COVER:
Through the miracle of communications satellites an estimated 600 million watched the Olympics, at least in part. As is to be expected, the ubiquitous Don J. Odle, who has a hard time finding any place to go where he hasn't already been, was Taylor's man on the scene. His descriptive report of the drama of Munich begins on page four. The photographs were taken from Odle's color slides while they were being projected during a program at Eastbrook High School.
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September 5 in Munich started on a note that is common to many vacationers—I had run out of money. So I went to the American Express office about 8:30 in the morning. One of the American shot putters was there and was telling some other people about the terrorist attack. I couldn’t believe it.

Bonnie and I attended the water polo competition from 9 to 11, then took a taxi to the Olympic Village. Police and other people were milling about everywhere. Roads and gates to the village were roped off. Everyone seemed stunned.
The Germans weren't so irate as they were heartsick. They couldn't understand why the Arabs had picked on them and their Olympics. How many would have to be killed before the Olympics would be called off? Three died from a cycle race in 1960 and the accident went by almost unnoticed. What if 11 Americans or Russians had been killed—what would the International Olympics Committee's decision have been? The Olympic games have been victims of gigantic commercial interference, political maneuvering and now criminal attacks. No nations can afford the cost of giving maximum security needed to protect all competitors... or can they? It is no wonder that people are raising questions about the value of this international sports spectacular.

No Gold Medals
The Black September group of terrorists sent a team of sadistic killers bent on genocide. They did not take any gold medals home but they are martyrs to their people and held as heroes in their guerrilla camps. The Cairo radios blurted out their humane qualities because they did not kill their Israeli captives in the Olympic Village as originally planned... and put the blame for what happened squarely on the shoulders of the German police. Such irrational conduct points clearly to the weird mentality that exists in a sick world.

The response to this great tragedy has further complicated the clouded picture of international relationships. I was in the Olympic Village the day of the "terrorist action" and also talked to many athletes the following day. So I give some of their general thinking. Most of the athletes had trained for years and had come to the Olympic Village with a single-minded purpose. They had psyched themselves up and sacrificed
so much to get there that they found themselves almost insensitive to anything except their goal.

One athlete put it this way: "For four years I have eaten only certain foods; my social life has been nil and I even broke off with my girl friend; I have forced myself to bed every night earlier than I wanted to; I have punished my body to break all fatigue barriers and I have been oblivious to any event that threatened my purpose. Now you are telling me that I must reverse my whole process of living in a few hours and, if I don't, I am calloused, indifferent, and insensitive to my fellow human beings."

Most of the athletes wanted to finish the games, and why not? An athlete from Great Britain had this to say: "I think it is a mark of respect to continue the games. Would the dead athletes want them stopped?"

A commemorative service was held which 7,000 athletes and 80,000 fans attended. Was that enough?

Spirit Gone

It was difficult for the athletes at Munich to express their feelings in a way which the rest of the world would call "appropriate." How can grief best be expressed? But you only had to attend some events after the killings to know that the spirit was gone. Two basketball games, Puerto Rico vs. Brazil and U.S. vs. Italy, should have been the most lively of all but proved to be almost a bore because neither the athletes nor the fans could "peak" in their enthusiasm even though the playoffs were down to the last four finalists.

It is too simple to criticize people who are so closely involved in the Olympics and have given so much—the German people who spent six years in preparation, the athletes, the Olympic Committee and the spectators who spent thousands of dollars traveling to get there. It was very easy for the TV viewer to say, "I've seen enough."

The last point in defense of the athlete is the atmosphere of fantasy that the Olympics engender. The way the media have built up the games, the hyperbole and fanatical attention make the whole thing seem unreal. What happened at Munich was incredible. The vast majority of athletes wanted to continue the Olympic games not because they were insensitive or calloused to tragedy but because they felt it was the right thing to do.

One of the goals of the Arab terrorists was to stop or disrupt the games. By continuing the participation the athletes felt they were showing the Israeli team that the ideals of good men are stronger than the abominable actions of terrorists. I am sure many Americans felt that the only decent thing for the USA to do was withdraw—then they would have been more proud of their country.

Barred for Life

The behavior of the two American Olympians, barred from further competition for life drew my ire. The pair was suspended for refusing to stand at attention during the playing of the National Anthem after receiving the gold and silver medals in the 400-meter dash.

If they weren't willing to stand at attention, they shouldn't have been allowed to go. What they did was childish. Maybe we should change our selection procedure somewhat. Perhaps athletes need more orientation. After all, they're representing their country. There's a lot wrong with America, but that's not the point. Athletes from other nations didn't display such disrespect.

Also unpleasant were the actions which eventually led to America's 51-50 loss to the Russians in the championship basketball game.

Dr. William Jones of Munich, secretary of the basketball federation, intervened when he shouldn't have. He's the one who told the timekeeper to stop the game and put the time back on the clock. And as for what happened in that last three seconds, a lot of things were wrong. Two of our guys were pushed away under the basket when the Russian made the winning points. And the guy throwing the ball in-bounds also stepped across the end line.

But the American team made several strategic mistakes. Some of the other coaches noted the same thing. They felt the Americans should have gone more to the fast break. I think Hank Iba (the American coach) did a fine job overall, but there were some other things we could have done. I don't think we defended that in-bounds play properly. We didn't have a big man on the Russian who made the basket. And we didn't properly guard the man who threw the ball in.

Not Best Team

We had some very good basketball players there, but they did not comprise our best team. UCLA, or any other national champion for that matter, would probably have looked better. The other nations choose their players years ahead so they can learn to play as a team. We take two months to try to put a team together.

Because of what happened to DeMont in swimming, to our boxers, our black power demonstration, to Jim Ryan, plus countless other disappointments in addition to the Israeli massacre, the last few days at Munich were filled with tension. That does not mean the Olympics have failed. It points up a human drama that is felt world-wide—the struggle men have in trying to live with one another. When the modern Olympics were revived in 1896, it was a plea to all nations to lay down their weapons for two weeks every four years and attempt to live
in a spirit of friendship and respect. We cannot afford to lose sight of this ideal. Witold Zakorski, the coach of Poland, grabbed me with both arms to demonstrate his willingness to renew our friendship after four years' absence from each other. He said, "Don, it is wonderful to see you again..." That made my whole trip to Munich worthwhile. Where else could a Communist coach meet a member of the American establishment and such a warm respect for one another be demonstrated.

Avery Bundage (the outgoing IOC chairman) has been attacked a lot, but he did stand for something. We still need strong leadership for the Olympic Games to survive, but it is time for change in some of the Olympic thinking. The old guard has run the event long enough. But I'm still a firm believer in these International games. 

The author in front of the remarkable tower with its revolving restaurant overlooking the Olympic Village.
Fern Jackson, the lady who made it all happen, discusses the history of some of her collectors' items with her nephew William Mann and his daughter Sarah.

Exciting Auction Draws Antique Crowd

A retired school teacher scores a new record in Maytag Gymnasium
Keeping an intense pace for ten hours, auctioneers Emerson and Fritz Lehman and H. D. Clements sold an average of one item every minute.
When Coach Don Ode's Junior Basketball Camp is over, weary old Maytag Gym usually enjoys a late summer lull before the freshmen arrive for the fall term.

But it would be different this year. Maytag—and the whole campus for that matter—was in for a surprise. The ramparts of the fast break were to be transformed into a breathtaking Mecca for antique china and glassware collectors. The hardwood chrysalis would become a delicate many-splendored thing.

The architect of this transformation was a retired school teacher, Fern Jackson, of Winchester, Indiana. Forced by ill health into premature retirement, Miss Jackson took up what was intended to be a hobby—collecting fine china. But she found her new pursuit absorbing to the extent that she became a full-fledged entrepreneur—acquiring about a $40,000 collection and regaining her health in the process.

Through arrangements with Bob Stoops, Taylor's Director of Land and Property Resources, Miss Jackson decided to auction a large share of her holdings, with Taylor to be the beneficiary.

For three days Bob and Betty Stoops and Miss Jackson wrapped and boxed the exquisite quarry for transfer to the campus. A Ford van, packed like college students in a phone booth, had to make three trips to bring the complete stock to the campus.

August 18.

Anticipation was starting to peak as the entire Development staff and spouses unpacked the treasures while the auctioneers arranged displays for a presale open house. Few if any had ever seen such an array of china and glass creations. By curtain time, 9 a.m. Saturday (after an all night vigil by Taylor's security staff) about 500 bidders were on hand, including dealers from several states. Operating on a “platoon” basis, the auctioneers kept a rapid-fire pace for ten hours, finally halting the marathon at 7 p.m. A total of 650 pieces had been sold. Even so, 500 items remained to be auctioned at a later date.

Net proceeds from this sale came to $10,000 and are being applied to an annuity with the yearly earnings to be used for student aid. Festive as the day was for many, it was not an easy one for Fern Jackson. One does not part with such a possession lightly. But as she so generously gave what had been a part of herself, she gained an even greater possession, the joy of stewardship and eternal investment.

A thing of beauty is indeed a joy forever. The beautiful collector's items—the work of gifted hands of many lands—will be prized by their new owners and their children’s children. Shining more clearly than cut glass, however, was the spirit of generosity which made this event possible. And most cherished of all is the friendship of this very personable lady from Winchester.

There will be another sale. Those privileged to be present may meet this benefactor who has chosen the lives of Taylor students above earthen vessels made with hands.
The challenge of unpacking boxes which seemed to number like sands of the sea, was met by a corps of Taylor personnel and auctioneers who labored all day. Following the auction the same group needed four hours to repack the unsold items.

R. S. Prussia, Austria, Silesia, Heisey, Nippon, Bavaria and carnival were a few of the pedigreed names repeated throughout the day.
Why Did Christian Colleges Remain Calm?

by Dr. William C. Ringenberg

During the late 1960's and the early 1970's the secular universities of America stirred with psychological and physical turmoil. From the Free Speech Movement at the University of California in 1964 to the climactic tragedies at Kent State University and Jackson State College in 1970, the regular functions of the nation's institutions of higher education were frequently interrupted as distraught students expressed—sometimes verbally, sometimes by direct action—their discontent with society and general education in particular. Yet throughout this period of upheaval the Christian colleges remained comparatively calm.

Why is it that the religiously-oriented colleges had by far the better record in retaining campus tranquility? An immediate response might be that the answer is obvious: their students possessed more of God's grace and Dad's discipline than did those on other campuses. Assuredly this is part of the explanation, but it is not the whole of it. Also important is the fact that the Christian college students came primarily from the socio-economic classes which are the least prone to use violence. The large majority of them represented families that are white, protestant, and non-labor; that reside in small towns and suburbs or on farms; and that hold conservative political views on domestic issues and anti-communist views on foreign affairs. The major public issue which stirred the secular university students to dissent and violence was the Vietnam war; one reason that the religious college students did not participate in the violent protests against the war was that most of them did not oppose it. With some notable exceptions (primarily at the Mennonite, Quaker, and Brethren colleges), the Christian college students' views on the war did not significantly differ from the Vietnam policies of the Johnson and Nixon administrations.

And then there was the fact that violent protest was not the "in" thing at the Christian colleges. Peer pressure is a powerful force among even college-age youth. Some of the same students (hopefully the number was very minimal) who remained non-violent on the Christian campuses would probably have participated in the violent protests at the secular universities if they had been attending one of them at that time. This, of course, points to the importance of each person's developing a primarily inner-directed life-style.

Critics of the Christian colleges might argue that the tranquility of the religious campus was less a manifestation of the inner contentment of the students than a symptom of their indifference to the social evils in society. There is some validity to this charge, and to the extent to which it is true, it is lamentable. Christian college students to a large extent merely reflect the attitudes of the parents, and since World War Two wise evangelical leaders from Carl Henry (The Uneasy Conscience of Modern Fundamentalism, 1947) to Sherwood Wirt (The Social Conscience of the Evangelical, 1968) have lamented the fact that twentieth century conservative protestantism had lost much of its earlier sense of social compassion. While the Christian college students may have lacked the desirable amount of social concern, it does not necessarily follow that if they had possessed it they would have used confrontation-type tactics to solve the ills of higher education and society in general. There is no direct correlation between a person's degree of compassion for the victims of injustice and callousness and his willingness to use disruption and violence to remedy evil.

Probably the most important reason for the relatively non-violent atmosphere of the Christian colleges was the fact that they made it much easier than did the large secular universities for a student to receive personal attention and to develop a satisfactory world view and life commitment. The lower faculty-student ratio at the religious schools may have caused higher tuition rates, but it also led to a more personalized institution. In general, the Christian college faculty members showed greater interest in teaching and guiding their students; part of the reason for this was that their schools placed minimal or no pressure upon their faculties to conduct and publish research. Thus they had more time to give to the students, and accordingly their students acquired less of the emotional reactions which develop from a sense of neglect. The productiveness of evangelical scholarship may have suffered because of this emphasis, but it probably has been worth the sacrifice.

Since World War Two, at least, the large secular universities have emphasized their research role at the expense of their teaching role. When I questioned a professor in one of the Kent State's neighboring public universities about the relative emphasis in his department between teaching and research, he replied that "we assume that everyone teaches the same here; the research is what counts in determining faculty retention and promotion;" unfortunately this school was representative of many others. Such a situation in American higher education led many faculty members to see the students as pests who detracted them from their research projects rather than as their primary reason for being.

Perhaps the students could have withstood the increasingly impersonal nature of the university instruction
if the professors had done more to aid them in the development of a meaningful philosophy of life. Such has not been the case, however, since late in the nineteenth century when relativistic philosophy began to increasingly dominate the teaching in the state universities and even in some of the traditionally Christian colleges. The turn-of-the-century intellectual revolution of this country showed that laws established by men in earlier periods were not necessarily the best principles to guide men in a different era. The objection of the evangelical colleges was not that the new learning was changing economics, sociology, and jurisprudence into ways that hopefully could better serve man; rather, their objection was to the implication of relativism that there was no fixed body of truth in any area of human experience and knowledge. The Christian schools argued that there are certain eternal spiritual verities which remain constant through the continuous changes in the nature of society; this view was increasingly challenged in the state schools.

Orthodox Christians could not legitimately complain when in the late 1800's their world view lost its place of dominance in the state universities because it was losing its position of supremacy in society in general; but they had proper cause to protest when their ideas lost nearly all influence in these schools. A public university has a responsibility to serve as a sounding board for all points of view; but while the state schools began to give a fair audience to the new non-Christian philosophies, they gradually ended their practice of giving the case for Christian orthodoxy a hearing commensurate to its still relatively prominent position in the nation. The Evangelicals complained of growing discrimination against their position, but they lacked the power to change the situation.

In recent years most of the public schools have recognized the error of this earlier position, and many of them have begun—in varying degrees—to reintroduce religion courses and departments into their curriculum. The significance of this positive note must not be exaggerated, however. In the public universities where religion courses are offered, the great majority of students do not enroll in even one of them. Often the courses are presented solely from historical and sociological viewpoints; that the courses could also be taught to aid the student in the selection and development of his life philosophy is often missed.

Secular college administrators searching for long-range solutions to their problems of campus unrest would do well to study the example of the Christian colleges to find some of the answers for their own difficulties. Of course, some of the religious college practices could not be followed. Given the modern concept of the separation of church and state, the public schools could not preach Christianity as their official religion; but they could do more than they presently do to objectively present it as a viable philosophical option. Even a greater emphasis upon the teaching of human values (e.g., service for others, tolerance, empathy) would be helpful in filling the philosophical vacuum of many students. Also, the troubled schools would greatly profit by imitating the Christian colleges' emphasis upon the primacy of the teaching and counseling roles. Somehow the universities must learn what the Christian colleges have known all along: namely, that students passing through the troublesome transitional years from youth to adulthood need a maximum amount of personal attention and constructive guidance, and if they do not obtain it in a natural way they will demand it in a negative manner. Let us hope that in the years to come the large universities will be able to do more than they have done in the recent past to meet the needs of their students.
1. The queen's dinner featured Vocalist Donna Duren, senior from Chicago. She was accompanied by a group of student instrumentalists.

2. Queen Vickie Stackman, senior from Plymouth, Indiana, with her escort Nick Taylor.

3. Parents seemed to enjoy every minute of the queen candidates' dinner in the large banquet room of the Dining Commons.

4. The gala coronation featured a newly-created stage setting for the queen candidates. Left to right: Danielle Messinger, freshman; Candi Jacobsen, sophomore; Allison Garnes, junior; Vicki Stackman; Kari Knutson, senior; Pam Ritchie, junior, and Vicki Ottoson, sophomore. Beyond camera range to the right of Miss Ottoson was Terri Wright, freshman.

5. Coach Nelson Gould's Trojans won their battle against a muddy turf as they defeated Manchester College 17-7.

6. Part of the overflow football crowd.
Symbiosis and Beef Stew

“As darkness slowly crept upon us, I could sense a real feeling of satisfaction and accomplishment. The songs we sang, the testimonies we shared, and the stories we told of home all intertwined. Everyone was unified and felt as part of the group. I can still visualize the morning sun coming up and chasing away the cold. Sitting alone for a few minutes, I thought over the things that had taken place in the last twenty-four hours. We had all worked together, as individuals, with a common goal in mind, and we won the battle.”
In order to emphasize ecology and symbiosis (human and plant life working together for mutual benefit), students were to leave their campsites and trails in a condition as near to their wilderness states as possible. Numerous other conservation practices were observed.

“W
What is this? A campout at college?”
“I can’t believe this! What does this have to do with a college education?”

Many of the more than 400 new Taylor students expressed questioning and ambivalent feelings as the orientation groups were loaded into trucks, station wagons, and the Taylor bus. The students were headed for an “overnight” in various woods of Blackford County. They were provided with a map, simple food rations and the following set of guidelines and assignments:

1. After being driven to a rural area several miles from campus, each group had to hike to its destination in the woods.
2. Each group had to establish a government.
3. Each individual was responsible to his group.
4. The group was responsible for each individual member.
5. Local and state laws were to be observed.
6. Each group was confined to its prescribed location to establish an overnight campsite calling for:
   (a) Managing food preparation and distribution.
   (b) Constructing a fire area.
   (c) Constructing a latrine area.
7. Some natural artifact or symbol was to be left at each campsite so that anyone finding the site later might be able to determine what kind of people had been there.
8. Each group had to participate in a service project.

One purpose of the experience was to help students recognize their feelings in new and unexpected situations.

“I was kind of surprised at the resentment I felt toward a couple of people who obviously wanted to be leaders.”
“I learned that if I don’t like something a group is doing, I won’t participate.”
“I learned that I can take a lot without losing my cool.”
“I can easily help and get along well with others.”
“I felt more responsibility for doing things.”
“I got cold quickly.”

Another purpose for placing students in unplanned and dependent relationships was to demonstrate how others respond to unfamiliar or stressful situations.

“Most people won’t give an idea when it is needed and some even hesitate to offer help.”
“Other people really do try to help and show Christian love in different situations.”
“I was surprised at how most people were really willing to pitch in and help.”
“They were friendly and cooperative.”

“Meeting peers in such an unexpected environment fosters honest, gut-level responses which provide the basis for strong friendships,” observed David Klopfenstein, director of student development. “Students were compelled to be themselves rather than to fulfill preconceived social roles.
that might limit true fellowship and inter-personal relationships."

"I didn't want to be a leader because I didn't want to make a fool of myself."

"I wanted to do what I could to help the rest of the group."

"Each person reacted in his own way. Some became leaders, some followers—some became depressed while others had a strong attitude."

"We were going to appoint a leader, but we never did. We found that everyone did what was necessary without being told."

The young men and women were encouraged to work together and to try to see each other as interesting individuals rather than potential dates.

Finally, the overnight, in a unique way, fosters the learning of growth principles, and the natural environment has the ability to provide immediate evaluation. For example, the group that failed to organize its food supply went hungry. Or the individual who failed to heed the warning to bring warm clothes felt very cold in the 60 degree September night. Or the 15 to 20 students who were too impatient to boil water felt the consequences.

In view of the overnight's purpose to foster the individual student's "growth cycle," as Klopfenstein terms it, the following comments from freshmen reflect the value of this program.

"I feel that I learned more in this kind of situation than I do in a semester of school."

"I learned to enjoy meeting others in an equal situation and to express our common love for Christ."

"Imagine, I was going on an overnight with 32 other students. We were given full control of what we did. It was a chance to get to know people and live in a real situation. We could actually try to set up our own government. The Institution did not send along adults to keep order and maintain an over-riding force on us. However, a few upper classmen went to survey how we made out. They turned out to be really great people. I spent an hour talking to one before I found out she was a junior. Taylor University was showing it was willing to give the individual the opportunity to accomplish whatever he desired."

Assisting Klopfenstein, who formulated the overnight concept, head resident counselors provided non-directive and supportive guidance, sharing with the students in confronting the out-of-doors and overcoming the stress situations that occurred.

In terms of the individual growth cycle, Klopfenstein explains, his program seeks to provide each student with a challenge to personal commitment, involvement, endurance, confidence, and service.

There appears ample evidence that this unorthodox program goes a long way toward accomplishing its purpose. 

Symbiosis and Beef Stew
"Come on, Luv"

by Dr. George S. Haines

The well-traveled and personable Director of Teacher Education describes his search for the secrets of vital learning experiences both for pupils and teachers in the public schools.
A British headmaster says, “Come on, Luv,” as he puts his arm around a seven-year-old girl and they go off together to join others on a field excursion to a farm. His words and action illustrate two facets of “open education” in England—cooperation and friendliness as teachers and students venture into learning. Open education is a living reality in approximately one-fourth of British primary schools.

When does a concept such as open education begin to take focus in a person’s understanding? How does one’s belief about the process of schooling change? For me, it began, I think, a few years ago during long conversations with my good friend and former teaching colleague at Taylor University, Robert Cotner.

At the time, Bob was teaching English in a junior high school in Montgomery County, Maryland. In one class he had a collection of hardcore “school haters” who rejected every teaching approach he tried. I have observed Bob teaching many times and know that he is a dynamic, involved teacher who utilizes multiple media in his classes, and who develops a high degree of interest in learning among his students. Still, motivation was lacking among several of his junior high school English students.

Finally, in desperation, Bob conceived the idea of using learning centers in his classroom to individualize teaching.

1 Open education as used in this article refers to a philosophy which creates an environment where learning is shared by the pupil and teacher. The teacher is a coordinator, an active observer and listener, responsive to children’s needs and interests. He is still very much in charge but is “alongside the child” in his work in the classroom. Most of all, he is a humane person interacting with other human beings.


3 For the purpose of this discussion, a learning center is a place where one or a few students go to learn skills, concepts, values, etc., on their own time and at their own pace.
The open classroom teacher must change his role concept. He is not the dominant person in the classroom.

the learning process. In addition, he purchased a used sofa, chair, and rug, which he placed in a corner of the room to provide a conversation place. As the year progressed, the interest of the students in English increased. The learning climate in his classroom improved. Behavioral problems decreased as Bob and his students learned to work cooperatively together to meet their needs.

As I thought about Bob’s approach to learning, utilizing learning centers, my interest increased in the individualized student-centered approach to learning. I began to seek out school systems which encouraged teachers to try various approaches to individualized learning. Practicing teachers referred me to several school systems which were attempting this approach to a noticeable degree at various grade levels. One school system mentioned frequently was Prince George’s County Public Schools in Maryland, a very diversified and large (the tenth largest school system in the nation) network of schools bordering Washington, D.C.

Retooling Rules

Dr. Carl Hassel, a member of the Taylor University Board of Trustees, is the able superintendent of this school system. I recently spent a six month sabbatical in the Prince George’s schools talking to hundreds of students, teachers, administrators, and consultants about classroom learning. I found many examples of individualized learning, particularly in classrooms where teachers were utilizing several learning centers to reach their class objectives. Many teachers were retooling their roles from that of the dominant classroom figure to that of classroom consultant guide.

After returning to Taylor, I purchased and read a copy of Charles Silberman’s book “Crisis in the Classroom.” In his book Silberman wrote of a more personal, real, and meaningful educational process taking place in a few classrooms in America. “In almost every case the philosophy of the teachers is student-centered. The learning activities in many of these classrooms are based upon evidence derived from learning experiences in the primary schools in England. Since the Second World War these primary schools have been the proving grounds for open education.

This past summer I joined twenty-four educators from throughout the United States in a practical seminar studying these English primary schools. We spent three weeks in classrooms (schools are in session in England until the latter part of July) in Oxfordshire and London talking to pupils, teachers, headmasters, parents, cooks, custodians, and anyone else who would offer opinions about their schools. Education in the classrooms I visited is child-centered. The schools exist for the children. Learning is fun. Although we were in the schools on warm July days, the students were interested in learning and were enjoying school. Happy smiles creased their faces as they wrote, measured, weighed, constructed, sewed, cooked, read, pantomimed, asked questions, and engaged in hundreds of other enjoyable activities that make up “school.”

Beyond Four Walls

Also, many British teachers realize that much education happens outside the four walls of the classroom. They solicit the assistance of other teachers, parents, and community residents. This sharing is cooperative learning at its finest. In almost every open classroom I visited, parents are involved in some way—not just observing assessing what is going on, or being informed about it, but being active participants in the art of learning. Parents help to set up discovery and cooking areas, help to rebind books (they rebind instead of buying new), do paper work concerned with the next school sale, help with school field trips, and participate in many other everyday activities. These responsible, mature adults provide sympathetic persons with whom the students can react. Thus, the school arranges for the community to come into the classrooms, and for the pupils to go out into the community. It is the opinion of many educators in England that this is a proper way to prepare children for living in the real world.

Integrating Experiences

The surrounding community is regarded as having a vital role in the student’s education. Field excursions provide optimum opportunities for him to react with his surroundings. A field excursion may consist of a visit to a historic museum, or it may be a short walk in a field or along a village road. The headmaster may go along and actually engage in the learning activities along with the children. The teachers integrate the field experiences with the classroom subjects such as mathematical principles, art drawings, historical perspectives, writing, life science, ecology, poetry, and others. In this way, the community becomes an extension of the classroom. The student does not separate one from the other. He does not feel alienated by one or the other. He does not become a different person in school than he is in the community. He is free and happy in both, since he perceives each to be a part of the other. His environment includes his school, which is his friend because he feels “at home” there.

And he is constantly writing about his experiences, his observations, and
his impressions. The “three R’s” are as important in the open classroom as in the traditional school. However, they are considered an integral part of the complete learning community instead of subjects unrelated to life.

American educators frequently criticize open classrooms for being “permissive.” There is more freedom, which results in more activity, which in turn creates a higher noise level. The activity, however, does have a purpose. The noise level does not seem to interfere with the students’ concentration or their performance. The open classroom teacher must change his role concept. He is not the dominant person in the classroom. The students provide the reason for the teacher’s presence as he becomes a partner in learning. The open classroom provides an opportunity for a merger of the pupils’ natural inclinations and the demands of the adult world.

Evaluation

Also, there is a movement away from the teacher’s desk, and away from consideration of the class to a consideration of individual children, or small groups of children. Sometimes the teacher takes a firm lead, sometimes not. He must be sensitive to the needs of young people. But all of this is not permissiveness. There are definite goals and frequent evaluation of progress toward these goals. The responsibility for learning is shared by pupils, teachers, helpers, and headmaster.

The headmaster in British schools has almost total freedom in determining directions for his school. He also spends a portion of his time teaching students. He and his staff chart the course for the curriculum to be followed. The community places much trust in the headmaster. He returns this trust in the form of students who maintain an interest in school, who will continue to learn as humane adults, and who, as adults, are still curious and interested in their surroundings.

What does all of this mean for teacher education at Taylor University? Even though open classrooms are in the minority today in America, Taylor is beginning to insert appropriate preparation ingredients in the teacher education curriculum. The Taylor graduate must be a humane teacher, a secure person who can share the responsibilities for learning and teaching. He must become a consultant-guide. In short, he must become a partner with his pupils. Many American public schools today are in a crisis condition. Perhaps the only salvation for these schools is to create humane environments. The humane environments will demand humane teachers. A challenge at Taylor is to prepare this type of teacher.

Taylor Involved

One example of Taylor’s involvement in the open classroom is the encouragement which we give to students to complete participation and practicum experiences in schools with the open concept. Recently five elementary education majors completed a four-week practicum experience in the schools in England. These students were Debbie Hill, Linda Hinkle, Jane Long, Rita Olson and Jean Wehling. All five students had different types of schools. However, they all were impressed with the abilities of many British educators to effect a positive, humane educational environment with very meager school budgets.

Yes, the Taylor teacher education graduate must be a humane, secure and knowledgeable person. He must be able to say, “Come on, Luv,” to his students, with the attitude that together they will learn.©
Philanthropist Ferdinand L. Friemuth presents gift of stock to President Milo A. Rediger. Other participants are accountant Herbert W. Cooper (second from left), a Taylor Associate, and Robert L. Staops, Taylor's Director of Land and Property Resources.

Large Gifts Spur Campus Improvements

Philanthropist gives $50,000

Mr. Ferdinand L. Freimuth, 84-year-old stock broker and philanthropist from Fort Wayne, has given to Taylor University a large block of common stock and a sum of cash totaling $50,000. This outstanding gift will make possible the completion of the remodeling of the Reade Avenue Administration Building. The interior was recently transformed into administrative offices; and with the funds provided by Mr. Freimuth the exterior is to be brick faced and a lobby-entrance constructed.

Richard B. Thomas, publisher of the Marion Chronical-Tribune, has announced a gift of $5,000 to Taylor from the Frank E. Gannett Newspaper Foundation. These funds will be used to underwrite the cost of the new art gallery in the Art and Theatre Building (formerly the Music Building). In recognition of this generous gift, the facility is being named the Chronicle-Tribune Art Gallery.
'31 The Rev. and Mrs. Kenneth E. Hoover (Irene E. Witner '32) are residing at 10639 Saratoga Circle, Sun City, Arizona. Mr. Hoover retired in June from the New York Annual Conference of the United Methodist Church after 38 years of service, the last eight years at the United Methodist Church in Farmingdale, Long Island, N. Y. He hopes to serve part time in the churches of the area. They were happy to meet the Rev. and Mrs. Larry H. Boyll '29, (Rachel York '27) who also reside in Sun City and are active in the work of the churches there.

'42 While attending the XX Olympiad in Munich, Germany, in September, Don '42 and Bonnie (Weaver '44) Ode met several Taylor alumni. Sp/4 Richard Trapp '71 and his wife, Lynn (Juraschek '70), are living in Munich where Dick is stationed with the 1st Armored Division, U. S. Army. Heather (Klassen '69) Ewald and her husband were visiting Munich during the Olympics, but reside in Chicago where both are on the staff of Moody Bible Institute.

'54 Norman Holmskog has received the degree of Master of Science in Physical Education from California Polytechnic State University. He is beginning his fourth year as head basketball coach at Tabor College. He and his wife, Beverly (Berry, also '54) reside at 214 South Lincoln, Hillsboro, Kansas.

'55 Dr. John E. Hinkle has joined the faculty of Garrett Theological Seminary as associate professor of pastoral psychology and counseling.

'59 John W. Landen received the Ph.D. degree in social science education from Ball State University in August. He is Assistant Professor of Social Work at the University of Kentucky, and resides at 1737 Wyatt Parkway, Lexington, Kentucky.

John and Gwen Gettman (Gwen Davies), and children have moved to 296 Durgin, Ramona, California 92065. John is working with Mission Aviation Fellowship, training pilots for the mission field.

'61 Janet (Watson) Sheeran received the Ph.D. degree in medieval drama from the University of Nebraska in August. She is an instructor at Cardinal Stritch College, Milwaukee, Wisconsin.

'62 Dr. John Cromer, who is assistant professor of biology at Pasadena College, Pasadena, California, has received a Doctor of Philosophy degree in physiology and pharmacology from the University of North Dakota.

Art, '52 and Lois (Staub '53) Deyo have moved to 1655 South Fairfax, Denver, Colorado 80222, where Art is Director of Staff Training for Denver YFC. His responsibilities include recruitment for the YFC internship program, as well as for the volunteer program in Denver. In addition, he teaches a course in youth ministries for YFC at Denver Conservatory Baptist Seminary. Art was graduated from Fuller Theological Seminary last June with an MA in youth ministries. Lois does professional sewing at home. Art and Lois have two children: Deanna, who is six years old and Jeff, who is three.

WEDDINGS

I. Gregory Keller, '71, and Gayle Seutenga, x'74 were married on August 19 and are now at home at Route 1, Pierpont, Ohio 44082.

Ray Walker, '72 and John Winson, '73 were married August 5. Their address is Box 293, Taylor University, Upland, Indiana 46989.

Phyllis Martin, '51 and Mark Newell were married June 10. Phyllis is a teacher in the Alliance Academy in Quito, Ecuador and her husband is working with the Wycliffe Bible Translators.

Dorothy Mae Ibbeken (71) and Walter F. Fiegel, Jr. were married June 17 in the Lutheran Church in Runnemede, New Jersey.

Their present address is 6009 Presidential Avenue, (Coachman East Apartments) Lindenwold, New Jersey 08021.

Marilyn Sue Davidson (71) and Wayne Simmons were married August 19 at the Glad Tidings Assembly of God Church in Muncie. They are residing at Grand Falls, Newfoundland, Canada where Wayne is a teacher in the high school and Sue will be teaching.

Janice Spaulding and Robert Wayne Miller, both '72 were married July 30 at the Independence Church of Christ. Both are teaching at the University Christian School, Jacksonville, Florida, where they are living at the Viscaya Apartments 540, 5800 University Boulevard.

Brady S. Ludwig, '72 and Roberta (Bobbi) White were married August 26. They are now living in Port Jefferson, N. Y., where Brad is in a training program with Campus Life.

M. Ellen Miller (x'68) and Captain Richard T. Osborne were married on June 10. Their address is now 6001 Arlington Boulevard, #411, Falls Church, Virginia 22044.

Judy Hartman (x'74) and Thomas F. Goodre (x'75) were married in Tampa, Florida, June 24. They are now residing at 334 Danube #102, Tampa, Florida.

Cynthia Kay Russell (x'73) and Jerry Lee Wright were married August 27 at Grace Baptist Church, Muncie. Cynthia will graduate in February from Ball State University where she is majoring in sociology and her husband will graduate in June from Ball State where he is an art major. They are now at home at 118 Scheiderer Apartments, Muncie, Indiana 47304.

BIRTHS

R. David and Joan Sue (Graffis) Boyer '61, 5334 Bluffs Avenue, Fort Wayne, Indiana, announce the birth of a son, Ray David Boyer II, August 21. Their daughter, Katherine Joan, was happy to welcome a brother.

Bette (Clint) and Kenneth Flanigan, Jr., '66, announce the birth of a son, David Clint Flanigan. August 17. Their son, Kenneth Paul, is a twin. Bette, Ken, and son, live at 281 Forest Avenue, Elmhurst, Illinois.
Evelyn (Richards, '63) and Art ('60) Norris, announce the arrival of an adopted daughter, Jennifer Nanette. Born March 26, Jennifer Nanette arrived August 29 to join the Norris family. Box 321, Wellington, Michigan.

John ('59) and Mary Jane Porter became the parents of a daughter, Margo Ruth, on August 19. John is a law student at Indiana University, Indianapolis campus, and is also pastor of Second Friends Church. The Porters live at 1814 Lambert Street, Indianapolis, Indiana 46221.

Bruce ('51) and Kathie Brenneman, 13 Circle Drive, Houghton, N. Y., are happy to announce the arrival of their adopted daughter, Suzanne Nicole, September 26. Born July 11, Suzanne Nicole joins Brian Scott, who is three years old.

Bruce '67 and Carolyn (Diehl, '68) Gaff are the parents of a second daughter, Holly Denise, born December 14, 1971. Their other daughter, Sally, is 2 1/2 years old. Bruce is a sergeant in the Air Force, stationed at Ft. Meade, Maryland. He will be discharged in March, 1973. Their address is 11752 Pumpkin Hill Drive, Apt. 2744, Laurel, Maryland 20810.

Marvin ('58) and Mary Hobbs, 3535 North Normandy Avenue, Chicago, Illinois, announce the birth of a son, Matthew William Andrew, March 6. Their older son is now six.

Ray ('65) and Barbara (Whiteman, '66) Snyder became the parents of a son, Jeffrey Brent, August 10. His brother, David, is 1 1/2 years old. Their address is 10 Garlick Avenue, Singapore, 10, Republic of Singapore.

Dave ('67) and Kay (Peterson, '69) Kleinschmidt, 1634 20th Street, Cuyahoga Falls, Ohio, announce the birth of their first child, Kevin David, June 16. Dave is attending the University of Akron in a doctoral program in Educational Administration. He received his Master's degree from Penn State University in August, after spending a year as a graduate teaching assistant in the department of Health and Physical Education.

John ('68) and Nancy Gregory, 685 North Washington, Van Wert, Ohio, announce the birth of a son, Aaron Taylor Gregory, August 27. John is teaching and coaching varsity football and wrestling at Van Wert, Ohio.

Peter W. ('67) and Marilyn (McAllister, '68) Carlson, are happy to announce the birth of a daughter, Sheri Jean, September 22. Amy Noel is happy to welcome her new sister. They reside at 33 Briar Street, Apt. 36, Glen Ellyn, Illinois.

Bruce and Carolyn (Martin) Konya, '64, announce the arrival of a son, Keith Mark, September 27. He is the pride and joy of his parents and sister, Coreen, 4. Bruce received the EdD degree from the University of Tennessee, in Educational Psychology and has recently accepted a position as School Psychologist for the Rocky River School System, near Cleveland, Ohio. Their new address is 6810 Pitts Blvd., North Ridgeville, Ohio 44039.

Michael and Gayle (Acheson, '68) Hey 5108 Sandalwood Drive, Fort Wayne, Indiana, are the parents of a daughter, Kirsten Lynette, born June 3. Mike is teaching Physical Education at Lakeside Junior High School and coaching seventh grade football and ninth grade basketball. Gayle taught English at Columbia City Joint High School for three years but is now enjoying staying home with Kirsten.

DEATHS

Martha L. McCutchen, '19, died August 20, 1972 at Robincroft, Pasadena, California, where she had resided for thirteen years. Following her graduation from Taylor, she was commissioned by the Methodist Church with one of the largest groups of missionaries ever sent out. China was her destination.

A great deal of her work took place from Haitang Island's Center of Tantau where she and other missionaries supervised the work of the island's 22 day schools. When the Japanese came into the country, Miss McCutchen was among those who were able to keep far enough out of the path of the invaders to continue some of their vital work. But then the communists came and she, along with the other missionaries, left China knowing they could continue no longer.

One of her most prized possessions was this citation from the Fukien Christian Education Association:

"The Fukien Christian Education Association unanimously voted to make grateful recognition of the sacrificial spirit and courageous loyalty of Miss Martha McCutchen, who, in the face of imminent danger of Japanese occupation of Fukien in 1944, chose to remain in Fukien to carry on the work for the Lord."

Before her retirement in 1959 she served one year in Malasia and her last five years were served in Sarawak, ending forty years of foreign missionary service.

Funeral services were held and interment made at Mountain View, California.

Rev. Clayton R. Hiatt, x'21, Rural Route 4, Hartford City, Indiana, died September 26 at Marion General Hospital. A pastor for 53 years, he was pastor of the Union Center Friends Church at the time of his death. He served pastorate in Ohio seven years and 16 years were in Michigan. Surviving are his wife, Mary Cecile, three daughters and a sister.

Sandra Lynn Rapson, fourteen-year-old daughter of Mr. and Mrs. Robert ('58) Rapson, died August 3 at Blodgett Memorial Hospital, following a long illness. Surviving with her parents are three brothers and her grandparents.

GLOBAL TAYLOR

Tom and Dotty (Keeler, '56) Hash, who are working with Overseas Servicemen's Centers in the Philippine Islands, 89 miles from Manila, have written of their experiences during the summer floods in the Islands. Transportation between their Service Center and Manila was completely stopped for over three weeks. Food supplies were very low and many people died of starvation, cholera and intestinal disorders. It was the worst calamity in the history of the Philippines. Tom and Dotty ate at the Center saving their supplies to help anyone who came to their door and were thankful that they did not have to turn anyone away empty-handed. They are praising the Lord for His deliverance.
Need Income for Life?

Consider a Charitable Gift Annuity

A gift annuity is a legal contract. In return for your outright gift of securities, Taylor University agrees to pay you an assured income for life at a fixed and guaranteed rate. This income, or annuity payment, will be based on your age (nearest birthday) at the time the agreement is made. Your gift annuity will provide a substantial and immediate charitable gift deduction on your federal income tax return and will also provide a tax exclusion on the annual income.

Example:

Mrs. W, a widow aged 75, arranged a $10,000 gift annuity with Taylor University. As long as she lives she will receive $700 a year income. This is a 7% rate as shown for age 75. Her net return is even better because of two federal income tax benefits.

1) of the $700 annual income only $212.10 is reported as taxable income
2) A charitable gift deduction in the amount of $4,190 is allowed, resulting in a substantial reduction on other tax liability.

Check the table below for the rate of return for your age.

Gift Annuity Rates

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Gift Annuity Agreements can also be written to cover two lives when desired. In this case the payments are reduced. (Rates are available upon request)

Important Advantages
- Income you can't outlive
- Payments remain the same for life
- Freedom from investment responsibility
- Income is largely tax-free
- Large tax deduction when Agreement is made
- Makes possible an important gift to the support of Christian higher education.

An illustration of the Annuity income and tax advantages for your age and situation will gladly be sent upon request and in without obligation.

ALL TRANSACTIONS ARE CONFIDENTIAL