--pitch--speak--think. According to the standard answer guide almost all of the third grade children had this item wrong, as they had underlined "know" instead of "think."

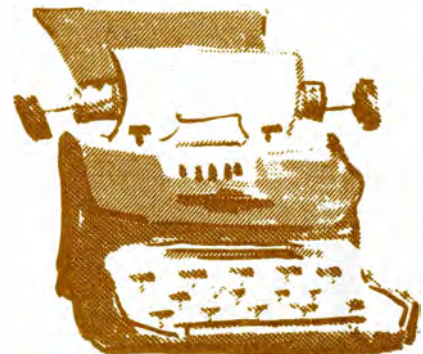
The problem of finding Christian meaning for everyday words could serve as a fruitful form for discussion. For the purpose of getting some discussion started I would like to suggest a word and a few allied phrases. This word cuts deeply into the American concept of life. However when I am asked to give a clear Christian meaning to the word I am hard pressed to come up with an answer.

The word I am thinking of is "competition" (desire to win, competitive spirit, urge for success). If I believe that my purpose in life is to glorify God and to enjoy Him forever, and that "according to the Bible human work is to be a hallelujahing Jehovah, thanks-giving to God, spontaneous faithful response to his call to worship Him each new morning," (Seerveld) and that "now abideth these three faith, hope and love, and the greatest of these is love" and that this Christian love is a self-sacrificing love, then what kind of a Christian meaning am I to put into the word "competition?" Is the competitive spirit part of my old nature or can it fit into my new nature redeemed in Christ?

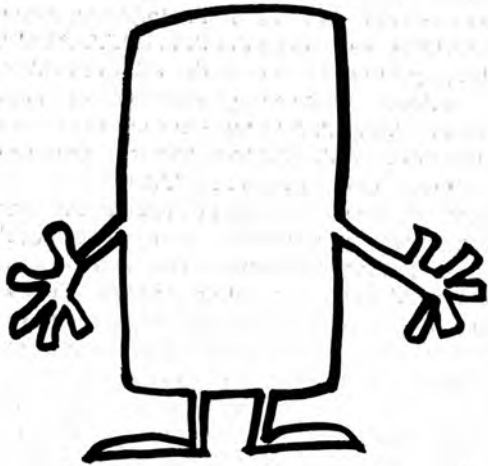
In working and studying for the development of personal competence we are obeying the command of the Lord to do our part in subduing the earth. Having developed the talent or talents God has given 'us, and using them to His glory, we can rest in His promises that we will receive what we need on this earth. If on the other hand, we strive in order to win over others, or are motivated by the urge for success, are we not seeking our own glory? How do you build a competitive and a self-sacrificing spirit in one individual at the same time?

Much more could be written but I am sure this is enough to start a discussion. I believe it is very important for us as adults to have a clear concept of the Christian meaning of these everyday words. Without this common background the task of building a distinctively Christian curriculum which we as parents understand will become a much more difficult task.

C. J. De Boer
Grandville, Michigan



Discipline



I JUST CAN'T
FACE UP TO
ANY KIND OF
DISCIPLINE !

OH, A
LITTLE
KARATE CHOP
NOW AND
THEN...



I MEAN HOW COULD I
DISCIPLINE THE KID WHEN
WE'RE BOTH MEMBERS
OF THE SAME CHURCH ?

OUR CARTOONIST IS MR. ROBERT A. JENSEN, B.F.A. AND M.F.A., OHIO UNIVERSITY, WHO DRAWS UNDER THE NAME OF 'ROBIN.' HE IS PRESENTLY A MEMBER OF THE ART DEPARTMENT FACULTY OF CALVIN COLLEGE. THE PERIODICALS IN WHICH HIS CARTOONS HAVE APPEARED INCLUDE FRIENDS, ONE, SCOPE, MOTIVE, CLASSMATE, YOUTH, HIS, ETERNITY, AND THE WRITERS DIGEST.



STUDIES DETECT FEW DIFFERENCES BETWEEN PUBLIC AND CHRISTIAN SCHOOL STUDENTS

The series of articles written thus far comparing Christian school and public school students has been based on studies conducted by students at Calvin College. The studies indicated little if any important differences between the Christian School and public school students in the selected areas under investigation. A number of other studies conducted by social scientists at other institutions indicate similar findings. A study by D. A. Erickson reported in the Spring 1964 issue of THE SCHOOL REVIEW is an example.

Erickson reported findings that indicate that parochial school Roman Catholics had higher scores on several measures of religiousness than public school Roman Catholics. He hypothesized that the "superior scores of parochial school groups on several measures of religiousness may simply reflect familiar background differences rather than differences in schooling."

Erickson points out that:

If one is to trace the consequences of sectarian versus secular schooling, more adequate evidence is required: comparisons must relate to groups whose schools do differ, but whose home and church backgrounds DO NOT differ, systematically. In a recent study at the University of Chicago, an effort was made to effect such a comparison.

Erickson studied 198 students using "Subject Religiousness" as the dependent variable. A four-way analysis of variance was performed with "Schooling Status" controlled at four levels. Public school students were divided up into those who would have attended sectarian schools if such had been available, and those who probably would not have attended such schools. The sectarian school subjects were also divided into two groups: those who had attended sectarian schools for less than four years and those who had attended for four years or more. Three important background variables, "Parent Religiousness," "Parent-Subject

Congeniality," and "Church Training" were also considered. Erickson reports that:

It was found that the effects of "Schooling Status" upon "Subject Religiousness" were neither consistent nor statistically significant. There was no evidence that the sectarian school subjects were more religious than the public school subjects when home and church backgrounds were controlled. There was no evidence that public school subjects whose parents wanted to patronize sectarian schools were more religious than public school subjects whose parents did not want to patronize sectarian schools, when home and school were otherwise controlled.

Erickson then states:

The findings of the present study lend no support to the view that sectarian education is more conducive to religious development than is public education.

Erickson then concludes with a statement that should be relevant to all proponents of Christian schools.

Perhaps the clearest implication of the evidence considered here is that searching questions should be asked about the efficacy of sectarian day schools. It is difficult to understand why religious school groups so seldom attempt to assess through careful research the fruits of their labors.

While it must be admitted that "religiousness" as personal commitment defies precise measurement, and that tangential functions (quality of education, dedication of teachers, etc.) alone might make the Catholic school superior, proponents cannot be other than uneasy over Erickson's charge.

Unfortunately proponents of Christian schools have not produced very much controlled evidence either that all the money and sacrifice put into the Christian schools is worth the sacrifice. It is interesting to note too that those who would build a philosophy for the Christian schools are often inclined to do so in an empirical vacuum. Yet the (admittedly fragmentary) empirical evidence indicates that the products of those schools are in no measurable way better Christians than those attending public schools.

Could it be that youths having to defend their faith in a public school setting develop a stronger and more secure faith than those not so tested? Is this more true at one educational level than at another? It is conceivable that we have developed a theoretical schema which retards rather than enhances, in some way, the development of the Kingdom of God.

* THE MATERIAL FOR THIS COLUMN IN EACH ISSUE IS SUPPLIED BY THE STAFF OF THE SOCIOLOGY DEPARTMENT OF CALVIN COLLEGE.



New Teacher

MARIE J. POST

To one also in this work I come
with all these out-of-place puzzle pieces:
this hotchpotch of lesson objectives,
this semester's blackboard jungle of personalities,
parental interference or, even worse, disinterest,
up the down staircase of rules and reports.

My troubles thick in my throat I come
and you, knowing exactly how I feel (once also a new teacher)
meet all my doubts with one encouraging smile.

In the light of that smile I can return
to find my own solutions.



PRINCIPALS' PERSPECTIVE PAGE:



Square Pegs and Round

JOHN NABER *

A very important part of the educative process is the relationship that exists between the child and his teacher. While this relationship is important at every educational level, it is especially important in elementary grades where, usually, the child is with one teacher all day long. A good relationship will contribute to normal progress while a poor relationship will probably frustrate both the child and the teacher.

The differences that exist between the children at a given grade level have received much attention in recent years. Differences in ability and performance have been measured for a number of years and have been the basis for a number of organizational and activity adjustments. Less attention has been given to making allowances for differences in interests, needs, attitudes, and personalities, even though these differences also have an influence on growth and progress.

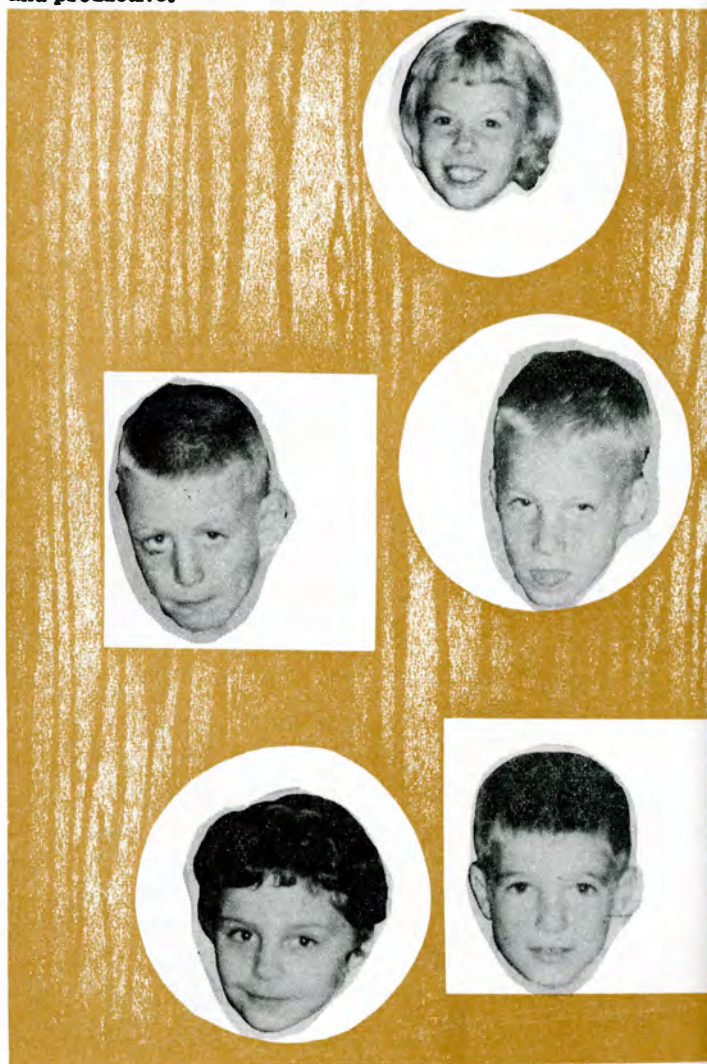
Teachers, too, differ significantly from one another in ability, performance, interests, attitudes and personality. Each teacher soon develops a reputation for being easy or hard, vague or clear, firm or weak, cheerful or solemn, patient or impatient, etc. Most teachers also develop special interests or competencies in working with the slow learner, the bright and gifted, the reading problem, the social problem, or some other segment of the group. Dr. Benjamin Wright of the University of Chicago has listed three basic teacher

types: the warm, loving teacher; the creative or imaginative teacher; and the masterful, efficient teacher.

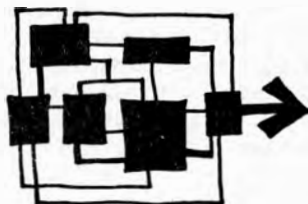
If we accept the fact that many differences exist in both pupils and teachers, we should also recognize that certain children have greater potential for success with one teacher than with another. In small schools little can be done about this situation since all pupils in a given grade must be in a single room. But in larger schools with several sections in each grade, it is possible to make some effort to place a child with a teacher where he is most likely to establish the best relationship with his teacher and thereby increase his chances for success. While this cannot be the only criterion for placement of students, I propose that it is important enough to be considered in preparing class assignments.

Matching of pupils and teachers can be done most effectively by the teachers who know and understand the children in a given grade best. Thus, for example, the second grade teachers can recommend assignments for third grade for the next school year. This is especially effective if teachers know during the school year that they will have this responsibility at the end of the year and if they make an effort to learn about new teachers who are joining the school the following year.

Effort to fit the pupil to a teacher when assigning a child to a given room will likely meet with parental approval and will probably make pupils' work at school more pleasant and productive.



* MR. NABER, PRINCIPAL OF SEYMOUR CHRISTIAN SCHOOL, GRAND RAPIDS, MICHIGAN, HERE INITIATES A NEW FEATURE OF THE CHRISTIAN EDUCATORS JOURNAL. HE WILL SERVE AS EDITOR AND/OR WRITER OF THIS COLUMN IN WHICH ADMINISTRATORS SHARE VIEWS AND PROPOSALS WITH EACH OTHER AND WITH TEACHERS.



PROFESSION-WIDE

In Defense of Fraternization

ROBERT ACHTERHOF *

I have been accused of being a fraternizer for nine years of teaching. I use the word "accused" purposefully, because every time I have been confronted with the term "fraternization," I have been made to feel as though I had committed one of the seven deadly sins. For decades we have been conditioned through educational psychology textbooks and through the teaching and practices of college personnel, in particular those teaching education courses, to believe that fraternization must be avoided at all costs if education is to be successful. On the contrary, I would like to suggest that fraternization, in the original usage of the term, is an essential concept to our philosophy of Christian education.

The terms, fraternity, fraternizer, fraternal, and fraternization, all have as their root the Latin term FRATER, meaning brother. The noun fraternization would then mean a type of association characteristic of brothers, or the verb fraternize would mean to associate in a brotherly manner. Since the term fraternization is not generally applied to a blood brother relationship, the brotherly association of fraternizing would imply instead a bond of SPIRIT existing between people.

Now this concept of a spiritual bond existing between people, this bond that I have as one human being to every other human being on the earth (call it even a duty or an obligation), is a fundamental teaching of Scripture, especially of Jesus and Paul. I choose not to belabor a fact with which we are all well acquainted, except to merely suggest the following: the cup of cold water given in His name, the woman at the well, Nicodemus, love your neighbor, the touch and show of kindness to those who did not fit in, you and me ... and then we all get the point. Furthermore, this concept of the brotherhood of all human beings is essential and inherent in the philosophical systems of most of the world's great

religions, and the science of philosophy itself presents the concept of universal brotherhood as a case recommended by reason.

In view of the foregoing, I would suggest that we as Christian teachers and administrators should be about the largest collection of fraternizers to be found anywhere. As a matter of fact, all of us in the Christian school movement - parents, teachers, administrators, and students - make up together one large fraternity - a group of people, spiritual brothers, joined together by common interests, goals, work, and belief.

I believe that if I am truly to educate, to help one to understand himself and the world he is placed in, I must get myself into a position to be able to work on and capture the mind of the student. This, then, involves the student - teacher relationship. Now the real response which a student gives to my subject matter, and to what I have to give him by way of life philosophy, is directly related to the response or attitude



he gives to me personally as the teacher. You all know this to be true; we all communicate best with those we know the best. Socrates put it this way: "How can I really teach anyone but my friends?"

Therefore, I as a teacher should ultimately seek to have ALL of my students as FRIENDS so that what I have to say to them is received with the better grace. This is the fraternal relationship I speak of, and would encourage. Part of my humanity is that I have the ability to care for people, and have concern for my fellowman, in this instance my pupils. Because Christ cares for us individually, and the entire creation collectively, we, too, care. And we bring Christ to our students

*MR. ACHTERHOF TEACHES CHOIR AND DEBATE AT UNITY CHRISTIAN HIGH IN HUDSONVILLE, MICHIGAN. THIS PAPER WAS GIVEN AT THE CONFERENCE OF CHRISTIAN SCHOOL ADMINISTRATORS WHICH CONVENED AT KNOLLCREST THIS PAST SUMMER.

because we care, and He cares. John Donne expresses the relationship this way:

No man is an island, entire of itself;
Every man is a piece of the continent,
a part of the main.
If a clod be washed away by the sea,
Europe is the less,
As well as if a promontory were....
Any man's death diminishes me,
Because I am involved in mankind.

William Shakespeare says it like this:

Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel.

Do you recall Casca in Shakespeare's play, JULIUS CAESAR, who put on his tardy form in order that his words would be received with better appetite? What he was attempting to do was to make himself palatable to his friends so that they would the better listen to him. "This rudeness is a sauce to his good wit, which gives men stomach to digest his words with better appetite." I see the process of teaching in much the same way. I should work hard to build a brotherly rapport with my students so that from this vantage point AS A FRIEND, I am the better able to communicate with and teach TO MY FRIENDS, and am received in the process with better stomach. This strikes me as being the penultimate word in student-teacher relationships and education.

I fear that the typical approach to teaching frequently sours a student on education. From the safe vantage point of the faculty lounge, or the office, we content ourselves with making abstract and negative generalizations about students without making any attempt to really know the individual and his reasons for being what he is. There is so much coldness inherent among us, such proper reserve, that we do not dare to be cordial; we are afraid to personalize, and frequently refuse to become involved in a one-to-one relationship with our students as fellow humans. I am convinced that as Christian educators we miss many opportunities to be of service to students and to help give direction to young lives because we refuse to become involved with their personal, social, and religious problems. Teachers are often afraid to lose the "teacher image," and their effectiveness is correspondingly reduced to "keeping school." Many teachers teach mechanics, but not appreciation; form, but not love. And this happens over and over again because the student COULDN'T CARE LESS about the person up front doing the teaching. This happens year in and year out, and you know it as well as I do.

So what shall we do? If the response to my teaching is directly related to similar response to me as teacher, I should in good faith and all honesty seek to make MYSELF palatable to my students. So we attempt to build bridges to the hearts of our students, and identify ourselves with them. (Unless, of course, we think of them as monsters from the start, and they serve as a threat to the teacher.) Perhaps in an effort to capture their minds, our success is determined in part by our ability to stay in step or touch with their minds. I'll be branded as an "old fogey" mighty fast if I am out of touch with their world. And I frankly don't want to be an old fogey because at that time my students have ceased to listen to me with credulity, and education is to that same degree ineffective. So that I am the better able to communicate with my students, it might be helpful for me to know the current

sock and sweater colors, shirt and tie patterns, ("It's so terribly in, it hurts.") and some of the hit tune names and artists. A little knowledge of what is "tough" in cars is often the way to a boy's heart. A kick in the rear with an arm around the shoulder is extremely effective. In this way you demonstrate through touch that you discipline because you care and love. You gain an inroad to some students - especially at the secondary level-through your choice of dress, your language, your personality, your approachableness. I have a similar obligation to make my material palatable. No one can be expected to listen with good grace to a dull presentation.

Sometimes I get angry with myself when I find that I alter my usual teaching techniques because of being observed, by having a student teacher, or by the entrance of the principal. I tend to be somewhat informal and relaxed in my teaching, and my students take on something of this same atmosphere. But I am frequently misunderstood or looked at with raised eyebrows, because education is so often equated or confused with regimentation, conformity, and austerity. In one of my classes this summer all of my boys one day left their shoes at the door and went to their seats in stocking feet. To me, the only threatening part of this episode was thinking of what the principal would say if he were to chance by. In actuality, I think that the boys' minds were more receptive that day than usual because they had taken a load off their feet. To make a big issue of something this small would to my mind be strictly Mickey Mouse stuff. We are frightened of being real, honest people because of what our fellow teachers might say. We don't dare to be human.

Have you ever taken a student out for dinner, or invited him to your home for lunch, or gone with one of the boys to pick out a sportcoat, or purchased a new shirt for a young fellow who just couldn't afford one? A ten-cent Coke saying that you care can also be tremendously effective. These are things that make us human. In the finest use of the term, then, I want to establish an honest sense of brotherliness. With this rapport I can approach my students in the classroom, in the hallway, in my home, and at the basketball game, and be effectively received for what I am as a person, and because



I love to think of teachers as having favorites - so many favorites that one cannot tell where they stop or start. Love does not run out, embracing only a few, and then diminish, but grows and grows, allowing more and more to enter into its embrace. Witness the love of Christ for us. And how extremely fortunate are those who understand this principle. Their own humanity is enriched when they find ways in which they can act as brothers to their fellows. These are the great joys of teaching which we have all experienced.

In conclusion, if I were the administrator, I would have considerably more fear and concern for those teachers who do not fraternize than for those who do. Many of the former go through the motions and the routine, but the latter educate because they are involved and care about their end product. Just think of the success of the school in which every single student found at least one brother among the staff members - just one with whom to fraternize and feel at home. You know it makes a difference.

THE MOST SIGNIFICANT THING I WOULD ASK OF THE...TEACHER IS THAT HE BE ALIVE, THAT HE FIND TIME IN HIS LIFE FOR IMAGINATIVE TEACHING AND ALSO FOR IMAGINATIVE LIVING, THAT HE APPRISE HIMSELF OF WHAT IS HAPPENING IN HIS WORLD AND IN THE WORLD THAT EXISTED BEFORE HIM. THAT HE

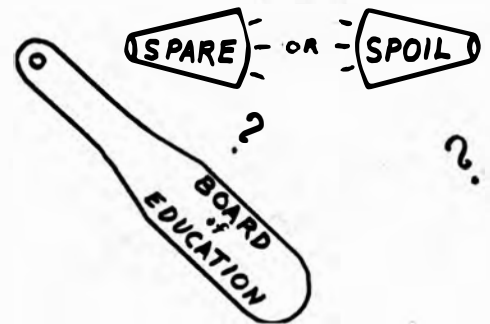
The “Don’ts” of Good Behavior



Read and agreed to at a meeting of the School Committee the First Day of the Ninth Month: 1798

- Regulations governing student conduct in an eighteenth century common school in Pennsylvania

CORPORAL PUNISHMENT



Corporal punishment, more commonly known as spanking, is fast disappearing from the school scenes as a method of punishment. It is being condemned as old fashioned and probably is older than some of the more recent ideas. However, the mere fact that our great grandparents were "whipped" doesn't make the idea necessarily bad.

In fact, I feel and wish to show that corporal punishment can, WHEN USED PROPERLY, be an effective means of discipline in the classroom. Therefore, I feel that the privilege of spanking should not be denied to the teacher of today as a means of disciplining the very uncooperative and rebellious child.

THEN AND NOW AS I REMEMBER

About ten years ago, when I was in elementary school, this situation arose in the course of one particular day. A certain pupil, who was known in our class for his quick temper (with which Mrs. B. had been extremely patient) had forgotten his daily assignment and left it home on purpose. This had happened several times in the past and each time was met with reprimands of increasing intensity. The last

time it had happened he was threatened that the principal would be notified of his behavior.

There it was happening again, and the principal was called in. A lecture-type reprimand was given to the student while the rest of us listened. Then to our surprise the student stood up and talked back to the principal! The rest of us were astounded! How could he dare to do such a thing? I felt as if the roof of the school building would fall upon us all. The whole room was quiet and each of us knew what would happen to him. And it did. This was not new to any of us, but it was very rare occurrence indeed. It was an occurrence reserved for the most heinous of crimes and the most hardened of criminals. We all knew that this was the FINAL judgment. Few of us ever received this punishment, but all of us feared it.

This very last year I was fortunate enough to be able to view scenes similar to the above from the vantage point of the teacher. I too was allowed the privilege of spanking the child just as my teachers had been. In some ways it was rather humorous remembering how I felt about it and seeing my pupils feeling the same way.

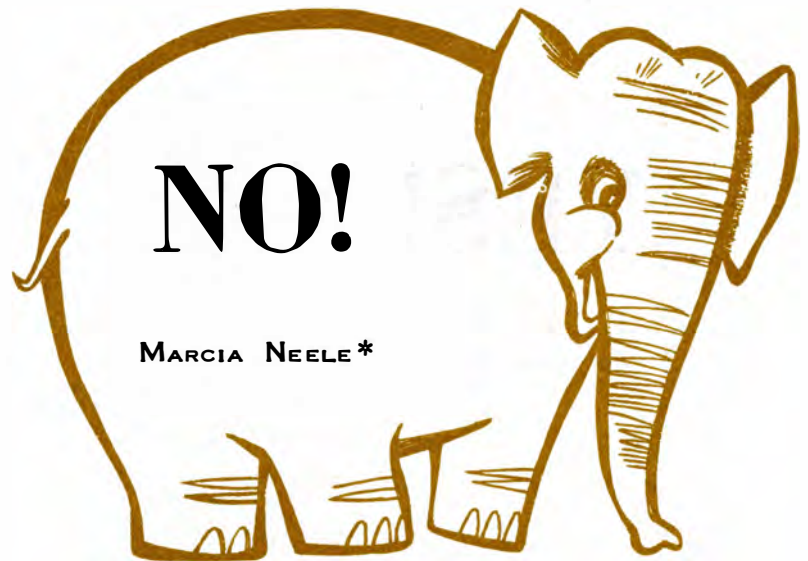
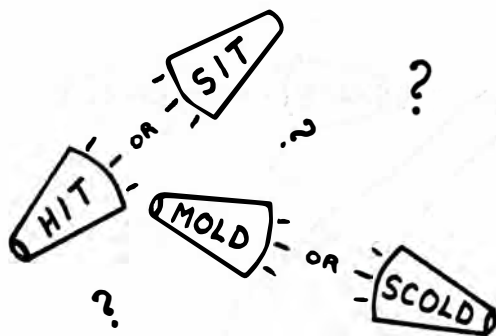
I was thankful for this privilege, not because the spankings themselves did so much good, but in case a situation should arise I would not have my hands tied and the children knew this.

I had to use this privilege only twice. Both cases were extreme and could be handled in no other way. The first time was especially interesting because it was a spontaneous decision on my part. Two boys who were fighting on the playground were not going to stop and listen to me tell them

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* MISS BOLT, WHO COMES FROM LANSING, ILLINOIS, IS A SENIOR IN THE TEACHER EDUCATION PROGRAM AT CALVIN COLLEGE. THIS ARTICLE WAS WRITTEN AS PART OF HER WORK IN AN EDUCATION COURSE.

IN SCHOOLS?



I propose that teachers in the schools should not use corporal punishment as a means of discipline or punishment. This injunction forbidding corporal punishment is meant to include public as well as Christian schools, and the primary grade school student as well as the high school student.

But what does corporal punishment in the school mean? It can be defined as the teacher laying hands on the pupil by way of punishment. And usually we think of the teacher spanking the pupil or hitting the pupil's hands with a stick.

When I say that I am against corporal punishment does it mean that I do not believe in "Spare the rod and spoil the child?" Not exactly. I would be the last one to say that a child should never be hit or spanked. But I believe this is the duty of the parents, not the teachers. Also, it is the very young child who has the greatest need to be disciplined by "licking", because he does not know how to reason yet, and trying to instruct him in the "what and why he did it" will mean absolutely nothing to him. The parents, not the teacher, care for the child during this period.

In my statement of position I want to add that teachers must be permitted to use corporal punishment in cases when it is necessary for the preservation of life. Generally, discipline can be administered effectively without corporal

punishment, but when a student does something to threaten the life of another student or of the teacher, the teacher should have the authority to use immediate force on the threatening pupil.

PERSONAL EXPERIENCE ARGUMENTS

I have not really had too much experience in school with teachers who used corporal punishment. Maybe this very fact contributes to my position against bodily punishment. Perhaps I subconsciously noticed that discipline could be had in the classroom without corporal punishment. However, I distinctly remember one incident that happened in sixth grade. One boy in the class had done something which the teacher did not like. The teacher immediately strode over to the boy, grabbed him, pulled him out of his seat, shook him, said some angry words to him, slapped him, and jerked him out of the room. I cannot remember the exact details anymore, but I do know that I was really scared.

Looking back on what happened, I see some arguments which make me revolt against such a corporal punishment. This extreme instance of my teacher using bodily force made me actually scared of the teacher. It made me as a pupil feel miles away from my teacher. This kind of feeling does not aid learning. I could not talk or communicate with him because I was afraid of him. He was not interested in me as a person, only as an object which is expected to do everything correctly. As a result of the whole thing, I lost some respect for the teacher. As a person and as a teacher I thought he had done something wrong and inconsiderate, and consequently I could

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* MISS NEELE IS A CALVIN COLLEGE SENIOR IN THE TEACHER EDUCATION PROGRAM. THIS ARTICLE WAS WRITTEN AS PART OF HER WORK IN AN EDUCATION COURSE.

CORPORAL PUNISHMENT? YES!

(continued from page 12)

about school policy. They knew it so well already. Thus, the time to use this privilege arose.

AN OPINION POLL

The study which I present was written in the form of a series of interviews with parents and teachers of the well-adjusted child, concerning discipline in general.

A total of 414 children were studied, ranging in age from 5 to 22. These children had evenly distributed backgrounds, so that other factors might not interfere with the study. The children were taken from three different parts of the country. Such things as family position, number of children in the family, ages of mother and father, educations and income of parents, and many other things were considered and evenly weighed so that some were taken from every situation and extreme.

According to the studies of Langdon and Stout, in the DISCIPLINE OF THE WELL ADJUSTED CHILD, the section of interviews that deals with spanking seemed to center on the idea of corporal punishment as a fast and direct method that can easily be associated by the child with the crime committed. Over half of the parents felt that corporal punishment should always be done through love and understanding, should seem fair to the child, and should decrease in frequency with the age of the child.

It should be remembered that this was an opinion poll, and I grant that polls do not conclusively prove anything, but then it should also be remembered that it would be inhuman to carry on an experiment with one group of children being spanked for misbehavior and the others not. An experiment with rats could be conducted, but I don't believe rats have too much in common with humans. In the second place, an experiment with children of this type would be impossible to perform. There are too many other factors that cannot be controlled; the findings would be invalid.

WHAT ABOUT EMOTIONAL FEAR?

The mind of the human being is a complex thing and is made up of several different psychological levels. I would like to call attention to two of these levels.

The first level is that of behavioral responses. The reactions of behavior that result from this level are the "doers." These are automatic in that they are superficial and are performed without plunging deep into a person's emotions and character.

According to O. Hobart Mowrer in LEARNING THEORY AND BEHAVIOR, we should realize that emotions "instigate, guide and direct behavior but they don't do anything about it -- not at least directly." This means that fear of this punishment (spanking) does not overwhelm all other emotions

in the child, because even though it might guide behavior it is not affected very readily by the consequences of it.

In the second place, as a Christian I believe that since man is sinful by nature, the emotional fear should be used as a method of control and guidance. In HUMAN DEVELOPMENT, LEARNING, AND TEACHING Cornelius Jaarsma states that "because we live in a world in which not love of the truth but love of the self is the primary motivation factor, fear is a necessary form of control."

Also we must remember that the world is full of all sorts of fears and that (if handled correctly) this fear of spanking in a child will certainly not be the greatest, but one of the least. If then, the child cannot learn to live with this fear how can he grow up to live with all the other fears of human existence?

CHRISTIAN EMPHASIS

As Christians we believe that God is the Truth, the Way, and the Life. He is our final Authority for all that we do. The teacher is placed in his position by God through her calling and thus is vicar to the child in the place of God.

The sin which a child commits is committed because he is wicked and depraved. The Lord commands children to obey His commands as well as to respect those placed in authority over them. The penalty for disobedient and rebellious children? In the Old Testament times, death! (Deut. 21: 18-21; Ex. 21:17; Lev. 20:9; Proverbs 20:20) Should we as Christians then shudder at the idea of a spanking?

The child's rebellious act, then, is also to be considered as sin; sin committed not against the teacher but against God. It is therefore not only the privilege of the authority but also the duty to raise up the child "in the way he should go and when he is old he shall not depart from it," (Proverbs 22:6) and to do it in the best way he knows how. If this involves the use of the rod and is done as a father, and, as John Calvin states in the INSTITUTES OF THE CHRISTIAN RELIGION, "not to take vengeance or maltreat him, but rather to teach him and to render him more cautious therefore," then it is done out of Christian love, for the love of God, and for the love of the child.



CORPORAL PUNISHMENT? NO! (continued from page 13)

not look up to him as much. Even now I do not consider him to have been a capable teacher at that time.

THEORETICAL ARGUMENTS

What are some theoretical arguments that would support a belief in non-corporal punishment in school? First of all, the rod should be spared because its use goes contrary to the general aim of education. Children are educated for the pur-



pose of becoming better citizens of either an earthly kingdom or a spiritual kingdom. The former is characteristic of public schools, the latter is added in Christian schools. A better citizen is one who acts positively, one who can choose between right and wrong, and one who can solve practical problems. Corporal punishment does not help the pupil develop any of these marks of a good citizen. Corporal punishment makes the child blindly accept and obey the teacher's standards. On the contrary, if the teacher uses reasoning instead of the rod, he can show the pupil why what he did was wrong and he can offer alternative ways of acting. The enlightened pupil can then choose the way he wants to behave. Thus the child is acting positively and is getting practice in choosing right from wrong and in knowing how to solve practical problems of human conduct. In short, he is being prepared to live as an informed, contributing citizen, not as an uninformed, docile citizen.

Another argument for refraining from corporal punishment is that the teacher who uses corporal punishment does

not investigate the causes of misbehavior. Psychologists tell us that all behavior is caused and that there must be a reason why a child acts as he does and why he misbehaves. Therefore, the way to correct the child's actions is to help him understand his own behavior. Such an understanding will often make the child more willing to learn new ways of solving conflicts. In contrast, corporal punishment does not encourage studying and acting upon the underlying causes of misbehavior.

Corporal punishment accomplishes little. It is seldom an effective deterrent. For a time it may seem to be a good deterrent, but really it is not effective until the child accepts in his own heart the conviction that he must behave differently. If corporal punishment makes the child scared of the teacher, the child may refrain from that particular action for a time. But we have already seen this to be a poor answer to the problem.

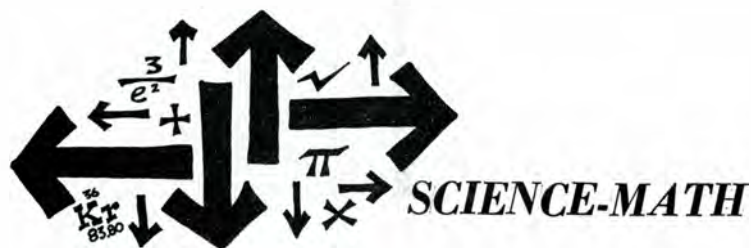
Corporal punishment, instead of accomplishing something, actually pulls the pupil away from the teacher. The indignity of physical force stirs dislike and erects a barrier between the pupil and the teacher. The child may feel very embarrassed at being spanked in front of his classmates, and therefore, he resents his teacher. Such an attitude, of course, is not conducive to the teacher teaching anything or the child learning anything.

PHILOSOPHICAL-THEOLOGICAL ARGUMENT

We could say that the ethical principle of being kind to each other is being violated by the practice of corporal punishment. It is generally agreed that we should be kind to and help our neighbor. We should not do something which will harm him. Thus it follows that if corporal punishment is not thought to be the way to effectively solve disciplinary problems in school, a practice of corporal punishment would be thought to harm the individual. Corporal punishment is not a good deterrent. It does not give better alternative ways to act. It does not help the teacher-pupil relationship. Therefore, it is for the "good" of the individual that physical force not be used.

That the child has a worth of his own is a Biblical notion of the child. This same thought is reflected in our idea of a democracy. We believe in the worth and value of every individual, and this includes children. The Bible teaches that children, too, are important in the sight of God. And our whole Christian religion is not one which takes the group as a whole, but one which emphasizes the individual and his active part in salvation. Keeping the idea of the value and worth of the individual in mind, I find it difficult to reconcile corporal punishment with it, because its very use humiliates the child and thus he is denied this value.





GOD'S TEMPLES

PHILIP ELVE *

Is there virtue in ignorance? Is it true that "what you don't know won't hurt you?" When the author of GOD'S TEMPLES, William Hendricks, was teaching junior high school students the systems of the body in his health class in Lynden, Washington, he came face to face with these questions.

The textbook he used was similar to most junior high health textbooks then and now; it presented all the body systems except one, the reproductive system. The students knew of the omission and wondered. The teacher knew, too, and decided that the omission was a serious one, one which detracted from the image he was trying to create -- an image of man fearfully and wonderfully made by God. He asked himself, "Is this system of man's body of such a nature that these students may not learn about it?" His answer was, "Since they are old enough to understand, to wonder -- and to be misinformed -- they are also old enough to be properly educated as to this wonder of God's creation. Of even more importance than proper information is the development of a proper Christian attitude toward sex. The teacher is in a key position to develop proper individual and group attitudes about this unique body function and its relationship to all creation."

William Hendricks prepared materials which he subsequently used in his classrooms. His school board requested that he first meet with parents and explain what he was attempting to do. He was encouraged by this meeting and the fine response that parents gave to the material prepared and the film used.

News of good material is not easily hidden from the NUCS publication department. The author was soon approached and asked to write a resource unit on sex education. This effort was hardly completed when it was realized that if any significant progress in sex education was to be made, student materials would have to be produced; hence, GOD'S TEMPLES came into being.

Producing such a controversial piece of educational writing is not done painlessly. Early drafts of these materials were submitted to the Michigan Christian School principals, ministers, key-interest people, and authorities in educational

methods. Revisions were freely made as suggestions poured into the publication department, and I for one feel that the finished product is a masterpiece of concise, tactful, and easily understandable writing.

Some problems naturally will arise relative to the best use that can be made of GOD'S TEMPLES. Parents need to be involved in planning the use of the text. PTA's, educational committees, staffs and boards must discuss its use. Some schools will no doubt decide to use the student booklet as regular text material in a classroom science unit, while others may prefer father-son, mother-daughter, or parent meetings at which the student booklet is distributed and introduced.

Perhaps the most critical problem will be that of getting teachers to feel at home in using the booklet. Most adults must still overcome a reticence that they have inherited from incomplete education in this area in the past. Indeed only a sensitive teacher should undertake the project.

We are most fortunate in Christian education. What a wonderful approach we have to all subjects, but especially to this subject. We are God's temples. This wonderful truth can be told best through the study of the reproductive system. It has been taught clearly and tactfully in GOD'S TEMPLES.



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SEX EDUCATION FOR COMPLETE EDUCATION

ALLAN BULT *

The problem of educating today's youth about sex and reproduction has no easy solution, especially if this educating is to be done in a Christian manner, shored up by a Christian morality. Too many parents today, including Christian parents, have ignored the problem because they find the subject too difficult or too embarrassing, only to leave their children to "find out" for themselves from more worldly-wise peers, or hopefully their teachers or a family physician.

Mr. Hendricks' book, *GOD'S TEMPLES*, is an attempt to fill the void left by the parents in the total education of their children. In order that the void be filled by a presentation that is as accurate as possible, the book has been examined by Christian scholars in the areas of medicine, biology, guidance, psychology, and the Christian ministry.

GOD'S TEMPLES sets its own theme in the introduction; that is we, as Christians, belong to God as His created and redeemed beings. From this, reproduction is described as the fundamental process, established by God the Creator, to continue the presence of these beings on the earth.

In approaching human reproduction, the book describes in frank detail the structure and function of the male and

female sex organs. Intercourse and conception are described generally and clinically, with a compositely complete study of multiple births.

In the last part of the book, Hendricks deals with the moral issues involved in courtship, sex, and reproduction. Here the rules are laid out firmly, yet the reasons behind the rules are also pointed out clearly and logically.

Without a doubt, *GOD'S TEMPLES* is not a perfect answer to the problem of sex education; yet one must agree that here is a frank, accurate, Biblically grounded attempt to fill a need in the education of our covenant youth. Mr. Hendricks speaks with a candor and refreshing clarity to a problem long muddled by embarrassment, lack of real knowledge, and poor application of Christian principles.

A number of questions are sure to arise from the possible use of *GOD'S TEMPLES*. "To whom is the book aimed?" The National Union says, "Sixth graders." Are they ready? How about incorporating this unit into tenth grade biology? Do we segregate the classes for this presentation? Can any teacher present the subject clinically yet warmly, field all the questions, talk without embarrassment?

These questions are not really directed at the book, are they? The problems of the use of this book are yours, dear educators, and yours also, dear parents. Here is a tool about which to answer questions; to allay fears within; with which to build a moral, Christian foundation. It is a very important aspect of the young Christian's life.

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SEX EDUCATION -- WHEN?

JOHN BORST *

From the pen of a colleague and friend has come a very well-written booklet, intended for use in our Christian schools anywhere from grade six through nine on the very significant and somewhat delicate subject of sex. Mr. William Hendricks has appropriately called his work, *GOD'S TEMPLES*.

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Along with *SUZIE'S BABIES*, written by Margaret Clarkson for intermediate grades, this new publication by the National Union of Christian Schools is beautifully written. It is not only accurate in a biological sense, but Mr. Hendricks succeeds in a very real way in bringing this important matter within the Christian purview of thought. In fact the manual is so well written that no one should have any qualms of conscience in recommending its use to parents for discussion with their children or for teachers in the biological sciences who wish to infuse into their teaching human reproduction and related activities dealing with health and moral attitudes. *GOD'S TEMPLES* also includes information on birth control,

venereal diseases, abortion, as well as practical suggestions regarding self-control.

The real purpose, however, in writing this article is to attempt to crystallize our thinking on the matter of large group or mass education on the matter of sex. Does this task justifiably fall within the Christian classroom as a distinct and separate study? Should the Christian teacher be the resource person in the life of covenant children at the ages of 11 through 14 to make them aware of the physiological structure of their bodies, and how they relate male to female, or what actually takes place when "they twain shall be one flesh?" (Matthew 19:5)

Some have advanced the idea that parents are not doing the job and therefore the school should take over. There even seems to be a movement to take the child out of the home earlier than kindergarten, by having nursery and pre-nursery schools.

We should hasten to say that no one seems to deny that really the matter of sex education is the job of the parents. It is theirs principally because the emotional involvement in the development of sex is so great, at the level about which we are speaking, that it demands the most intimate and careful relationship, preferably father to son, and mother to daughter. Many youngsters of this age range respond with "pure"



emotion to life's problems. Their affections for the opposite sex are fickle and changeable. In many instances there is no interest at all. Levels of maturity are tremendously great, particularly amongst the girls. The knowledge a student should have about sex should be gauged according to his or her developmental level, and since these levels of development are most widespread in the junior high years (or middle school) the breadth and depth of knowledge provided should be ideally as individualized as possible. It is true that national statistics show an appalling problem regarding sexual behavior today. But we are not dealing with national statistics. National norms do not apply to God's covenant children any more than do the national norms for academic achievement. For the most part (99%) the homes from which Christian School children come are of quite a different hue. You cannot replace the heart-to-heart talk with mass media and hope to come up with the same results.

A second concern relates to those who espouse knowledge. If only we provide the right kind of information; if only the teacher would substitute the proper knowledge, label all the parts for what they are and give the pupils the straight facts, then we will dissolve ugly patterns of sexual activity and the vulgar talk that is part of the lives of so many young people today. Facts do not support such a view. We live in the time of the proliferation of all kinds of informational books, pamphlets, and magazines, informing this generation of the importance of understanding sex. There has been encouragement to read novels that emphasize these highly personal relationships. Long and loud has been the "give them realism" struggle in high school literature department. We may well ask the question whether all these things have really given our young people the proper perspective? In terms of the national picture the answer is an unqualified NO. A fifth grade teacher in one of our Christian schools attempted to carry out some sex education in her classroom, hopeful that her

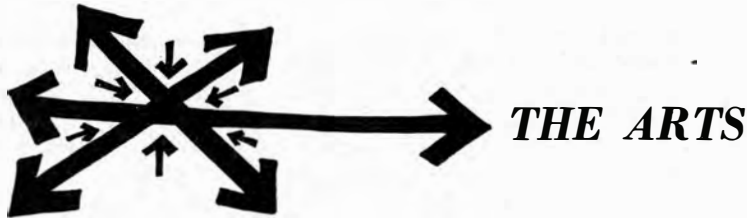
careful and clear presentation would give the children a more meaningful understanding of themselves and the problems of sex, using as a guide the book mentioned in the first paragraph of this article. She was very disappointed when the following year her pupils as sixth graders were overheard to jest and use the language we are so desirous of thwarting.

A third approach is that children are maturing at a much faster rate than years ago. Mass media has made them more knowledgeable in almost every area of life. Therefore we should recognize this advanced maturity and treat them in a more adult-like manner. There are two facts which should testify against this so-called maturity. First of all, the statistics on divorce show that the rate increases as the age of the couples decreases. Secondly, in Michigan at least, the average age of those in penal institutions today is significantly lower than that of 20 years ago. Again these statistics do not apply to God's covenant children. However, we are all caught up in some of the influences of society. And when society says children are mature they ARE mature. We can speak, I believe, of three maturities. There is this forced and somewhat artificial maturity, a maturity that comes about through national calamity, or drastic changes in a home situation such as the loss of a father or mother, and the naturally wonderful maturing process that takes each step as it comes. This maturation must take into account all we know about child development. People who have spent any time at all with junior high school children know full well that they want to be considered as quite mature, and your treatment of them must take this into account. But all the time you know that they are really just children. They are in a period of transition. It is well to remember, however, that they are children for only a little while. They are adults most of their lives.

There is one more point that is deserving of mention, even though it is somewhat a matter of conjecture. Is it possible that the complete knowledge of sex as suggested by GOD'S TEMPLES would provide a vicarious experience for junior high youngsters? Gun play on television could provide another kind of vicarious experience. Both could have adverse results. But certainly any sensitive parent wants to control them both.

In sex education then it is a matter of how much at what time. And since this most intimate of all human relationships is fraught with emotion, this kind of a study as a separate course at this early level is not desirable.





In Defense of General Homemaking

WAVELENE BABBITT *

"You can't manage Latin? Well, let's see if you can get into homemaking." So Sue is shifted to the easier subject with the hope that she'll really sparkle, and the counselor is pleased to have settled another sticky curriculum problem.

Strange, is it, that the homemaking department gets the reputation that only the "slow" are seen there? Surely Kathy, a college-bound senior, would not stoop from the academic to the practical. Because of so many Sues and no Kathys, the homemaking courses must be watered down if we are to follow the desired grade curve.

Let's look at the future of these two types of girls. Sue may settle down as a homemaker a little earlier because she finds the academic and business world less able to use her. It isn't likely that she will marry a professional man, so there is little need for her to know much except the management of a house and family. You know, that's the sixth sense of woman, so with a little help from the homemaking department she ought to do a pretty good job of raising a family. She does marry, she does manage her home well, she has children of about the same caliber as she and her husband, and is a respected member of her community.

Kathy goes on to college, pursues the arts or the sciences, and at the same time answers the nudgings from within. She marries, follows her profession for a while, later has some children, and has full time responsibility of management of home and family. So often as she cooks a meal she wishes that she knew just a little bit more about food preparation. Per-

haps if she didn't have to buy so many convenience foods the food budget would be less strained. Even though her husband is a professional man, he makes no more in his Christian school teaching than Sue's husband, so Kathy surely wishes that she knew something about money management. Many of her friends stretch the clothing dollar with their ability to sew, but Kathy finds herself all thumbs when faced with a needle. Housework becomes monotonous, even odious, and some days she couldn't care less about the job. As soon as the last child is in kindergarten--maybe before--she'll go back to work outside the home.



SCHOOLS ARE FOR ALL

Are the Christian schools being fair to both girls? We believe, or so we say, that the Christian home is the very foundation, the most closely knit unit, of an ideal Christian community. We believe, or so we say, that it is the Christian home that is the most important factor in giving to family members guidelines for optimal living and a perspective for all of life. We believe, do we not, that preparation for any major task is accountable for the way in which that task will be performed? Is our logic faulty then when we deny Kathy--or at least discourage her--the opportunity to prepare for that role for which we believe women have been created?

When talking recently with a member of the school board of one of our prominent Christian schools, I asked about a home-making program. "There isn't one, and I'm concerned," the board member said. "For sixty percent of our kids who have no chance of academic achievement there is nothing offered of a vocational nature. Our administrator's chief concern is the top ten percent. What's going to happen to the others?"

Often the same thing is expressed by public school home-making teachers: "The Christian schools don't stress home-



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making, do they?" Last week a **business** man who has contact with the homemaking departments of all schools said to me, "You know, I can't understand why the Christian schools are so far behind in the area of homemaking." He went on to say that his three daughters have benefited more from their homemaking courses than from any other subjects to which they were exposed in either high school or college.

Speaking of college brings up another question: if Christian secondary schools are to teach homemaking, where are the teachers going to come from? If huge state colleges and universities feel that a homemaking department is important, why should our church-related colleges which represent our Christian homes feel that such a department is extraneous? Instead of taking away from the dignity of the institution, the addition of such a department should enhance and broaden its significance. Most staff members of our Christian schools are graduates of Christian colleges. Is it not imperative that the homemaking teachers also have this same heritage if they are to train girls effectively for the role of Christian homemaking? In addition to this need we have to face the fact that there are insufficient homemaking teachers to fill the demand of the public schools, so unless we train our own we're going to continue

to go without. Very few who are trained in public institutions are willing to reject well-furnished departments and higher pay in order to accept the poorer physical and financial conditions of the Christian schools. Such decisions will come only when there is a sincere commitment to Christian education.

SURVEY OF OUR SCHOOLS

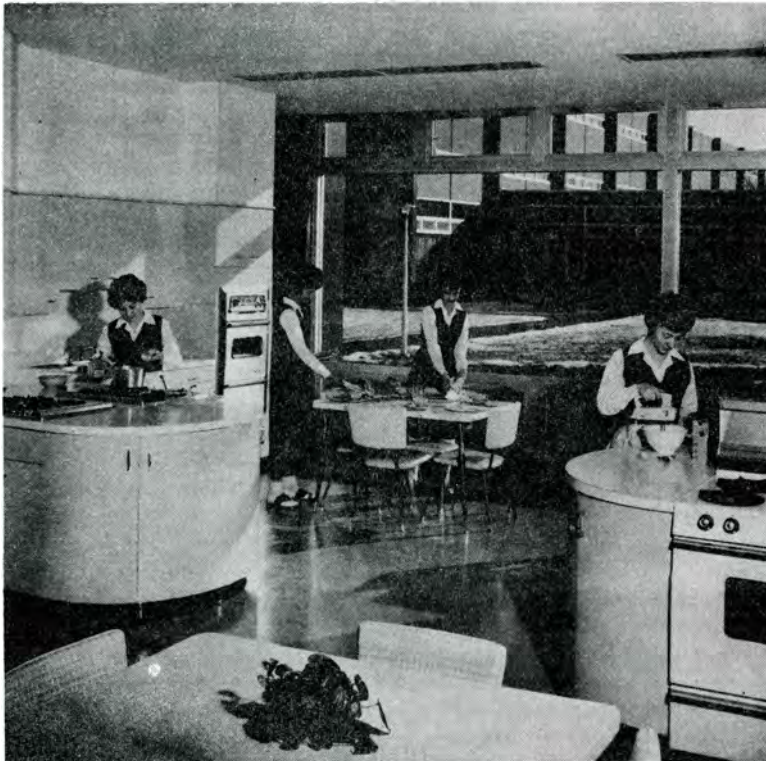
Upon seeking information concerning homemaking in the high schools, I was told by a representative of the National Union of Christian Schools that "probably more than half of our thirty-five high schools have a homemaking program." The extent of that program? "Well, the school has a kitchen." What courses are taught? "That's hard to say because so often teachers are not available, so some years no courses are offered." And that with a kitchen available! Courses other than cooking? What else is there? I could go into a lengthy discourse on what homemaking is not, but I'll stop with: it is not



cooking; it is not sewing! Can the homemaker succeed with just knowing how to cook and sew? Nutrition, selection of fabrics, furnishings and appliances, management of time, energy and money, care of children and the sick in the home, and family and social relationships--unless these find a place in the course, one can hardly say that there is an attempt to present homemaking. An administrator wouldn't presume that a commercial course is offered if only typing is available (especially when one typewriter to every four or five students is provided). Neither would he consider a music course adequate when only instrumental music is taught. How then can schools claim to offer homemaking when only a kitchen is provided?

Authorities say that more than half of today's high school seniors will be married before they are twenty-one. They also predict that most girls will be employed outside the home for at least twenty-five years of their adult life. There are few who can do two jobs at the same time with the same thoroughness with which they would do one job. I'd like to think of our Christian school preparing them as much as possible for this dual role. Surely if homemaking courses help to prepare them for fulltime wifehood and motherhood, they would also help them to be more efficient so that neither the home nor the outside job is unduly neglected.

What can the Christian schools do to build up homemaking programs? Administrators, counselors, teachers and parents can encourage girls--highly academic as well as the ones on the other end of the scale--to get into the homemaking program. Departments can be modernized so that girls are attracted to them. Teachers ought to be secured so that no homemaking department need to put out the sign: "Nothing offered this semester."



Technology: Revolution or Revelation?

GERALD LAVERMAN*

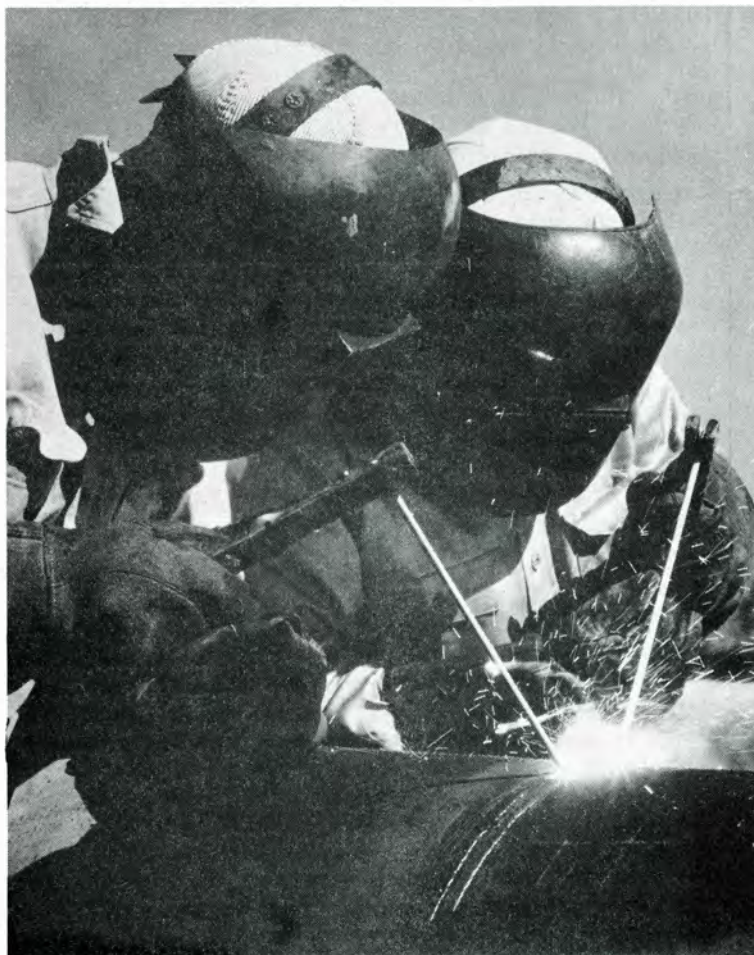
After a careful study of the status of industrial arts as a subject area of Christian education, we feel that in terms of preparing covenant youth for living and contributing to life in an age of technological revolution, our schools are seriously lacking in a positive program. Out of thirty-seven schools which include grades ten thru twelve, only ten schools have SOME industrial arts courses and only FOUR of these have what may qualify as a MINIMUM offering of courses. The others are only a pretense.

There are those individuals who have been quick to point out superficial weaknesses in the industrial arts subjects without recognizing the potential which these subjects possess. Much of the criticism seems to have been based on a limited understanding of the true nature and purpose of industrial arts education and has frequently come from individuals with backgrounds of strictly academic and scholastic training. They are quite able to express themselves but seem to forget that there are varying modes of self-expression. Not all of the students that pass through our Christian schools fit into the scholarly books-and-papers mold. To force them into this mode of self-expression is as absurd as expecting an architect to transmit his ideas through poetry. If we really expect to develop creative expression which is so necessary to cultural progress, we must recognize that there are those students who need to express themselves with their hands as well as their heads.

By listening to those who do not see a need or place for industrial arts in Christian education, one might get the impression that their feelings are representative of a large number of educators in the Christian school system. But our experience does not support this view. Out of seventy-one Christian school principals surveyed in the spring of 1966, only two indicated that they did not feel industrial arts could be a vital part of a Christian school instructional program. Out of thirty-seven principals of Christian schools which include grades ten thru twelve only five felt that industrial arts courses were not presently needed at their schools. When asked

whether the statements of philosophy and objectives and the Biblical principles upon which their schools operate would accommodate an industrial arts program only five out of seventy-one principals gave a negative response.

Industrial arts is in many respects training for the work of life, and this type of training has always been a part of the general education of youth. In early Jewish education it was the custom for a boy to go to school in the morning and be taught a trade in the afternoon by his father. This practice



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of placing upon parents the duty of providing their children with a trade continued into the idea of a paternal relationship between master and apprentice.

It has been said that "Christian parents prolong themselves into the Christian school." We feel that it is important that such prolongation include preparation for the work of life. One of the finest ways for young boys to experience the joy and dignity of labor, to prepare themselves for their place in "the world of work", and to understand what ought to be the Christian's approach to his work is to provide them with the opportunity to "learn by doing." It can give them the actual experience of working with tools and materials, and the feeling of pride in a job well done when creating articles which reflect their own special, individual, interests and abilities. How can they be expected to develop desirable Christian attitudes toward labor without ever having a real opportunity to experience the duties of work in which Christ himself engaged and which did so much to mold the character of all the early apostles? Will they be able to maintain a good Christian witness on their future jobs if they fail to understand God's purpose in giving men work to do with their hands and minds? It is hard to conceive that they can. They need the unique experiences which only the practical arts subjects, if properly organized and taught, can best offer to them.

SOCIETY NEEDS TECHNOLOGICAL SKILLS

Industrial arts is the subject area of practical arts education which serves to familiarize students with the tools, processes, products, and occupations of industry, as well as the social and economic impact of technology upon the world in which they must live and work. Technology is the science of industrial arts. It may be thought of as those techniques by which available resources are transformed into goods and services to fulfill human needs. It is actually a record of man's achievements with tools and materials, and it has become the means by which our nation is supplied with the greatest variety of goods known to any nation and in such abundance that we cannot possibly consume them all.

Technology supplies man not only with products but also with such things as new and better tools, machines, jobs, industries, communication, transportation, improved health conditions and many other things which have helped him to gain control over his environment and have dominion over the creation of which he is a part. It is a process by which he has freed himself from fear, hunger, disease, poverty, ignorance, and isolation. And in so doing, he has gained a physical and cultural liberation which has permitted him to seek an even fuller realization and utilization of his God-given abilities.

SCHOOLS NEED POSITIVE PROGRAM

We are now living in an age of technological revolution. The tenor of life in America is undergoing rapid change. But change is nothing new. Throughout history, changes in technology have constantly taken place. In the early days of industrialization change was characterized by a transfer from hand to machine methods of production. Later mass production and assembly were put into use. And now that we have just begun to adapt to the automation of these mass production methods, a new era is already underway. In some ways it is a second industrial revolution and its hallmark is not just machines

to reduce drudgery and minimize the need for human energy, but rather, machines capable of performing the work of men's senses—machines which actually control and correct their own operations! It is called cybernation and is the result of combining computers with automation.

While it is true that technological change is not a new phenomenon, the type of changes now taking place seem to have at least one characteristic not common to those of past generations: a relatively more rapid and more massive application. The pace of technological change is an ever-accelerating one, and this acceleration must continue. We cannot go back to the production methods used in "the good old days." In modern life technological changes must be regarded as imperative to human existence.

The sad commentary on an otherwise promising outlook is that man's ingenuity with tools and materials has grown so rapidly that it has surpassed his ingenuity for properly utilizing all that technology is capable of producing. In itself, technology cannot create a higher level of living; it can only make it possible for man to reach this higher plane. The great question now facing man is: How can we effectively convert technological growth into cultural and spiritual growth?

As man's attempt to combine his intellect and tool-using abilities with the material resources of nature, technology has followed a plan laid out for men by their Creator. His purpose for involving man in this plan must have been to demonstrate to man his own God-given potential as a creator since He made man in His own image. Technology must be viewed by man as a means of human expression of concern for his neighbors. It has the potential to free him for a higher living and to permit him to develop and use his still unknown, unused talents. But in order for man to gain real and lasting benefits from technology he must study and understand it. This should be the central goal of industrial arts education in the Christian schools.



METEOROLOGIST AT THE CONSOLE OF THE IBM 7090 COMPUTER IN THE U.S. WEATHER BUREAU'S NATIONAL METEOROLOGICAL CENTER AT SUITLAND, MARYLAND, PROCESSING WEATHER DATA FOR SHORT AND LONG RANGE FORECASTS.



EDITORIAL: "EPITAPH"

A language routine fairly established,
A literary anthology fairly digested,
A few favorite books fairly mastered--
She did what she could.

With limited vision people perish, teachers grow dull, and students glassy-eyed. The science-math class could conceivably be matter-of-fact, but in today's classroom the impetus to chase the frontiersmen of our universe can build up an exciting momentum. And the sense of discovery must mark the equally important venture of the literature class, lest the student minds that could soar with Joan of Arc or plumb deep places with Graham Greene move through class with clipped wings. So clipped and weighted down with the daily dull, they will fail to be stirred to a sense of wonder in the daily event, to a sense of sympathy for the human condition,

to the sense of the presence of God in the most sordid situation. And the sharp young minds will turn to the test tube and slide rule for challenge. The scientists, the philosophers, the preachers-in-embryo must dream and question and be stirred in reading and literature classes.

A formula to modify the epitaph? No magic one. "Teaching students how to look at a piece of literature, how to see what is there, how to discover what it means, and how to talk and write about what they see is a gradual process." (Commission on English)

Yet new ventures will help. The Journal papers this issue suggest a fresh look at the reading hour; a consideration of a new novel by a man attempting to see life under God honestly and whole; a saturation for a while with a poet like Hopkins, for whom children embodied all "gallantry and gaiety and grace."

If a sense of discovery can recur periodically in the literature class, then let the last line of the teacher's epitaph stand. She--or he-- will have removed weights from wings.

Gerard Manley Hopkins: *Neglected Christian Poet*

HERMINE J. VAN NUIS *

Gerard Manley Hopkins is a Christian poet of remarkable intensity, discovering novelty in the old -- in clouds, leaves, birds, sounds, color, designs -- and exploiting the resources of language to show the marvelous complexity of simple things. In fact, by having restored the ladder for rootless modern man to climb to a higher reality, the late Victorian Roman Catholic priest has revived something of the metaphysical temper of meditative poetry, for to him

the I AM WHO I AM is precisely that, not dead but all around, reflected in all things -- in "skies of couple-color as a brindled cow," in "all the fire-folk sitting in the air," in "Each limb's barrowy brawn." He tastes the divine matter continuously, for the I AM means the difference between life and death, wholeness and hollowness, fertility and aridity. He is constantly living the mind of Christ by being sensitive to beauty, by reflecting on all the variegation around, and by flowing forth into genuine praise.

If we can thus sharpen our senses that even the barn's rafters have a uniqueness, that even the flag's ruffling has a design, that even the tiny bluebell deserves our utmost attention and we can say "I know the beauty of our Lord

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by it," then we have understood Hopkins and what it means to be alive. Then we can hurrah in harvest and lift our eyes "Down all that glory in the heavens to glean our Saviour," look at the "silk-sack clouds" questioning "has wilder, wilful-wavier / Meal-drift moulded ever and melted across skies?"

"WHAT I DO IS ME"

For Hopkins the importance of all things lies precisely in their inscape, their intrinsic pattern, a reflection of the unchangeable pattern, the I AM, Who fathers forth all this excitement of pied beauty -- "All things counter, original, spare, strange." Inscapes are always and everywhere around, for the world is ever ready to explode with the grandeur of God and the thrush does ever "rinse and wring / The ear," so that it "strikes like lightning to hear him sing." But our senses have become dulled. The beholder is wanting, "nor can foot feel being shod." Yet, Hopkins calls out the inscapes everywhere, also in his poetry. We can see what that means by examining one of his finest sonnets, "As kingfishers catch fire, dragonflies draw flame."

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells,
 each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves -- goes itself; myself it speaks and spells,
Crying What I do is me: for that I came.

I say more: the just man justices;
Keeps grace; that keeps all his goings graces;
Acts in God's eye what in God's eye he is --
Christ -- for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

In the octave he dwells on sensory things and keenly observes what so often escapes us -- small birds, insects, stones, sounds. Each has a name and means something. Each with its own peculiarity has a place and brings freshness. And all the variety and uniqueness is a reflection of Christ, "for Christ plays in ten thousand places." To relate the freshness of his discoveries, he manipulates sounds and plays with repetition -- KINGFISHERS CATCH FIRE, DRAGONFLIES DRAW FLAME. He makes stones echo in their wells and bells resound with internal rhyme -- ring-fling-string, tells-bell's, hung-swung-tongue. He literally plucks the strings with a repetition of i sounds. He takes the courage to form roundy wells. Each thing selves. How fresh! How new! Yet, he can still "say more," for though each thing selves, it is the just man who is superior to these things -- the kingfishers, dragonflies, stones. "The just man justices," can act in a just manner, for he "Keeps grace" by being in the state of grace.

And always Hopkins flows forth into praise, so that he can open his sonnets without hesitation "Glory be to God for dappled things," "Nothing is so beautiful as spring," "The world is charged with the grandeur of God." He revels in this wonderful plenitude of delicious liquid leaves,

of juice and joy, and recalls "A strain of earth's sweet being in the beginning / in Eden garden."

Lest we think, however, that Hopkins is merely a nature enthusiast, unaware of man's blight, all we need to do is turn to "Spring and Fall" and discover that the Goldengrove of Eden's springtime is essentially diseased by man's fall, replaced by "worlds of wanwood." And lest we think Hopkins does not speak to our time, all we need to do is read "all is seared with trade; bleared, smeared with toil; / And wears man's smudge and shares man's smell." And lest we think he is merely an unusually happy man, all we need to do is read any of his Desolate Sonnets, and we shall find intense cries of suffering and anxiety and frustration.

"SEND MY ROOTS RAIN"

Never before in history has man's solitude and absurdity been brought into the foreground as much as today. Ever since World War I man has been a nil in the clasp of Existentialism, and a bitter pessimism has settled in his heart, blotting out all his hope and meaning and happiness. The reason is plainly set forth in W. B. Yeats's words: "The ladder is gone by which we could climb to a higher reality." Exactly! Modernity is incapable of union with the Divine and, hence, lives with a dead God. The world today is sick with the nausea of existence and feels trapped in a nothingness to which there is no exit.

It is then surprisingly refreshing in this time to read and study and teach one of our finest Christian poets, Gerard Manley Hopkins, who, in spite of his meager output and comparably few themes, is nevertheless vibrantly alive and refuses to stay in the "rag-and-bone shop" of his heart but climbs the ladder. It is unfortunate that he has not been read enough, nor taught enough.

GIVE BEAUTY BACK,

BEAUTY, BEAUTY, BEAUTY,
BACK TO GOD,
BEAUTY'S SELF
AND BEAUTY'S GIVER.

(G. M. HOPKINS IN

"THE GOLDEN ECHO"

Using a Contemporary Christian Novel

GERDA BOS *

At the Principals' Convention last summer, Dr. N. Wolterstorff stressed the need for a Christian to avoid living in isolation from contemporary society. Among other things, he said that Hemingway and Sartre must be read. Dr. C. Seerveld has said much the same thing about Tennessee Williams and other contemporary writers. One wonders sometimes, however, whether such injunctions are necessary. Christians are reading them or others like them, and we need to be reminded to give our attention to certain deserving Christian writers whose voices may not be so strident and whose numbers are not many, but who need our encouragement and even our critical attention. Seerveld and Wolterstorff are reminding us that "the life of the redeemed is a life of serving God in the whole range of cultural tasks." Shall we not use examples which will stir young people to assume that responsibility if they have talents?

Because student writers so often overlook the subject matter that lies all around them, and because they even oftener fail to see the implications of that matter for the Christian writer, we have begun to choose literature in our English 104 course at Trinity that is Christian in its orientation. Selections have included the poetry of George Herbert as well as of Brother Antoninus, the drama of T. S. Eliot, and the novels of Graham Greene and Alan Paton.

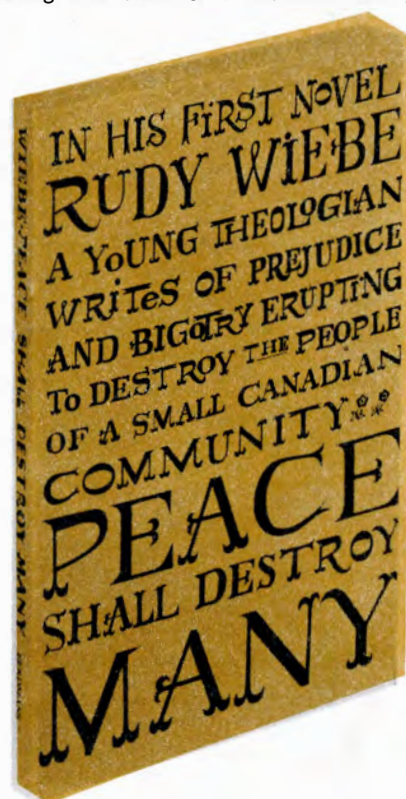
During the spring of 1966, Rudy Wiebe's *PEACE SHALL DESTROY MANY* (Eerdmans Paperback) received close scrutiny. At the last discussion, the author addressed all the freshmen on the subject of fiction writing and his own novel.

The knowledge that the novelist would be on campus added an extra fillip to the reading and study of the book. Even without that, however, we were convinced that Wiebe's book provided a satisfactory learning experience. For one thing, it is not excessively long, and the plan of the whole is easily seen by even inexperienced readers. (Our students came to it after reading Thoreau's *WALDEN* in their first semester, and some of them wondered whether Wiebe was indebted to Thoreau for the organization according to seasons.) Further discussion brought out how the author had tried to get a tightly unified book by additional means: the use of complementary chapters, the

foreshadowing of climactic events, and a series of idyllic scenes where each is saved from being conventional by the intrusion of realistic disharmony.

The subject matter of the novel had immediate appeal because of the current focus on life in Amish and Mennonite communities. When it became apparent that there were parallels between the life of such a community and that of a Christian Reformed or Reformed church community, interest quickened. Students saw themselves in Thom Wiens as he questioned the traditions of the elders, even of those for whom he had high regard. They also saw that the Mennonite attitude towards the Indians about them might be compared to their own attitudes towards Negroes and other groups, more often described as "outsiders."

Further study revealed that Thom's dilemma is a universal one. During that summer of his nineteenth year he had a



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vision of evil: idealism confronted reality, and Thom learned that some of his heroes had feet of clay. He learned, too, that answers to one's questions regarding good and evil are hard to come by. Most of all, he had a vision of evil that lurked in his own heart, and the revelation almost shattered him. Some of the students could see that other writers might deal with the same theme, varying the character and the situation. Instructors could help them anticipate its treatment by Conrad and Hawthorne, for example.

Peter Block, the community leader who next to Thom Wiens is the most important figure in the novel, offered a good starting point for the discussion of characterization. It took time for some to see that Wiebe had skillfully avoided making Block a stereotyped hypocrite-villain, as he had also refrained from making the protagonist an ideal youth. Looking back, students compared this treatment with that found in much so-called Christian fiction which they had read.

Various aspects of the novel lent themselves to discussion in short critical papers. Subjects included Wiebe's use of irony, symbolism, foreshadowing, the function of the four preludes, and contrast as a structural device. Students were encouraged to read closely and sympathetically, but were assured at the same time that their careful criticisms stood a good chance of being valid. (In the meeting with Wiebe, students had the opportunity to ask him to defend certain elements they considered unsatisfactory in the book: insufficient realism in one case, and weak characterization of a minor figure or two. One student brought out an interesting aspect of publishing methods when he complained that the jacket blurb had little relation to the actual story.)

Our criticism of much so-called Christian literature has been that it is totally unrealistic and irrelevant to our contemporary situation. The study of much contemporary literature reveals a current despair, with which we find even more fault. Against both of these limited visions we want to place the Christian vision which recognizes evil, but boldly affirms that good will prevail. Our time needs writers who can embody

this view in significant literature. We hope that our students may be inspired to contribute to it. **PEACE SHALL DESTROY MANY** served us well as an example of a well-wrought Christian novel.

New Aid to Learning – BOOK

A new aid to rapid--almost magical--learning has made its appearance. Indications are that if it catches on, all the electronic gadgets will be so much junk. The new device is known as Built-in Orderly Organized Knowledge. The makers generally call it by its initials, BOOK.

Many advantages are claimed over the old-style learning and teaching aids on which most people are brought up nowadays It is made entirely without mechanical parts to go wrong or need replacement.

Anyone can use BOOK, even children, and it fits comfortably into the hands

How does this revolutionary, unbelievably easy invention work? Basically, BOOK consists only of a large number of paper sheets. These may run to hundreds where BOOK covers a lengthy program of information Each sheet of paper presents the user with an information sequence in the form of symbols No buttons need to be pressed to move from one sheet to another, to open or close BOOK, or to start it working.

BOOK may be taken up at any time and used by merely opening it. Instantly it is ready to use The user may turn at will to any sheet, going backwards or forwards as he pleases

Altogether, the Built-in Orderly Organized Knowledge seems to have great advantage with no drawbacks. We predict a great future for it.

R. J. Heathorn, "Learn with BOOK," Punch.



SOCIAL SCIENCES

BOOK BURNING IS NOT THE ANSWER

ROBERT SWIERENGA *

Recently someone thrust into my hands one of the provocative and controversial books of Professor E. Merrill Root, formerly of Earlham College, entitled *BRAINWASHING IN THE HIGH SCHOOLS; AN EXAMINATION OF ELEVEN AMERICAN HISTORY TEXTBOOKS* (Devin-Adair, 1958). The book was based on an analysis of eleven American history texts used in Evanston Township High School, Evanston, Illinois, in the years 1950-1952. Writing in the milieu of the "Red scare" of the early Fifties (i.e., the McCarthy investigations, the revelations of effective Communist brainwashing of U.S. POW's during the Korean War, etc.), the author tries to put the finger of blame for the apparent "softness" of Americans toward communism on history textbooks and, indirectly, on the professors and teachers who author and use them.

Mr. Root's viewpoint is, of course, radically conservative and the texts are judged in this light. He scores the authors for writing propaganda rather than history, for misinterpreting and distorting the facts, and for using "tainted" sources. Basically, the former English professor argues that the United States is a constitutional republic, not a democracy. From this premise, he objects to the emphasis in the texts on "class warfare," the cynical treatment of the "aristo-

cratic" Founding Fathers and the Constitution they wrote, the castigation of the "Robber Barons," the stress on the seamy side of life, and, conversely, the eulogies to the New Deal, the welfare state, and civil liberties.

I

The problem of choosing an American history text would seem to concern us as well. According to a mail survey last spring of the 32 Christian high schools belonging to the National Union of Christian Schools, more than three-fourths were using various editions of one of the textbooks attacked by Professor Root. Altogether, seven different texts were reported,¹ one and only one--by Graff and Krout--escaped Root's attack because it was first published in 1959, after his study was in print. But another leading conservative scholar, Russell Kirk of C. W. Post College, has since closed this

¹THE BREAKDOWN, BASED ON THIRTY SCHOOLS REPORTING, IS AS FOLLOWS--H.W. BRAGDON AND S.P. MC CUTCHEN, HISTORY OF A FREE PEOPLE (MACMILLAN), CALVIN (GRANDVILLE), EASTERN (PATTERSON), KALAMAZOO, RIPON, WATSON GROEN (SEATTLE), WESTMINSTER (MIAMI), UNITY (HUDSONVILLE); L.H. CANFIELD AND H.B. WILDER, THE MAKING OF MODERN AMERICA (HOUGHTON MIFFLIN), BELLEVUE, DENVER, UNITY (ORANGE CITY); R.W. GAVIAN AND W.A. HAMM, UNITED STATES HISTORY (D.C. HEATH), MANHATTAN; H.F. GRAFF AND J.A.

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gap by attacking Graff and Krout for their "smug partisan generalization" of the period since 1932.²

Perhaps we should fulfill the half-expressed wish of Rev. Christian Huissen who opened in his review of Root's book (*THE BANNER*, Nov. 24, 1961, p. 29) that we could, if we were a totalitarian state, "have a nice little bonfire of our own." But I think not, and, parenthetically, neither does Mr. Huissen. Book-burning is not the answer. Neither, however, is the opposite extreme--an uncritical use of any text that happens to line the shelves of the school bookstore. From my own limited teaching experience at the secondary level, I know that it is all too easy, especially for an overworked or inadequately-trained teacher, to rely heavily on the textbook and to foist it on the students as an accurate portrayal of our nation's history. No textbook, of course, deserves such sacrosanct treatment.

II

By what criteria should we judge the current crop of high school American history texts? Should we follow the lead of Professor Root and other ardent conservatives who evaluate texts largely on the basis of their political orientation?³ Given the bipartisan nature of support for our Christian schools, this would not seem to be wise. The primary consideration, I believe, should rather be the extent to which a text reflects the latest and best historical scholarship. As most of us are well aware, textbook interpretations have perennially lagged behind modern scholarship. Their authors have shown, as Professor Ray A. Billington recently reasserted, "a regrettable disinclination" to keep abreast of the latest finding, relying instead on "discredited legends and outworn viewpoints."⁴

History texts can best be evaluated by comparison with recent research findings and viewpoints on specific topics. These new interpretations are conveniently available in many paperback collections, such as the "Problems in American Civilization" series of D. C. Heath; the "American Problem



Studies" series of Holt, Rinehart and Winston; the "Berkeley Series in American History" of Rand McNally, or the various pamphlets of the Service Center for Teachers of History, sponsored by the American Historical Association.

By way of further illustration, let me suggest some discredited legends and outworn viewpoints drawn from the early national period--the area of my special interest--which the teacher might consider:

- 1) that the American Revolution was not one but two revolutions (the Jameson-Becker thesis). Frederick B. Tolles, Daniel J. Boorstin, Clinton B. Rossiter, and many other scholars have shown how much this view must be modified,⁵
- 2) that the Confederation era was a "critical period." This long-standard view, popularized by John Fiske,

²"TEXT EVALUATION REPORT," INDEX NO. 283, TEXTBOOK EVALUATION COMMITTEE OF AMERICA'S FUTURE, INC., 542 MAIN ST., NEW ROCHELLE, N.Y.

³SEE, FOREXAMPLE, ROBERT L. SCHUETTINGER, "AMERICAN HISTORY," *THE UNIVERSITY BOOKMAN, A QUARTERLY REVIEW* (SPRING, 1966) 81-90, OR THE TEXTBOOK EVALUATION REPORTS CITED ABOVE. INTERESTED TEACHERS, INCIDENTALLY, MAY WRITE FOR FREE COPIES OF THESE REPORTS IN THEIR AREAS OF INTEREST.

⁴"HISTORY IS A DANGEROUS SUBJECT," *SATURDAY REVIEW*, JANUARY 15, 1966, P. 59.

⁵CONVENIENT SUMMARIES ARE GEORGE A. BILLAS, *THE AMERICAN REVOLUTION, HOW REVOLUTIONARY WAS IT*, "AMERICAN PROBLEM STUDIES," 1965, AND JOHN C. WAHLKE, *THE CAUSES OF THE AMERICAN REVOLUTION*, REV. ED., "PROBLEMS IN AMERICAN CIVILIZATION," 1962.

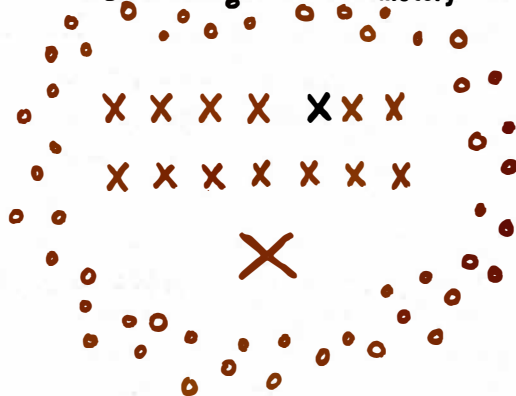
KROUT, *THE ADVENTURE OF THE AMERICAN PEOPLE* (RAND MC NALLY), CENTRAL (G.R.), CENTRAL WISCONSIN, CHICAGO, EAST (G.R.), ILLIANA, TIMOTHY (ELMHURST); R.V. HARLOW AND H.M. NOYES, *STORY OF AMERICA* (HOLT, RINEHART AND WINSTON), ILLIANA, DAKOTA, WESTERN MICHIGAN; D.S. MUZZEY, *OUR COUNTRY'S HISTORY* OR D.S. MUZZEY AND A.S. LINK, *OUR AMERICAN REPUBLIC* (GINN), CENTRAL MINNESOTA, HOLLAND, NORTHERN MICHIGAN, ONTARIO (CALIF.), PELLA, REHOBETH, SOUTHWEST MINNEOSTA, VALLEY (ARTESIA), WESTERN (HULL); L.P. TODD AND M. CURTI, *RISE OF THE AMERICAN NATION* (HARCOURT, BRACE AND WORLD), SOUTH (CUTLERVILLE), NOT REPORTING--LYNDEN, PHILADELPHIA-MONTGOMERY.

I AM INDEBTED TO MYRTLE VAN LAAR OF THE CALVIN COLLEGE LIBRARY CURRICULUM CENTER FOR HER DILIGENT EFFORTS IN ACQUIRING COPIES OF MOST OF THE SECONDARY-LEVEL AMERICAN HISTORY TEXTS CURRENTLY IN PRINT.

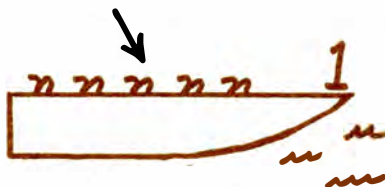
THE CRITICAL PERIOD OF AMERICAN HISTORY (1888), has been rather thoroughly undermined by Merrill Jensen, THE NEW NATION (1950) who calls it the "chaos and patriots to the rescue interpretation."⁶

- 3) that the advocates of the new Constitution of 1787 were economically motivated (the Beard thesis). Robert E. Brown, CHARLES BEARD AND THE CONSTITUTION (1956) and Forrest McDonald, WE THE PEOPLE (1958), and others have demolished this sacred cow.⁷
- 4) that political parties emerged from a struggle between capitalists and laboring men, the latter led personally by Thomas Jefferson. See for example, Claude Bowers, JEFFERSON AND HAMILTON: THE STRUGGLE FOR DEMOCRACY IN AMERICA (1925). Recent studies by Joseph Charles, Noble E. Cunningham, Jr., and William N. Chambers indicate the fallacy of this view.⁸
- 5) that the Alien and Sedition Acts violated the First Amendment and instituted a "reign of terror" in America. This standard view has recently been completely refuted by Leonard Levy, LEGACY OF SUPPRESSION, (1960.)
- 6) that James Madison was a weak president. This portrait, popularized by Henry Adams' multivolume history of the Jefferson and Madison administrations (9 vols., 1889-91), has been largely discredited by Irving Brant's new and definitive biography (6 vols., 1941-61).

great moments in history



"GENERAL CUSTER, SIR! DOES THIS MEAN THAT ALL LEAVES ARE CANCELLED?"



"MAYBE THE GENERAL CAN'T HELP ROW, BUT HE COULD AT LEAST KEEP FROM ROCKING THE BOAT."

- 7) that territorial expansionist caused the War of 1812 (the Hecker-Pratt thesis). Bradford Perkins, A. L. Burt, and Norman K. Risjord, among others, have undermined this durable interpretation.⁹
- 8) that the tariff of 1828 ("tariff of abominations") was a Southern ploy to escape a higher tariff. Robert V. Remini, THE ELECTION OF 1828 (1963) demonstrates convincingly that the tariff was rather a political maneuver of the Jacksonian Democrats to gain votes.
- 9) that Andrew Jackson, representative of the western frontiersman and eastern working man, ushered in political and social democracy. This position, stated most persuasively by Arthur M. Schlesinger, Jr., THE AGE OF JACKSON (1945), has since been relegated to myth by Lee Benson, THE CONCEPT OF JACKSONIAN DEMOCRACY (1961), and Bray Hammond, BANKS AND POLITICS IN EARLY AMERICA (1957).¹⁰

III

How do the text now used in the Christian high schools measure up to modern scholarship? Do they still contain the outworn viewpoints noted above? Space does not per-

⁶ SEE STANLEY ELKINS AND ERIC MC KITRICK, THE FOUNDING FATHERS, YOUNG MEN OF THE REVOLUTION, PUBLICATION NUMBER 44, SERVICE CENTER FOR TEACHERS OF HISTORY, 1962.

⁷ IBID.

⁸ SEE KEITH B. BERWICK, THE FEDERAL AGE, 1789-1829, PUBLICATION NUMBER 40, SERVICE CENTER FOR TEACHERS OF HISTORY, 1961.

⁹ THE BEST SUMMARY OF THE LITERATURE IS IN BRADFORD PERKINS, THE CAUSES OF THE WAR OF 1812--NATIONAL HONOR OR NATIONAL INTEREST, "AMERICAN PROBLEM STUDIES," 1962.

¹⁰ FOR HELPFUL INTRODUCTIONS TO THE LITERATURE, SEE EDWIN C. ROZWENC, THE MEANING OF JACKSONIAN DEMOCRACY, "PROBLEMS IN AMERICAN CIVILIZATION," 1963, JAMES L. BUGG, JR., JACKSONIAN DEMOCRACY, MYTH OR REALITY, "AMERICAN PROBLEM STUDIES," 1962, CHARLES G. SELLERS, JACKSONIAN DEMOCRACY, PUBLICATION NUMBER 9, SERVICE CENTER FOR TEACHERS OF HISTORY, 1958.



mit a detailed report on each book but perhaps a few things can be noted about the three textbooks used in 22 of the schools, e.g., Muzzey or Muzzey and Link (9 schools); Bragdon and McCutchen (7 schools); Graff and Krout (6 schools). The Muzzey-Link volume, despite the fact that it has served over thirty million students since it was first written in the 1930's, is by all odds the most unsatisfactory. Although the authors note in their Preface that they have incorporated the "findings of recent historical research and interpretation" (1966 ed., p. 2), they have in fact done no such thing, at least for the early national period. The discussion of the ratification of the Constitution and the origin of political parties closely follows the "class interpretation" prominent in the 1930's, despite a one-sentence disclaimer to the contrary (p. 119). Beard's critics, Brown and McDonald are completely ignored. James Madison emerges as a weak, timid President driven into war against his will by western expansionists eager for Canada and Florida. Largely overlooked among the causes of the War of 1812 are the issues of national honor and maritime grievances. The critical analyses of the Jackson era by Benson and Hammond are likewise ignored, and the pro-Jackson view of Schlesinger, now largely discounted, is presented without apology. The financial crisis of 1836-37, moreover, is so placed as virtually to disassociate it from Jackson's Administration. Muzzey's text, in short, has never seen major revision in any of its more than a dozen editions, including the 1963 edition co-authored by Professor Arthur Link.

The Bragdon-McCutchen and Graff-Krout texts are far superior. This should be expected, of course, since both were written quite recently, in 1954 and 1959 respectively. By this time, the "class" interpretation was largely passe. Even the most recent editions of these texts, however, do not incorporate the new interpretations of the Alien and Sedition Acts, the tariff of 1828, or Jackson Democracy. On this latter point, moreover, Bragdon and McCutchen give a very questionable interpretation of Jackson's bank veto, describing it enthusiastically as the first major victory for "free competitive enterprise" (1964 ed., p. 267). A more valid view is that Jackson's action destroyed a stable and much-needed central bank, not unlike the present-day Federal Reserve bank. Bragdon and McCutchen also yield to the temptation to follow Schlesinger's "wage-earner thesis" (p. 260) which Professors Richard Morris, Joseph Dorfman, Edward Pessen, and other scholars have largely disproved.

Given the somewhat overdrawn attempt of Bragdon and McCutchen to write a conservatively-oriented text (as

illustrated by the interpretation of the bank veto), my own preference--among the three books here considered--is for Graff and Krout's ADVENTURE OF THE AMERICAN PEOPLE, keeping in mind, however, the fact that this book is somewhat less than objective regarding the period after 1932.

Of course, Graff and Krout is not the only book that can be recommended warmly. One respondent encouraged the adoption of Nathaniel Pratt and Muriel Jean Drummond, OUR NATION FROM ITS CREATION: A GREAT EXPERIMENT (Prentice-Hall, 1964), and I readily concur. None of our schools, regrettably, reported the use of this new text, one which is far above average in its scholarship and objectivity. Lewis P. Todd and Merle Curti, RISE OF THE AMERICAN NATION, (Harcourt, Brace and World, 1961), used in only one school, is also well worth considering.

IV

By this point some readers who disavow objectivity in history have likely concluded that I am ensnared by the "it's-later-and-therefore-better" thesis, that I have merely urged the substitution of newer biases for older ones. Admittedly, historians no more than anyone else can escape their past. Yet, I reject the notion of complete subjectivity in history. First I believe that history can be and is being written more carefully and judiciously today than formerly. Historians now have at their fingertips more raw data and improved research tools than did their counterparts of several decades ago. Interlibrary loan and photoduplication services, the many cataloging, abstracting, and bibliographical aids, data-processing equipment, and computerized information-retrieval systems have revolutionized research methods and help the diligent scholar to obtain a better grasp of a larger body of information.

Second, and more important from the perspective of the Christian teacher, historians since the Second World War have increasingly been willing to recognize the role of religious commitment and ideals in explaining man's action. And rightly so. Too long have the economic determinists held sway with their un-Christian view of man and of the historical process. That Christian idealism is again being restored to its rightful place in our nation's history is also evident in the newer high school textbooks. Graff and Krout, for example, explain that one of the main causes for the reform movements that engulfed the country in the years between 1830 and 1850 was "the spread of evangelical religion such as Methodism" (1965 ed., p. 241). Texts written before the war, such as Muzzey's OUR COUNTRY'S HISTORY, on the other hand, attribute this phenomenon solely to the faith in democracy which (supposedly) characterized the Jacksonians. Similarly, when Graff and Krout (p. 488) and Bragdon and McCutchen (1964 ed., p. 515) discuss President Woodrow Wilson's first inaugural address, they try to recapture the mood of this genuine Christian by quoting the final paragraph of the message where Wilson expresses his need for God's help in the tasks ahead. Muzzey ignores the reference. Admittedly, these random examples are hardly issues of great significance, yet we can be grateful for the shift in emphasis and seek to exploit it.

Hopefully, these comments and observations will prompt more careful selection and use of the more than two dozen American history texts now flooding the market. As teachers of excellence, nothing less will do.

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