

# FRIENDS JOURNAL

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*I*T is meet and proper that a nation should set apart an annual day for national giving of thanks. It is a public recognition of God as the Author of all prosperity. It is the erection of a memorial to the honor of Him who has led us through another year. The annual proclamations . . . of thanksgiving are calculated to remind the people of their indebtedness to God, to stir in their minds and hearts emotions of gratitude and praise, and to call out thanks and sincere worship which otherwise might not find expression.

—J. R. MILLER

## FALL EDUCATION ISSUE

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*Our Reading Habits, Editorial Comments*

## FRIENDS JOURNAL



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## A Faith to Learn By

By JOHN E. KALTENBACH

THE relation of education to religion has recently been in the domain of public discussion to an extent previously unknown in the twentieth century. Opinions have been handed down from the courts of philosophy, science, institutional religion, educational associations, political pressure groups, and myriad individuals, as well as from the highest court in the land.

No discernible pattern seems to emerge from these discussions. What seems desirable is a re-examination of educational theory and religious interest on the broadest possible basis that can use the best insights of both religious and educational experience.

*A Common Ground of Being*

It ought to be possible for honest inquiry to dispel the darkness of the religious bigot and the doctrinaire educator. In the leading of truth, a way can be found to a unity of purpose where men can learn to believe, and believe in order to learn. There religion and education may rediscover a common ground of being.

The obvious area in which the discovery ought to be made is the field of religious education. Current practice and theory in religious education may not be a productive source of discovery, however. The charge of religious illiteracy in our generation is well grounded. Our church schools have not been graduating saints in sufficient number. Our temporal and shallow educational yardsticks embody few lasting values. The monstrous bloodletting of the first half of our century shows what our theory and practice have been.

We should look, then, for our field of discovery where the proof lies, in ourselves, our experience as individuals, in the hearts of men, families, nations, human beings. We must find out what makes us cry in darkness for more light, what enables us to love at all when we hate so much. If we can find here a basis for belief we may find as well a source of learning.

However carefully we try to spell out a basis for religious education, it can never be finally expressed in any form of words. It must be held dynamically in the most intimate connection with the developing life of the

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John E. Kaltenbach, a member of Chestnut Hill Meeting, Pa., has just finished an assignment in administration at Wesleyan University as director of Office of University Development. He is now writing full time. He has finished a compilation of the Gospels in the RSV into a single consecutive narrative, to be printed by Nelsons, is editing a series of religious biographies for 12-year-olds, and is working on a novel about Moses, to complete which he was granted the Saxton Award last spring.

# FRIENDS JOURNAL

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## Editorial Comments

### *Our Reading Habits*

THIS past summer Dr. George Gallup made known some of the results of a poll investigating the reading habits of the American people, and comparing them with those of a few foreign nations. It will surprise us to learn that 61 per cent of all adults questioned had not read a book during the last year, if the reading of the Bible is excluded. Even college graduates ranked fairly low; 26 per cent of them had not read a book during the last 12 months. The percentage of those who had attended only high school was 57. For those who had attended only grade school the percentage was 82. The young tend to read more books than older people. City dwellers are better readers than country folk. The East and Far West rank higher than the South and Midwest. Fewer books are read in the United States than in any other English-speaking nation. In England, where the average citizen has far less formal schooling than here, three times as many people were found to have read a book during the last 12 months.

In the United States there are only about 1,450 bookstores which carry a fairly complete line of books. But Denmark, with a population less than that of New Jersey, has 650 bookstores. Proportionally speaking, we would need to have 23,000 bookstores to be on a par with Denmark. On the same basis, if our libraries were as numerous as those of Sweden, we would have 77,000 free public libraries. Actually, we have only 7,500.

Dr. Gallup confined one interesting poll to college graduates. He asked them to name the authors of such well-known books as *An American Tragedy*, *Babbitt*, *The Canterbury Tales*, *Gulliver's Travels*, *The Old Wives' Tale*, *Utopia*, *Vanity Fair*, *The Origin of Species*, *The Wealth of Nations*, *The Rubáiyát*, and *Tom Jones*. Dr. Gallup found that 9 per cent of the college graduates could not give the author of a single one, that 39 per cent could not name more than three authors, and 52 per cent could name only four.

### *Johnny Can Read*

The reproach against our schools that too much time and effort are dedicated to "fads and frills" and too little to the teaching of basic skills has led to the general

complaint that modern children cannot read and write as well as those of former generations. A study completed this past summer at Evanston, Illinois, comprising 15 junior high schools for boys and girls seems to refute this widely held opinion. These students were given precisely the same tests in reading, spelling, vocabulary, and arithmetic that had been given to pupils of their age and grade in 1933. The findings of this new test leads to the conclusion that the children of this particular town are achieving as good or even better results than children did a generation ago. Evanston employs a combination of sight reading and phonetics. The latter system is considered by Rudolf Flesch, author of *Why Johnny Can't Read*, as superior. The question is whether a rather prosperous suburban town like Evanston can be considered typical in its level of teaching and general school organization.

Educators in England are voicing the same concern about low standards of spelling and grammar. One leading examiner remarks, incidentally, that foreign children, once they have mastered the intricacies of English idioms and spelling, approach the study of English with more care and seriousness than native pupils and produce more competent essays, an experience that many teachers in the United States will corroborate.

### *Corporations and College Aid*

It is estimated that during the current school year one out of every three college students will need some financial assistance from his college. The colleges and universities, in turn, find themselves in a continuing crisis and are hard pressed to find new funds. Enrollment is growing by leaps and bounds. In 1930 12 per cent of our eighteen-year-olds entered higher education, but now this rate has risen to as high as 30 per cent. The average cost of educating them has risen 50 per cent since 1948, whereas tuitions have risen only 25 per cent. The only source for the enormous amounts of money needed to finance higher education is business and industry. Fortunately, industry is proving generous in meeting these needs. A list of industrial concerns giving large scholarship funds such as was published in

the July 30, 1955, issue of *The Saturday Review* removes the fear that industry might attempt to control or direct college policies. Most of these donations are unrestricted, with their application left to the judgment of educators.

This commendable attitude is an expression of industry's respect for academic freedom and will foster the freedom of higher education together with the other freedoms that are the promise of American life.

## Things of the Spirit in the Classroom

By BESS B. LANE

RELIGION, orthodox religion, cannot be taught in our public schools. Our Founding Fathers in their wisdom saw to that. But what of the fruits of religion, those things which we call goodness or things of the spirit? We are referring to such things as understanding, tenderness, compassion. These, the goals of good living, have not held the high place in our public schools as have scholastic goals, the goals of good learning. Why is this?

The lack of emphasis on spiritual goals in our schools may have been due to a number of things, a rather widespread belief that character development rests entirely with the home and the church, a feeling on the part of many that spiritual goals and scholastic goals don't mix well, and the failure of many to distinguish between the forms of religion and the fruits of religion.

We now know that, for better or for worse, character development goes on wherever the child may be; that spiritual goals or their opposite, material goals, cannot be separated from scholastic goals; and that the fruits of religion are quite different from sects and creeds and must be made a part of all living and learning in our schools and elsewhere if we are to go forward on the spiritual front as well as on the material front.

### Concrete Goals

Many individuals and many groups, including school groups, are interested in placing more emphasis on things of the spirit in our public schools. Perhaps for them a beginning could be made by bringing together representatives of the various groups in their community—Jews, Christians, agnostics, etc.—for the purpose of formulating a code of ethics acceptable to all, and to suggest some concrete goals toward which all interested individuals and groups might work, in ways to be determined. The listing of ethical goals may seem to some unnecessary "as they are obvious to one and all." But

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are they? And even if they are, when results are not forthcoming, it is sometimes necessary to repeat the obvious.

Such a list of suggested emphases might read somewhat as follows:

Place emphasis on *respect for differences* whether they be differences in beliefs, color, age, economic levels, educational levels, nationality, etc.;

Place emphasis on *peace* among and between groups, large and small, and an emphasis on the *peaceful solution of all problems*;

Place emphasis on *self-fulfillment* and the *use of one's talents, skills, knowledge, to serve others* as well as self;

Place emphasis on *cooperation, sharing*, rather than on competition;

Place emphasis on *seeking—seeking for truth* through research and clear and honest thinking;

Place emphasis on *appreciation of achievement in living* (as well as on achievement in learning) both in others and in self;

Place emphasis on *appreciation of beauty* in nature and in art in all its forms;

Place emphasis on *growth in human relations*—understanding of others, sympathy, generosity, and fellowship.

After the community has taken this first step, the school might take a second step by introducing some of these spiritual goals for discussion in its staff meetings and teachers' institutes. At present the programs in these institutes may list for consideration and discussion such topics as "How to Teach Spelling," or "How to Use Achievement Tests." Program makers might add to these such topics as "How to Help Children Learn to Respect Differences in People," or "Is Competition Being Overstressed in Our Schools?"

In nearly every school there are a number of teachers who are interested in working toward spiritual goals with the same seriousness of purpose that characterizes their working toward scholastic goals. These teachers can be of help to each other. They can form a Club,



at the meetings of which they can report on problems of bias or self-centeredness which they have encountered and can describe ways in which they have been trying to eliminate such problems.

### *The Need for Re-examination*

In our efforts to help children grow spiritually we have perhaps made some mistakes, just as we have in our efforts to help children grow in other ways. It may be a mistake (a practice that is common in some states) to group children according to the religious beliefs of their parents and to send them during school hours to their respective centers for religious education.

This practice seems to many teachers like a divisive procedure. These teachers can partially overcome this divisiveness by providing activities of a service nature on which children from homes of all faiths, all beliefs, may work together—with emphasis on the *doing for others* rather than on one's own beliefs.

Perhaps Bible reading in our public schools needs reconsideration. If the Bible is read as truth, it disturbs the agnostics, who consider it legendary. If it read as literature or legend, it disturbs the Christians; for, read as literature only, it loses significance for them, and read as legend, it appears to them dishonest and hurtful.

It would seem, then, that the reading of the Bible in our public schools is unfair as no matter how it is read, it disturbs some of our citizens. But there is other great literature of beauty, truth, or significance for service, that would be acceptable to all. Such books, stories, poems, articles, could be listed, a copy given to each teacher, and many of them read, discussed, and assimilated during the elementary school years.

### *Status to Spiritual Achievement*

It may be argued that the schools can take on nothing more, that teachers are already overworked. We are not suggesting more. We are only suggesting a change of emphasis—cooperation rather than competition, learning for service rather than for prestige and power, giving status to spiritual achievement to the degree that we are giving status to scholastic achievement.

Some of our citizens would like orthodox religion introduced into all our schools in one way or another, and they are highly vocal about it. Some would like unquestioned separation of church and state, with no savor of religion. They, too, make themselves heard. Large numbers of us want goodness to prevail, to be stressed in our schools. But we tend to be silent. Why? Perhaps, since goodness isn't too popular these days, we are afraid of being called names—sentimentalist, visionary, or in the children's terms, softie or sissy.

It may be that the greatest enemy of our times is not a foreign ideology or a foreign people but our own fear of battling against the current in matters of the spirit.

Churches and homes can do a great deal, much more than is now being done, to further the theory and practice of goodness. But they can't do the whole job. It is to the schools, where all the children gather, that we must turn for help. If a goodly number of the citizens of any community were to bring to this question their best thinking and the best thinking of the great ethical leaders of our time and of all time, and were to add to such thinking personal courage and perseverance, then, and probably not till then, the things of which goodness is made—truth, compassion, peace, service, and all the rest—could all be lifted to their rightful place in education.

## **A Faith to Learn By**

*(Continued from page 326)*

Spirit in men's souls, constantly being reworked and redefined, for while truth is eternal, man's perception of it grows in time. Yet, whatever else vital Christianity has had to say about man's nature, it has always maintained that every man born into the world has that within his nature by which he may come into personal knowledge of truth and communion with the spirit of God. Our concern must then be focused in this inner area where belief and knowledge have their origin, but we must also learn how basic attitudes develop and are transmitted.

### *The Importance of Early Years*

Recent studies provide some evidence that the fundamental construction of religious attitudes and formation of character all occur early in life.

R. H. Edwin Espy, in his study *The Religion of College Teachers*, discovered that for most college teachers in American church-related colleges (nearly 95 per cent), religious attitudes were not fundamentally conditioned or changed by their school experience.

Studies made by the writer in 1951 for a National Study Conference on Religion in State Teacher's Colleges, held at Yale, produced similar information. The interest and participation in religious activity of teachers across the country remained nearly constant through precollege, college, and teaching levels.

This strongly suggests that educators concerned with moral and spiritual values of the whole society, or even for that fragment who complete school and graduate from college, ought not to stress the magnitude of their contribution to the religious and moral stability of our

culture. By the same token, the critics of our educational and religious institutions ought to take another look at themselves to determine whether the "moral and religious breakdown of today" does not flow out from their own thresholds in the children of their own families. The study of character traits of New York school children by Hartshorne and May 20 years ago indicated that although traits like honesty might be influenced by teachers, schoolmates, and room environment to a very small degree, the only positive correlation was with family attitudes.

Evidence of this kind supports the thesis elaborated by Horace Bushnell in *Christian Nurture* a hundred years ago. Religious attitudes have their origin, development, and transmission in the family.

Educational and social psychology seem to agree. Gordon Allport attributes the origins of attitudes to (1) parents, (2) peers, (3) traumatic experience, (4) accumulated experience. These origins are in turn re-enforced or modified by the example of admired people and further experience. Certainly parents are the first and core factor in nearly all cases.

It is apparent that religious attitudes grow and develop early in life and normally keep apace with biological maturity. But the school years intervene. If we espouse the aim of developing the whole man apace, we must admit woeful failures in educational, social, and economic growth by the time of biological maturity.

We are confronted, then, by two conditions, one a natural growth rate in which all the evidence indicates early development of fundamental religious attitudes, the other a cultural condition of delayed maturity. In view of this, it would seem wise to concentrate our major effort in the direction of early religious training in the home, and simultaneously greatly speed up the educational process of re-enforcing basic attitudes in our schools.

Rousseau maintained that the important years were the first seven. The Roman Catholic Church has always been insistent upon early indoctrination in the church. Totalitarian states which try to gain control of men's minds make every effort to reach the very young. These efforts have been more or less successful as they have stayed within the potentialities of the human spirit and established their teaching in truth. Where an honest childhood education has been devoted to the true potential of man, the result has been as nearly unshakeable as any human construction can be. Even under the best conditions, such training may be altered by traumatic experience, and there is no more guarantee against the kind of sickness that can assail the mind and spirit than there is against diseases of the body.

### Our Task

No educational process is tamper-proof; nor would it be desirable if it were possible, not only because we value human freedom and dignity but also because no process should be rigid enough not to adapt to advances in knowledge and the circumstances of a new time. Our task is to see that the processes are just; that no man's moral and religious behavior is maintained as a conditioned reflex; that each individual shall be equipped to make free choices, with the courage to make right ones, and with the underlying faith that right choices can be brought to prevail.

We can achieve this by focusing on the Center of our lives and bringing our schools to the source we find there. In our day, Pavlov's salivary experiment has been applied to extreme degree in many political, social, and economic arenas. Strengthened by the technical advantages of mass communication, a few now have gained greater means of controlling many. The temptation is to adopt it as a powerful educational technique. The trick will be to preserve the balance between making men efficient creatures of habit and free, rational, responsible agents. The balance will be struck ultimately in the methods we use at home with our children, and can be only modified or re-enforced by our schools, short of traumatic experience.

An educated man is a man who knows who he is, who knows the truth of himself, who understands the source and end and values of life within him. A religious man is a man who knows the Source of all life, who is aware of the total interchange of his personal life with all that is contiguous with it, who has learned to believe and trust the Center of his being. The function of education is to bring knowledge of the truth into the full light of day. The function of religion is to bring the Seed of God, the Life within a life, through rebirth into its own Kingdom, where alone it can grow and bear fruit. Education provides the process through which men's souls are nourished. The food by which they grow to maturity is experience of the life of Christ within them. The educated man and the religious man should be the same man.

### The Prescription

Mix a dessertspoonful of humility with some self-examination and recollection; add a dozen drops of tenderness and sweeten with humor and sympathy. Stir the whole into a half teaspoonful of the cold water of common sense and take when there are signs of an impending attack.

Dr. Ann Onymous suggests that this is an old-fashioned but somewhat neglected Quaker remedy.—*The South African Quaker*, June 1955

# THE COURIER

A Publication of the Friends Council on Education

Fall 1955

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*This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.*

*The Editorial Staff comprises Howard G. Platt, David G. Paul, Rachel K. Letchworth, Isabel Randolph, Clayton L. Farraday, Jr., Helen B. Hole, and Mark F. Emerson.*

*The Courier comprises pages 331 to 335, column one.*

## Learning Difficulties

By E. GILLET KETCHUM

**W**HAT are learning difficulties? In general, we are inclined to view such problems as poor achievement in relation to what we may conceive to be the pupil's ability. Thus we list general failure, a specific subject deficiency, retardation or inefficiency in the basic learning tools of reading, spelling, computation, etc., under this heading. The greater the disparity between ability and the deficiency, the more serious the problem.

An obvious first step in trying to understand the problem is the gathering of information.

### *Ability*

In most instances the first fact ascertained is the pupil's ability. Usually this is done with a glance at his "I. Q.," a number suggesting the amount of intelligence with which the pupil is endowed. But what is intelligence? Wechsler defines it thus: "Intelligence is the aggregate, or global, capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment." Now the intelligence quotient is popularly considered an indicator of the aggregate of this triune ability. Can a test summate all of this in a single score? Hardly, but the broadly searching, individual test instrument is usually more efficient in such measurement than the group-administered test with its narrower range of inquiry. In some cases the quotient may be derived from a sum of test items measuring only certain special abilities (such as nonverbal, or only verbal tests), and thus be far from reflecting the general intelligence as defined by Wechsler. Again, no quotient

will tell you about incentive, or drive; you will have to look elsewhere for these.

Therefore, it is important to *know your test* before you can accept an I. Q. as really meaningful. Second, if you can, find out *how* the pupil performed to earn his quotient. Third, always keep in mind that the resulting test scores will *not* tell you how the pupil applies this ability outside a test situation. Try never to fall in with the premise that high test intelligence always means good performance. This is many a student's *bête noire*—from here spring the multitude of admonishments that Johnny should, could, or will "do better." Such comments reflect the teacher's, administrators', and parents' frustration and guilt over Johnny's poor showing. His score becomes an insidious weapon when Johnny is told he has a "high I. Q." (or words to this effect); the statement may be meant as a compliment and motivator, but too often the pupil only feels guilty, or rebellious, and inwardly tells himself that you suspect his poor work to be a symptom of some innate dishonesty. How do you react when you are feeling dreadfully and someone enthusiastically informs you of "how well you look"? Johnny actually may be trying quite hard according to "his lights," and when the "can do better" appears on his report he is usually in for a long lecture, or worse, at home. Try not to equate intelligence ratings with horsepower; it is how the driver can use his power that counts.

But there are times when intelligence test scores can tell something more about the failing student than just his implied powers. First, wherever possible, contrast individual versus group test scores; a wide difference

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often signifies that some problem within the individual is hindering his output and bears further study. Second, inspect the quality of the pupil's responses to note if they are in keeping with his final score, or in line with his age, background, and what you know of him. Third, compare verbal and nonverbal scores. If there is a marked disparity in *either* direction, a difference in quotients of ten to fifteen or more points, or a percentile differential in a ratio of more than four to one, then you are probably viewing a reflection of real inner trouble, either within the organic or personality structures, or both. A student with learning or adjustment problems presenting such a test picture will certainly warrant your knowing a lot more about him. Professional evaluation is usually imperative in such instances. Don't waive such significant score differences on the grounds of verbal versus nonverbal polarity, on the basis of that convenient catch-all "adolescence," or on the unrealistic optimism that he will somehow "outgrow" it.

#### *Achievement*

The second general area of your search for understanding would be an inspection of the student's achievement record. Herein two modes of consideration are inseparable and logical. Yet they are *not* always combined! First is the longitudinal view. What has been his history in your subject, in all the major areas? Has he always been poor in this or that skill, or has he only recently begun to lose ground? Are his marks and achievement test scores near what might be expected in view of abilities and/or his educational experience? In what has he experienced success and failure over the years? The second concern is his present aggregate pattern. Are there gross differences among the basic skills of reading, spelling, arithmetic, or between English, mathematics, language, etc.? These educational patterns can tell you a good deal, but don't jump to a diagnosis on the basis of circumstantial evidence.

Special problems in arithmetic or mathematics may stem from poor foundation in the fundamentals, in computation, or in functional thinking. The most frequent complaint is that of *careless* errors! What do you mean by "careless"? You mean the student does not care about accuracy? You feel that he "could" or "can" do better, but cares not? Here you are facing a motivation problem, not an arithmetical one. Befriend, don't scowl and growl! Explore rather than criticize. Try to find ways to make him care more. Don't let *your* emotions enter correction efforts. Don't send work home for either parent to do. Specific weakness in this area may signify serious conflicts within the individual's adjustment structure. There is a good deal of evidence suggesting that causative neurotic problems often relate to faulty

father-child relationships. If your school record and class investigation reveals that all reasonable efforts, pedagogical and otherwise, have been unproductive, that the pupil continues his failures, then he or she should be referred for clinical psychologic study.

Spelling problems are forecasters of foreign language difficulty in the high school years. They are more often unrecognized, or slurred over, than any other learning weakness. They pull down English or history marks. Two comments are prevalent: "Some people just never learn to spell." And, "In my subject I don't have *time* to teach spelling also!" Spelling deficiency is hard to tackle as the main problem is usually motivation. In part its teaching requires rote memory work, and very, very frequently both teacher and child become bored with it and wish to hurry on to other things. So Johnny is given a list to commit to memory (with mother's help) for tomorrow's test, which he promptly forgets by next week. Pride of possession or craftsmanship are rarely incentives here. What is the nature of Johnny's errors? Analysis should show you fairly quickly if forgetting is the criminal, if it is a poor "ear" for spelling, a lack of rules, or a combination. Spelling is a discipline. Its neglect is irresponsible.

#### *Reading Problems*

As to reading problems, there has been so much written, biased and eclectic, so much commercialism, so much pseudoscientific gobbledygook, it is little wonder that present-day attitudes towards such specific problems occasionally border on hysteria. And this reaction is true of educators, teachers, parents, and many specialists. There are some who have climbed on the backs of children with such problems and ridden to fame and fortune. When "Johnny can't read," apparently everyone becomes the expert, the clinician, and we are told that only this or that method will "cure" the "patient." The present pressure on the schools and teachers is tremendous. The public's attitude is one of distrust, and its awareness is not allowed to sag via cleverly publicized articles or feuds between specialists, the latter not too dissimilar in purpose or quality to the feuds between certain radio comedians of recent years.

Don't let such pressures or tension evoke a defensive or emotional response. The best answer is knowledge of your pupil, of the nature of reading, and a flexibility in the selection and application of sound, proven teaching methods and materials. If a pupil is not learning well, try some common-sense sifting of his problem.

First, evaluate the student's oral reading. Then find out the level of his silent reading. If his oral efforts are satisfactory for his grade, ability, and experience, yet his silent comprehension is very poor, then the student



may be a "word caller," and not be able to put words together for meaning when he reads to himself. Such a differential could also infer adverse personality adjustments, motivational and concentration problems resulting in assimilation failure. In the one case he would need special teaching; in the latter he would need personality study. If you *do* try the first and it fails, then such a study is imperative. In either case, don't undertake anything before getting as many facts as possible.

When your student's oral reading appears to be markedly weak, then his silent reading is undoubtedly handicapped by "mechanical" trouble. Here the first thing to do is to record his oral errors verbatim. It is then important to study and contrast his error patterns in spelling. In doing this you are likely to avoid being overly impressed by one type of error over another. Oral reading mistakes usually fall into these categories: reversals ("was" for "saw," "dig" for "big"), which are visual-perceptive errors; phonic errors ("run" for "ran," "block" for "black"), signifying poor eye-ear associations; and a group which includes word additions, omissions, substitutions, or just plain wild guesses. Each of these is considered symptomatic, and you will find some of each perhaps in the poor reader's picture. By judging which errors are in the majority, there will appear a pattern pointing the way to the child's remedial needs. When reversal errors lead the field or are quite prevalent, experience points to the need for professional evaluation. The ultimate cause may be neurologic, neurotic, or both. A prevalence of phonic errors suggests a needed stress on sound-symbol training after a look at the pupil's background and hearing acuity. Faulty early training, inadequate incentive, and negativistic motivation can also produce the last-named class of errors.

Clinical evaluation of poor readers, when it includes thorough personality study, reveals that a very large proportion of skill-handicapped pupils have severe personality problems. The primary emotional conflicts are *not* the result of the reading failure, but are directly causative. They can produce any, or all, of the above error patterns. So never set aside a careful look at the child as a person, his peer, adult, and home relationships. Match your opinions with those of others. Decide what to do only after you have some information in this area, and after you feel that your interpretation fits.

#### *Behavior*

When investigating any student's behavior, the vital thing to keep in mind is that behavior is only the *observable* action, or reaction, of the individual to his own motivations and to his environment. It has been pointed out that "when a child acts, those about him react";

the reverse, of course, is obviously true. When the pupil "acts out" his difficulty, he becomes in the teachers' eyes an aggressive type. And such a one too often begets a reaction of the same type in *his* direction. The aggressive child or student threatens authority, frustrates his teachers, and may arouse in them the very emotional forces which motivate his actions. Thus this child is likely to disturb much more than just classroom order; he may become a menace to the teacher's personal balances, a threat to pride, progress, and prerogative. When such a student couples this with learning failure, he is surely in trouble.

In Wickman's famous study of behavior and teachers' attitudes, it was forcefully pointed out that the quiet, conforming, submissive, dependent pupil is the one whose behavior is least recognized as symptomatic of underlying maladjustment. The fact is that this individual is often encouraged in his ways. He conforms, he *tries* to please, he complements the teacher and her aspirations for orderliness, he appears to "deserve" help when he is in learning trouble. These are the children who may win unwise tolerance, misdirected affection, and unwitting indulgence. Thus they may maintain a passive dependency which can only bring disaster in adult life. This kind of thing starts at home; don't aid and abet the parents in this misguidance. Is the pupil this way in and out of school? Are there ways to draw him out? If not, seek clinical evaluation and guidance.

Wickman and others have also pointed out that too prevalent is the reaction of fighting fire with fire, of counterattacking the aggressive type, while indulging the good, submissive, withdrawing ones. To deal with these problems and their variables, one must look for the causes. Often, when the adverse motivations are appreciated, the initial heated urge to punish the bad child will disappear and be replaced by a more intelligent discipline. Most children readily distinguish between emotional and intellectual measures. "The whole value of punishment depends upon its objective employment." The natural, curious, experimenting attitudes of children, so very vital to the learning process, may be warped or deadened by emotional treatment of his primitive digressions from what adults ordain.

One last word, about homework, is necessary. It is often a concomitant problem of children presenting learning difficulties. It is generally very poor policy to enlist the aid of parents; so don't delegate it to them, no matter what the problem. Emotions at home will only worsen the problem. Strongly advise them to stay out of the picture. But don't leave it there! Teachers are training children to deal ultimately with reality. If you do assign work, follow up promptly on the student's

obligation to you to have it done, and done on time. Reality certainly does not condone irresponsibility.

Dealing with students presenting learning difficulties is anything but easy. Not infrequently they may engender evasion in adults wherein too quick an appeal or referral to a specialist or clinic is made. It is difficult to weigh your responsibility here. Not to refer may set the groundwork for worse adjustment, for chronic neurotic conflict. However, if you explore and sift as many facts as you can, you will certainly be in a better position to know your student and achieve more wise decisions how to help him.

## A Year of Expansion in Friends Education

By HOWARD G. PLATT

IT is very interesting to compare trends in Quaker education from year to year. Certainly one factor which has become increasingly apparent this past year is the fact that we have lots of students but are running out of places to put them. To accomplish this a building program is in order, and success here is predicated upon a financial drive of major proportions.

George Fox College in Oregon simply modestly states that it is starting out with a 12 per cent increase in enrollment. Because of this problem Haddonfield Friends School is spilling over into the meeting house. Moses Brown in Providence, R. I., is planning to raise \$400,000 during 1956. This sum plus future contributions is designed to build a new lower school building as well as a new gymnasium. A good part of this money, too, is to be set aside for pensions and increases in faculty salaries.

Sidwell Friends has added a nine-acre estate adjoining its main campus. A good part of this land will be devoted to athletic fields. Sidwell's new science building is also nearing completion. This will add greatly to its science offerings. Barnesville, Ohio, is also much concerned to add a new auditorium with science facilities under the main building. In the same vein Moorestown, N. J., has added auditorium and science-laboratory facilities.

The amount of building going on is rather amazing in colleges and schools alike.

Whittier College does need more facilities and has just completed a \$425,000 residence hall for women. Friends University in Wichita, Kansas, has also experienced an enlarged enrollment and in light of this is planning to raise funds for the construction of a women's dormitory. George Fox College in Oregon reports an increased enrollment but has announced no new building program.

Smaller schools are improving their offerings, too. Pacific Ackworth in California is bursting its bounds, but zoning regulations have prevented a further building program to date. We hope this can be remedied to the school's satisfaction.

Lansdowne, Pa., is soundproofing its cafeteria, and so for that matter is Friends Seminary in New York. There is nothing

like having a quiet place to eat. Speaking of eating, Guilford College has restored the school tradition of family-style evening meals with the opening of its new, enlarged dining hall.

Friendsville Academy in Tennessee needs a new cafeteria as well as a new dormitory. The school will be 100 years old next year, and we wish it the best of luck in this project.

William Penn College in Iowa is putting on a great drive for a new gymnasium. The publicity in this matter is splendid, and the college deserves every success. Newtown Friends in Pennsylvania is also in the process of raising money for a combination gymnasium-auditorium. Although it is among the smaller institutions, this school seems to be most creative in its entire program.

Not every school has the same needs. Brooklyn Friends has just completely renovated its library, and Plymouth Meeting in Pennsylvania is happy with its new, black-top playing field. Just a new school building is sometimes in order. The achievement of such a building has been the recent experience of Woodbury Friends in New Jersey. Needless to say, this school, too, has experienced an enrollment gain. The school is also pleased to announce the appointment of Martin Vesenka as its new principal.

Speaking of new headmasters, Friends Select School is happy to announce the appointment of G. Laurence Blauvelt as its new principal.

Increased enrollment seemingly starts far down the line, too. Gwynedd Friends in Pennsylvania has had to divide its kindergartens into four- and five-year-old groups.

Last year we announced that the reception of students from abroad was in a sense no longer news, so many schools have had this happy experience. To give such a foreign relationship more complete validity, we should send our students to our affiliated schools, too. Three schools have been called to our attention as having sent students abroad, Moorestown, Germantown, and Media Friends, Media sending a student to Russia.

Community service has also played a large part in the thinking of Friends schools. Brooklyn Friends find that regularity is a help here. Weekly hospital and community center service has been successfully performed. We were particularly attracted by Friends Central's Summer Arena Theater. Full-fledged performances were given, including "Allegro" and "Sabrina Fair." This type of thing means a great deal of work but is most rewarding.

Many of the faculty and staff at George School were engaged in flood-relief work.

Our congratulations to Baltimore Friends for the inception of its new desegregation policy. Happily the problem of withdrawals was not as troublesome as initially anticipated. That is the experience of other schools, too. Congratulations to Baltimore, too, on its new auditorium-classroom building.

The challenge to enrich our religious offerings is always with us. Westfield Friends in New Jersey has a daily 15-minute period of worship in addition to the regular monthly meeting for worship. To strengthen the significance of the meeting for worship, Haddonfield invites the parents of students to attend. Germantown concentrates its Bible work in units of study in

Howard G. Platt is chairman of the science department at Germantown Friends School, Philadelphia.

courses regularly called English, social studies, or history. In some grades the religious emphasis will use a solid block of time comprising about a third of the course.

The problem of finding time to do these things which we consider to be important is also always with us. In order to gain more time for religion, art, and music, Oakwood added an extra period a day by the simple expedient of reducing all periods from 45 to 40 minutes. This year George School is offering a full-unit course in religion which will also carry credit toward college admission. It is surprising that more schools haven't done this, especially in the 11th or 12th grade. All of the lower grade work in religion would profit by this increased prestige.

Penn Charter, in a manner quite illustrative of its frontier work in the area of language, is offering in partnership with the Philadelphia public schools a course in linguistic science which will run for eight successive Mondays. This school also reports great success with its program of annual giving.

Pacific Oaks Friends School is also doing frontier work. Its concern has been to find ways and means of integrating the special child into a more normal group so that all may benefit. By "special" child is meant one who is afflicted with blindness, deafness, or possibly some type of emotional disturbance.

We are happy to announce the creation of a new Friends School at Virginia Beach, Va. At present it includes kindergarten, first and second grades.

The Council on Education is particularly grateful for the splendid hospitality offered by Wilmington Friends on the occasion of Friends School Day this past October.

If any schools have any extra books concerned in any way with a description of the American scene, the Council would be happy to receive them, pending their shipment to Africa by the Reverend Robinson.

Some final thoughts in closing:

(1) What is being done about teachers' pensions and salaries? Only one school mentioned this problem.

(2) How many schools and colleges are developing an annual giving program? With our deficit budgets this is becoming essential.

(3) How much academic standing are we giving courses in religion? This may be accomplished by the several methods described above, most apparently not by classes meeting once or twice a week.

(4) We are very grateful for the information offered by schools which was not used in this article; we promise that it will be given further thoughtful study.

## Notes

The publication of Norman Wilson's article, "A World Affairs Program for High School People," had to be postponed because of lack of space.

Ira de A. Reid, professor of sociology at Haverford College, has been appointed by Governor Leader of Pennsylvania to the State Commission on Higher Education.

On October 26 a dessert-fashion show and card party was sponsored by the Mothers' Association of Greene Street Friends School, Philadelphia, at the Germantown Woman's Club. Presented were 100-year-old costumes borrowed from the Germantown Historical Society and present-day fashions shown by Robert Cherry and Sons. Students from Greene Street School acted as aides and served refreshments, wearing typical Quaker costumes of 1855. Students, teachers, and members of the Mothers' Association modeled fashions of 1955. This year marks the centennial of Greene Street Friends School and the 146th anniversary of Robert Cherry and Sons.

Lelia Woodruff Stokes has become the first woman elected to the Board of Overseers of William Penn Charter School, Philadelphia, in its 254-year history. She succeeds her husband, the late Francis J. Stokes, who was an Overseer for 35 years. Also newly elected is Dr. John R. Cary, assistant professor of German at Haverford College, who succeeds the late Benjamin Cadbury.

## Coming Events

### NOVEMBER

18 to 20—Seminar with Henry J. Cadbury on "The Gospel of John" at Pendle Hill, Wallingford, Pa.

19—Friends Fair at Wilmington, Del., Meeting House, 10 a.m. to 3 p.m., for the benefit of the Wilmington Friends Service Committee.

20—All Friends Quarterly Meeting at Ridgewood, N.J., Y.M.-Y.W.C.A., Oak Street. Family Day. Group singing, 10:30 a.m., followed by meeting for worship and classes for children. Bring box lunches and beverage; dessert will be provided. Committee meetings, 12:45; business session, 1:30 p.m.; followed by an address: Elmore Jackson, senior member of the U.N. Quaker team, "Future Development of the United Nations." Projects and movies for the young people in the afternoon.

20—Singing convocation, to introduce *A Hymnal for Friends*, 1955 edition, at Swarthmore Meeting House, Pa., 2:30 p.m. Meeting for worship, 11 a.m. Bring a box lunch; beverage will be provided.

22—Address by Pastor Martin Niemoller, outstanding German Christian leader and member of the F.O.R., at the Arch Street Methodist Church, Philadelphia, 8 p.m., "The Role of the Christian Church in the Quest for Peace."

22—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "International Organization and Peace-construction."

24—Appointed meeting for worship at Green Street Monthly Meeting, 45 West School Lane, Germantown, Philadelphia, 11 a.m. All Friends and others invited.

26—All-day Peace Education Conference for Young People at Twelfth Street Meeting House, Philadelphia, beginning at 10 a.m. Resource people, James Bristol, Wroe Alderson. Moderator, Elwood Cronk. Analysis, discussion, seminars, fellowship.

26—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m.



## REGULAR MEETINGS

**ALBANY, N. Y.**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**AUGUSTA, GEORGIA**—First-day school and meeting, 11:15 a.m. every First-day, Old Government House, 432 Telfair. Faith Bertsche, Clerk, 2230 Edgewood Drive, Augusta.

**BUFFALO, N. Y.**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**CAMBRIDGE, MASSACHUSETTS**—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

**CHICAGO, ILLINOIS**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone Butterfield 8-3666.

**CLAREMONT, CAL.**—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

**DES MOINES, IOWA**—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

**DOVER, N. J.**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**GAINESVILLE, FLA.**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**HARRISBURG, PA.**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

**HARTFORD, CONN.**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

**JACKSONVILLE, FLORIDA**—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 and 9-4345.

**LANCASTER, PA.**—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

**LONG ISLAND, N. Y.**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**KANSAS CITY, MISSOURI**—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

**MERION, PA.**—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

**MIAMI, FLA.**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

**MINNEAPOLIS, MINNESOTA**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

**NEW ORLEANS, LOUISIANA**—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

**NEW YORK, N. Y.**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**PASADENA, CAL.**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**PHILADELPHIA, PENNSYLVANIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. Race and Twelfth Streets held jointly at 15th and Race Streets. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

**PHOENIX, ARIZONA**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

**ST. PETERSBURG, FLA.**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

**SCARSDALE, NEW YORK**—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

**SHREWSBURY, NEW JERSEY**—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fustell, Clerk; Red Bank 6-2040W.

**STATE COLLEGE, PA.**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**TUCSON, ARIZONA**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

**WASHINGTON, D. C.**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

**WORCESTER, MASSACHUSETTS**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

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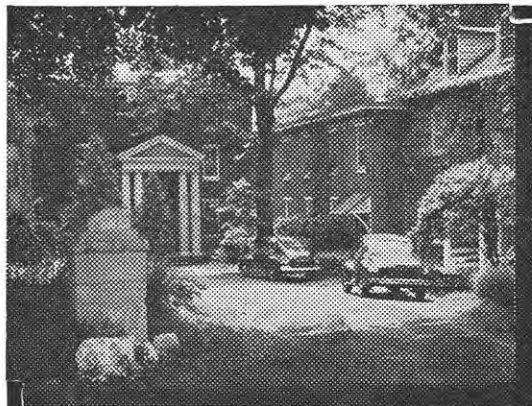
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