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1970 MISSION TO GUATEMALA
The new look

...the new SCOPE is a move in the right direction, but can’t you print it on better paper? I’d also like to see more pictures.

Herbert L. Green
Chicago, Illinois
Editor: See this issue.

I just finished reading the June 17 issue of SCOPE and must congratulate you on the "merger."

This new format is very well laid out and definitely much more informative, more readable, and aesthetically more beautiful than previous issues.

John M. Lew
Stoneham, Massachusetts
SCOPE’s cover picture showing Elders Bietz, Beach, and Wilson planning for University growth is eloquent. No one can accuse them of indifference. Who took the picture?

Sgt. Bill Sanders
Fort Meade, Maryland
Editor: The cover picture and those on pages 5 and 6 were taken by Ronald M. Sterling, a junior medical student.

Just received June 17 issue of SCOPE, and could not refrain from pen and paper.

In the 22 years since graduation, I have seen nothing from my college so encouraging as this issue. There have been times when I would wonder whether the alma mater was still with the church, but there is no doubt in my mind tonight.

I must confess that I picked my copy up for a quick scanning this evening, expecting to find the usual copious reports of the ladies auxiliary benefit show, or the nursing student’s banquet — but what a pleasant jolt! — food for much thought, inspiration, and challenge.

Accept my congratulations and kindly convey them to all responsible for this splendid issue. And may God give the strength and courage to keep it up. For this, you surely have my prayers.

Francis R. Cosentine
AS54
Maitland, Florida

When I got and read the big, fat, welcome SCOPE, I just had to write and tell you how much I enjoyed it! I took it to work and shared it with my secretary.

Mrs. Charles F. Fearce
Salinas, California

Congratulations on the new format and editorial style. One gets the impression that Loma Linda University is a Christian school after all.

James Lee
Loma Linda, California

The hair hangup

La Sierra’s Chaplain David Osborne hit the nail on the head in his editorial, "Now Is a Good Time to Listen.” Most of the saints are so preoccupied with clothes and hair that they can’t see, let alone understand, today’s young people. Some colleges are even legislating against beards! Our church once legislated against shaving! How ridiculous can we get? We should work for and insist on cleanliness and neatness, but let’s keep our sanity and our respect for personal dignity. Some men ought to wear beards. They’d look a lot more like men...

Sylvia Richardson
Los Angeles, California

The church and the University

My wife and I are impressed with the planning going on at Loma Linda. We are glad that the planners “defined with unmistakable candor the peculiar relationships and goals that link Loma Linda University irreversibly with the Seventh-day Adventist church and with its singular function,” as stated so well by President Bieber. This is what we need to hear!... It’s high time we got interested in agriculture, but why choose Okinawa? Can’t you do more here in the states?

R. D. Jenkins
Richmond, Virginia
Editor: The University is enlarging its teaching facilities. We need more students who are interested in agriculture.

It’s hard to believe that so many doctors stay in the church. If what Dr. Weeks says is true, I’ll have to swallow some prejudices.

Mrs. Albert W. Chalmers
Somerset, Massachusetts
Editor: Dr. Week’s findings are based on a professional survey.

“Christianize” Our Educational Approach

By David A. Tomsen
College of Arts and Sciences
sophomore history major

Gary M. Ross, PhD, assistant professor of history, charged that as an educational institution “we may have lost our merchandising power” and called for “Christianizing our education so it is fundamentally different and hence worth the price.”

Dr. Ross, speaking before an audience of Sierra Towers student, also told of his political views in relation to a Christianized educations after explaining the “crises in Christian education” and a possible solution.

Three things would typify the representative Seventh-day Adventist student, Dr. Ross said. “First, he would be only vaguely aware that these are difficult times for Christian education. Second, he would be hard put to show how his education is distinctively ‘Christian’... and third, he would see little or no connection between the two forgoing points.”

Dr. Ross explained that we should not try to solve a financial crisis by purely financial means, but rather to “look to the quality of education as a possible solution to the situation.”

“We have, in a very real sense, ‘come of age’ as an educational institution,” he said. “We have tried earnestly to approximate the educational facilities of schools... far different from ours, and in the main, I believe that we should approximate them.”

It is in this, Dr. Ross explained, that we may have lost our merchandising power. “It is tantamount to fraud to sell a commodity for an unwarranted price,” he pointed out.

Previous answers to the question “What is Christian education?” have been insufficient, Dr. Ross said. They have pointed to religious meetings, Christian teachers, and religion classes. “I don’t think that our commodity is different enough to justify its price if these are the only things that distinguish it. Herein we may have a clue as to why enrollment has leveled rather than risen of late.”

Dr. Ross argued that the remedy lies in Christianizing education “through a learning process involving teacher and student that results in integrated knowledge... When we do this in all of our courses, the education we get here will be worth a high price.”

“A College Comes of Age” in your June issue makes interesting reading. I’m particularly impressed with Dr. Koorenny’s description of a student-led spiritual revival on campus. Is it the real thing?

Marjorie Naslund
Glendale, California
Editor: We believe it is.

Woodrow Wilson fellowships

The June 17 issue arrived, and I want to catch up an error made by Fritz Guy on page 8. He states, “The first two Adventists to become Woodrow Wilson Fellows are our graduates.” The La Sierra graduates received their fellowships in the 1960’s.

My husband, Vinson Bushnell, received his in 1958, the year he graduated from Southern Missionary College. That same year, Alvin Kwiakam graduated from Walla Walla College and received a Woodrow Wilson fellowship. He went to Cal Tech. My husband went to Eastman School of Music and Harvard University.

Anne Lambert Bushnell
AS55
Walla Walla, Washington

Provost at La Sierra

A provost on the La Sierra campus sounds like a good idea. What happens to dean Koorenny and Meier?

Alfred R. Meyers
Hollywood, California
Editor: There are no changes in their responsibilities. Robert E. Cleveland, PhD, who is serving as provost, is also vice president for academic affairs. His job is to coordinate administration on the La Sierra campus.

Opinions expressed on this page do not necessarily express those of the editors or of Loma Linda University.
AUGUST 13

President of the Lake Union Conference of Seventh-day Adventists, tell those attending the summer commencement exercises August 13 about the "Riches in the Midst of Poverty." Held in the La Sierra Church of Seventh-day Adventists, the degrees were conferred to graduates in the College of Arts and Sciences (38); School of Education (33); School of Public Health (21); School of Dentistry (4); School of Health Related Professions (1); and the Graduate School (10, including a doctor of philosophy degree to Clare K. Kwan, the first woman to receive a doctorate in microbiology in the history of Loma Linda University).

Both campuses experienced loss through death of veteran faculty members. SM's Kenneth E. Kellogg, professor of physiology and biophysics, and Chloe A. Sofsky, chairman of AS's department of art. Dr. Kellogg had been a member of the faculty since 1936. Mrs. Sofsky joined the college faculty in 1945. An automobile accident took the life of John Ehrhardt, assistant professor of agriculture and manager of poultry on the La Sierra campus.

A continuing affiliative arrangement in cardiac surgery has been developed between Loma Linda University's School of Medicine, and the Evangelism Hospital in Athens, Greece, according to SM's dean David B. Hinshaw. The new program headed by Eilsworth E. Wareham, professor of surgery and C. Joan Coggin, assistant professor of medicine, is designed to combine the efforts of the School of Medicine members with the Athens hospital staff to develop a cardiac surgery capability.

SM's C. Grant Macauley, assistant professor of administration and curriculum, is returning to the La Sierra campus after a year at the Middle East College in Beirut, Lebanon, where he directed a teacher-training program on an exchange basis with Dr. Joseph Khoury, who will return to his duties at the Middle East College.

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SE's dean Ralph L. Kooreny and SM's dean Willard H. Meier, voiced the conviction at pre-session educational meetings in Atlantic City that Adventist colleges must take realistic steps toward avoiding unnecessary duplication of offerings in their curriculums. They said that in this age of rapidly expanding knowledge and technology it is neither feasible nor possible for each college to develop strong programs in every field. Their views, supported by most educators in attendance, face largely political opposition from Union Conference jurisdictions in the North American Division.

Dr. William A. Loveless, who begins his pastorate at the University Church in Loma Linda this week, said he views his new assignment with the "deepest interest." "The challenge of relating Christ's gospel to the lives of students, teachers, and professional people is exciting to say the least. I look forward to seeing them play a greater role in the policy making life of the Church," he observed.

John G. Jacobson, junior medical student and John D. Jacobson, senior medical student, spent a week at the Theological Seminary at Andrews University. Accompanied by Dr. William H. Taylor, anatomy department head, they discussed inter-professional relationships with seminary student. Recommendations for increased cooperation between the two universities include exchange credit and elective courses and short term exchanges of faculty. Seminary students Rudy Torres and Thomas Dybdahl, and assistant professor of New Testament James C. Cox represented the Seminary on the Loma Linda campus.

An association of Seventh-day Adventist administrators, business men, and business educators may be formed to promote management, accounting, and allied career choices for Adventist youth. The proposal emerged from meetings of chairmen of departments of business administration from eight Adventist colleges and universities, during the annual convention of the American Association of Collegiate Schools of Business at San Francisco. The group authorized Dr. Robert E. Pirth of Andrews University to submit a feasibility report. Dr. Wayne Vanderwerp of Southern Missionary College was designated chairman pro-tem, and AS's Richard C. Larson, chairman of the department of accounting and business administration was named secretary pro-tem. A report prepared by Dr. Larson states that the question given most attention was the possibility of consolidating denominational college and university business department personnel and facilities on one or two campuses to strengthen the churches educational capability. Membership in the proposed association would be open to Adventists in private industry as well as those in denominational work.

Domestic student missionary projects employed more than 30 volunteer students during the summer vacation. Five local programs involved teams of students missionaries in community action and beach evangelism efforts. The projects in Los Angeles, San Diego, Riverside, Ontario, and San Bernardino were sponsored by local churches. They are coordinated by ACT, the University's Adventist Collegiate Task Force.

(Please turn to PACE, page 8)
THE GENERAL CONFERENCE SESSION

We would be less than honest if we did not admit experiencing mingled feelings at the prospect of another General Conference session.

While yearning quietly for evidence of deep spiritual growth in our church, we also wrestled to subdue a certain weary skepticism about the real value of such ordeals. Along with moments of inspiration, we envisaged crushing crowds, stifling heat, high-flown rhetoric, excessive pageantry, and reports given in a manner to make even a seasoned politician blush.

Some fears were realized. The crowds, especially on weekends, were overwhelming. We shall not be surprised if significant changes are made in plans for the next session five years hence. Conveying elements of an international legislative session, a revival, half a dozen professional conventions, and a mass rally is, in our opinion, demanding too much even of those who aspire to the “patience of the saints.”

There were pleasant surprises. The weather was ideal, the acoustics were excellent, and most presentations were informative and challenging, impressing one of a growing sense of realism on the part of the church leaders. The rapid, almost incredible, growth of the church in many mission fields justified genuine rejoicing. The relative static condition of the church in most homelands was sobering. One was (please turn to GENERAL CONFERENCE, page 22)

THE HORNS OF A DILEMMA

The University has been on the horns of a dilemma. If it interprets itself as serving the church exclusively, it unconsciously aggravates a problem within most churches: a tendency of the church to think of itself as an end, rather than a means; a tendency to glorify the church itself, although the church is an ephemeral institution.

The church exists to glorify God. In so doing, the church is at work in an often alien, and sometimes hostile world. In pursuing its larger mission, the church indirectly, but necessarily, serves human society. It is absolutely necessary that the church serve human society.

The Seventh-day Adventist church has served, and is serving, mankind wherever it may have needs that the church can meet. Probably no Christian organization has a finer record of witness through service. In a sense, the Seventh-day Adventist church’s distinctive contribution has been the sublimation of service as a form of witness beyond that which any group of believers has achieved.

But when the University interprets itself as serving exclusively the church, it confuses means and ends. On the other hand, when the University attempts to straddle the issue, the results are no better.

The University must engage this issue on the highest possible level. It is, after all, one of the finest flowerings of the mind of the church and it has a serious responsibility to define issues according to the very highest standards both academic and intellectual.

The case for Loma Linda to the church must be based upon the ability of the University to help mankind wherever it may have needs that the church can meet. Probabably no Christian organization has a finer record of witness through service. In a sense, the Seventh-day Adventist church’s distinctive contribution has been the sublimation of service as a form of witness beyond that which any group of believers has achieved.

NEW CHALLENGE FOR ADVENTISTS

Concerted and widespread efforts to extend the benefits of government sponsored “womb to tomb” health care to all Americans are keeping authorities and educators in the health professions in a state of constant bewilderment.

Typical of these efforts is a recent report from a blue ribbon citizens committee calling for a national health security program designed to revolutionize the practice of medicine in the United States.

The plan supersedes Medicare and would provide universal coverage through increased taxes on employees and individuals. Economists estimate that the plan would have written $37 billion in health care services had it been operating in 1969.

Political pundits predict scenes in the legislative arena reminiscent of the Medicare imbroglio in Congress. They agree that the adoption of some general health care plan is imminent. There will, inevitably, be increased expectations of professional people and facilities already overburdened to the breaking point.

It might be suggested that Seventh-day Adventists are at least partly responsible for the current public interest in health and health care. They have worked for generations to develop such an awareness. In their early days, they stood almost alone in the field of health education.

However that may be, the church’s present duty seems clear. Adventists should comprise the avant garde in the search for more adequate systems for the provision of health services.

Nearly 80 years ago, Ellen G. White urged freedom loving Christians to “become intelligent in regard to disease, its causes, prevention and cure. Those who do this,” she declared, “will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help . . .” The worsening crisis, due to shortages of personnel in health care, suggests the validity of this counsel.

Over 200 job descriptions are necessary to describe opportunities for service in the modern medical center. Many others represent opportunities in prevention and education. Many dedicated youth are discovering the satisfactions and rewards of a health career.

The church’s unique preoccupation with health could hardly be more timely.

A DIFFERENT KIND OF POLLUTION

by Mary Pat Spikes
College of Arts and Sciences
Senior Journalism Major

Several years ago, a song about pollution of the air and water became popular, and ever since then the nation has been besieged by complaints about ever-increasing pollution. People are worried, and justifiably so, about the effects of dirty air and water on their health, as well as on the appearance of the land. Just recently, pollution has become a political issue, as politicians promise to clean up the air and water and preserve the environment for future generations.

We in southern California have long sympathized with the anti-pollution movement as we have wheezed, coughed, and complained in the omnipresent smog. And it is equally perplexing to us to think of becoming overburdened to the breaking point.

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(please turn to GENERAL CONFERENCE, page 22)

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Associate editors: Ronald W. Boyce, Peggy M. Hanson, Jerry K. Iversen, Richard A. Schaefer.

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AS WE BEGIN THE SEVENTIES

by David J. Bieber
president, Loma Linda University

A decision to move forward

Students, teachers, and administrators at Loma Linda are inspired and moved by imperatives of compelling significance: First, a divinely-authored mandate to carry Christ’s healing, redemptive gospel to mankind; and secondly, a sobering responsibility to educate Christian youth for lives that are meaningful and fulfilling within the context of our church’s unique mission.

If these objectives seem ambitious, they assume staggering proportions against the backdrop of a world infected with fear and convulsed in strife. We must, nevertheless, either move to achieve them or give up our peculiar identity as God’s remnant people.

In a response that has involved every element of the University from trustees to students, we have opted to move forward, irrevocably committing ourselves, our institution, and its resources to the needs and goals of the Seventh-day Adventist church.

Planning for a portentous decade

This has been done through a comprehensive master planning program conducted during this academic year. We decided to take a hard look at each of our schools and programs — strengthening those things that relate to our distinctive mission and restricting activities that might just as well be performed by other institutions.

The first result of this master planning was a conviction that we can best achieve our goals by continuing to develop a small, quality university. Only thus can we focus a broad spectrum of resources on the world objectives of the church.

This master planning program follows developments that have, since the last quadrennial session, greatly changed the structure and capabilities of the University. These include consolidation of the School of Medicine on the Loma Linda campus; construction of the new medical center with its facilities for combining teaching, research, and patient care; and the merger with La Sierra College.

Larger classes in medicine

An example of our response to tomorrow’s needs is seen in our medical education program. Urgent calls from the world field have led to a substantial increase in the number of students admitted to the School of Medicine. The freshman class to begin this August will number 128, the largest in history. We look forward to increasing the freshman class to 148 in the near future.

New School of Public Health

Mission fields are calling for workers who are competent in teaching and demonstrating principles of preventive medicine. Our new, fully-accredited School of Public Health, the 14th in the United States, now offers degrees in many fields. Each year more ministers and missionaries come for training that will fit them for more effective service in their communities and nations. A summer course in medical evangelism begins soon after this session.

Emphasis on health professions

Adventist medical institutions express urgent need for paramedical personnel. Our School of Health Related Professions prepares more highly qualified youth each year for service as technicians and therapists in many disciplines.

To meet the ever present shortage of nurses, we now offer four different programs: graduate nursing, the baccalaureate program, the associate in science program, and classes in vocational nursing. Our nurses hold leadership positions throughout the world.

Our School of Dentistry is increasing the size of its classes as space permits. Alumni of this school are now extending service to overseas mission fields. The floor space of this modern facility, with its accommodations for graduate work and auxiliary programs in dental hygiene and dental assisting, will soon be doubled.

Arts and sciences expanded

The College of Arts and Sciences is placing new emphasis on meeting human need. New buildings for consumer related sciences and agriculture facilitate accommodation of an increasing number of students interested in these fields. Our student ministers have a reputation for excellent scholarship, motivation, and spiritual commitment.

The Graduate School prepares talented people for teaching, research, or leadership positions in the professions.

The new School of Education focuses on the needs of Christian education. Sixty graduated from this school in 1969. All but one are employed in Adventist church schools. Fifty-five graduated this year.

Our University extension enrolled more than 2,000 additional students in classes throughout southern California and abroad. This program has proven to be useful in communicating the philosophy of our church.

Student demand for spiritual programs

Our religion teachers are pressed by students for extracurricular classes, presentation, and discussions.

Hundreds of dedicated workers care for the sick in our 516-bed hospital, endeavoring, thereby, to demonstrate the love of Christ.

Research scientists strengthen education

An increasing number of research scientists work with physicians, faculty, and students in developing new insights and modalities. University scientists serve national and international health programs, such as the President’s Conference on Nutrition.

Serving a world community

Faculty from our Schools of Medicine, Nursing, and Public Health are now involved in a new kind of service. They help institutions in other nations develop increased professional competence. The heart mission to Greece, the medical specialty residency development project in Peru, and participation in the organizing of a medical school in Afghanistan are examples.

We are witnessing authentic, student-led spiritual revivals on both campuses. Action follows commitment, and student-led evangelistic programs for teenagers have been eminently successful.

We believe that the goodness of God, seen in human behavior, is the truly effective element in turning men and women to Him. A renewed awareness of our true function has resulted in widespread positive action among our students.

More than 600 of our 3,100 full-time students participate regularly in volunteer community service programs. There are medical and dental clinics, tobacco and drug education teams, recreation, and tutoring and big brother projects, to name a few. Others are active in environmental education programs. The new two-campus University broadcasting system blankets inland southern California with full-time

(please turn to PRESIDENT’S REPORT, page 22)
Last Saturday morning I listened to a group of people, some young and some not so young, sing a message of inspiration. They sang of praise to God, of reverence, of love, and of joy.

That same evening I heard another group, consisting of 65 young men, sing. They sang “A Canticle of Peace,” which says, “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, ‘Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.’” The young men sang other songs of inspiration, and closed their concert with Tschesnokov’s “Salvation Belongeth to Our God,” in which they sang with great freedom of expression that “Jesus Christ is our Saviour.”

The morning program was sung by a choir of Seventh-day Adventists in the Vallejo Drive Church, Glendale. The evening program was sung by students at the California Institute of Technology, Pasadena. Both programs were inspiring. Cal Tech, as it is called, is not a denominational college. It never has been. But here was a beautiful concert by a men’s chorus of approximately 10 percent of their entire undergraduate student body singing songs of Zion in a manner which has brought them world recognition. They were not singing for credit, because the school has no music department; their participation was voluntary. Also, I observed that the motto of the school is from a text of scripture which we often use, John 8:32, “The truth shall make you free.”

Cal Tech is a world famous school having only 1,537 students equally divided between graduate and undergraduate studies. It is a small school, smaller even than the La Sierra campus of Loma Linda University. Incidentally, it has six campuses.

Cal Tech has achieved greatness in its fields because of the quality of its faculty and the quality of its product, its integrity, and its standards. It obviously has in its fundamental elements some of the same principles which Loma Linda stands for. Its emphasis is on quality. It has held carefully to the academic program for which it has become famous and for which it was founded. It has not tried to do all things to all men. Its students, even in these days of campus turmoil, are willing, without benefit of credit or tangible return, to sing at home and abroad of “Jesus Christ our Saviour.”

At Loma Linda, in our particular fields, we have available everything that Cal Tech has, and more. We have the advent hope, and we have available the added commitment it inspires. We have so much to offer that, I believe, in our fields we too can capture something of the beauty and challenge of missions of which you so magnificently sang. We are, therefore, inescapably prepared some young people for responsibilities outside church employment. In addition to giving our students a preparation of quality in general and professional development, which must be one of our aims, we should and do provide much more. For this extra, the distinctive values of Seventh-day Adventist Christian living and character development, there is a market. The world, if they understand it, will pay handsomely for it.

It is my opinion that we have so much to offer that we can, if we are willing to accept it, command the support of men and women of affairs who are not members of our church but who will help us achieve our goals with their counsel and support because of their respect for the values of our program and its contribution to society.

You have only to think of what Mr. and Mrs. Eugene Kettering have done for us to identify an example of what I am saying. But you should know that much more might have been achieved if our thinking had been big enough to match Mr. Kettering’s challenge. We have a magnificent institution representing a total investment of about 17 million dollars with only token amounts of denominational money involved, but let me say here that we were so busy about little things, and so deeply committed and dedicated to relatively unimportant method and procedures (and I do mean busy, and I do mean little, and I do mean unimportant procedure, and I do mean over-emphasized commitment thereto) that we missed out on millions upon millions of additional support.

We need to be able to evaluate and criticize ourselves and our programs. We need to dare to try new approaches. It was the capacity to find new ways that built our church in the beginning. We need to regain the spirit of adventure, the willingness to find new approaches, to explore untried paths, to reexamine our reverence for established routine procedures which may have outlived their usefulness.

You are all familiar with Isaiah 60:5, which in the marginal reference reads in part as follows: “The wealth of the Gentiles shall come unto thee;” and which in the Revised Standard Version reads: “The wealth of the nations shall come to you.” There is also, in the same line of thought the following statement from Ellen G. White, “Our heavenly Father has a thousands ways to provide for us of which we know nothing.” We have two basic methods of financing the work of the church, they are to secure funds from our church members, and an annual public solicitation program. Is it not time, brethren, that we try to discover and use a few more of the thousand ways?

Now I should like to discuss what makes a college or a university Christian? Is it a beautiful church in the center of the campus? Is it the attendance at chapel on Monday mornings? Is it a required course in religion? Is it the charge Christianity and Adventist doctrine have given the trustees in the corporation charter? No, as in so many other areas of life, we are likely to confuse the outward manifestation for the vital reality.

The Christian college or university is built on certain assumptions and asks certain commitments. In the words of the president of the College of Kooster, Ohio, “The Christian college holds, essentially, that behind all life is a creator, whose creation we and the world are. He has revealed Himself as a God of justice in a moral universe that makes man a responsible being. . . . The Christian college will be, therefore, a community existing around a group of learners, teachers, and students, who confess Jesus Christ as their Saviour and Lord.”

Or, as the president of Juniata College, Huntington, Pennsylvania, has said, “The most important fact about a Christian college is the personal commitment of those associated with the institution. . . . The work of the college in all its activities from classroom to common worship to community service must show a commitment to the Christian faith and life which produces consecrated, dependable, mature men and women.”

(please turn to THOUSAND WAYS, page 31)
A PROVOST AT LA SIERRA
an interview with Robert E. Cleveland, PhD

Scope:
One of the first actions resulting from the work of the Master Planning Council was the appointment of a provost on the La Sierra campus. We understand that in addition to serving as a vice president for the University, you are currently filling this position. What is the administration's rationale for this new assignment?

Dr. Cleveland:
The term "provost" has several definitions and its use varies from one campus to another. In my case it relates to certain responsibilities on the La Sierra campus. My role here is that of a coordinator.

Scope:
Are the terms "provost" and "chancellor" synonymous?

Dr. Cleveland:
I am glad you asked that question because the newspapers have used the term "chancellor" in describing my new assignment. The answer is "no." The trustees and the president have not used the term.

Scope:
Do you now preempt in any way the duties of the vice presidents?

Dr. Cleveland:
Not at all! There are four vice presidents, as you know, and I am one of them. Thus far the need to "change hats" occasionally has posed no problem. I am simply a catalytic agent on the La Sierra campus. The key word is "coordinator."

Scope:
Do you have difficulty separating your duties as vice president for academic affairs from those of provost at La Sierra?

Dr. Cleveland:
Not really. As vice president for academic affairs, I relate directly to the deans in their academic areas. Administratively, as provost I relate directly to the La Sierra campus on a day to day basis.

Scope:
How much time do you spend on this campus?

Dr. Cleveland:
The Master Planning Council recommended that I spend 60 percent of my time here. It has been, and will be this much and more, and I am enjoying every minute of it. Students, faculty, and trustees felt that there should be a central administrative office on this campus in addition to that of the president. With his many duties on both campuses, he simply doesn't have enough time to see those who should be working with him. Deans and administrators of the La Sierra campus have always related directly to the vice presidents, but they sometimes encountered frustrations, with understandable delays, in the decision making processes. The provost's office should be helpful in this respect.

Scope:
Do you project a similar office for the Loma Linda campus?

Dr. Cleveland:
Some suggested organizational plans call for this. I don't see it in the immediate future. The professional schools on the Loma Linda campus function in a somewhat autonomous manner and do not relate to one another to the same extent as the Graduate School, College of Arts and Sciences, and School of Education do on the La Sierra campus.

Robert E. Cleveland, PhD, vice president for academic affairs and provost on the La Sierra campus, discusses campus development with members of the provost's committee: Ralph L. Koorenny, PhD, dean, College of Arts and Sciences; Robert L. Osmunson, EdD, associate dean of admissions; Robert H. Hervig, La Sierra campus business administrator; Tracy R. Teele, vice president for student affairs; Donald E. Lee, PhD, registrar; Willard H. Meier, EdD, dean, School of Education; and Vernon H. Koenig, EdD, dean, summer sessions and extension.
Are the campuses really benefiting from the merger?

Scope:
Will the president's relationship with deans and administrators on this campus be downgraded in any way?

Dr. Cleveland:
No, quite the contrary is true. The president should now have time to get better acquainted with them. The provost's office will relieve him of many routine decisions and duties. He can now concentrate more on matters of policy, especially as they relate to the entire University. As president, his door has always been open to anyone. The problem has been one of time. Lines of communication are open, no one needs to worry about "chain of command."

Scope:
What effect will this new structuring have on intercampus relations?

Dr. Cleveland:
Relations are good, now, and will improve. As a result of studies conducted for the master planning program, the trustees have decided to strengthen the merger. I personally am committed to a meaningful merger. The office of provost should be useful in achieving this objective.

Scope:
You've filled the post for about four weeks now, how is it working out?

Dr. Cleveland:
The deans and administrators on the La Sierra campus should answer this question. I am under the impression that it was a sound move. I am encouraged.

Scope:
Some of the professional schools have been undergoing considerable curriculum revisions and more is anticipated. How will your new office relate to curriculum development in the schools here?

Dr. Cleveland:
Curriculum planning is almost exclusively the responsibility of the school in question. Some programs now being studied by the Schools of Medicine and Dentistry will involve adjustments at the undergraduate level. Of course, priorities and budgetary relationships bring the provost's office into the picture.

Scope:
What about the future of the La Sierra campus. How will it relate to the University as a whole?

Dr. Cleveland:
I really appreciate that question because it gives me a chance to express some strong convictions. A five man committee, chaired by the secretary of the Pacific Union Conference of Seventh-day Adventists, studied the matter and reported to the trustees. The unanimous recommendation of the committee and the decision of University Trustees was to develop the La Sierra campus as an integral and vital part of the University at both graduate and undergraduate levels. I was a member of that committee.

Scope:
Are the two campuses having a significant impact on each other? Are they really benefiting from the merger?

Dr. Cleveland:
There is probably less interaction between liberal arts and professional curriculums than some had envisioned. Administratively some benefits are developing. We are planning and structuring extracurricular and interdisciplinary programs designed to bring about a greater academic, cultural, and social exchange. Though, for some, this has been going on for a long time, judging from the number of intercampus marriages.

Scope:
How do you view the University as a whole as we get into the 1970's?

Dr. Cleveland:
The mission of the University is well fitted to contemporary world needs. We have, through the master planning program, clarified and crystalized our objectives. If we interpret and communicate these effectively, our support will be strengthened and our role for the future will be even more significant.

PACE — continued from page 3

Student wage hike paces rise in tuition

Student wages on the La Sierra campus will be increased to a range of $1.45 to $2.00, according to C. Roscoe Swan, director of personnel and employment. Students who work a minimum of 480 hours for a single department during the summer will get a bonus of $60.00 to $72.00 providing they take at least eight hours of class work during the fall semester. Summer workers will get a 50 percent rebate on room and board expenses. Mr. Swan said that students on the La Sierra campus earned over $800,000 on campus and adjoining industry jobs last year.

Loma Linda physician voices smog warning

SM's George G. Burton, assistant professor of medicine, testified before the California State Assembly Committee on Transportation warning legislators that "air pollution at levels present in urban California today is definitely a health hazard." Dr. Burton is a member of the Air Conservation Committee of the Tuberculosis and Respiratory Diseases Association of California and also of the Research Advisory Committee of the United States Public Health Service Division of Air Pollution.
UNIVERSITY STUDENTS AND COMMUNITY SERVICE

A multiracial group of La Sierra campus students, called "The Fellowship," spent their summer working in a Riverside housing project.

The hot August sun glanced off the red-tiled roofs of the one-level apartment complex in a low-rent housing development in Riverside as three La Sierra campus students led a group of about 25 small children to a local swimming pool. Six "older" boys, all around eight years of age, watched, wishing they were "young" enough to join the nursery school children.

Devoting their summer vacations, seven La Sierra campus students are running a nursery school, recreation, job placement and counseling, and tutorial programs in the Pueblo Casa Blanca housing project, located in southeastern Riverside. The multiracial team of University students are participating in a new "type of missionary work," says Weldon Alien, Jr., a sophomore theology major.

Meeting the problem head-on

The idea was developed last year as students began to "practice brotherly love instead of just preaching it," explains Mr. Alien. "We had a special table in the La Sierra Commons called the 'Fellowship Table' where we encouraged students of all races to meet and exchange ideas at lunch time. Soon we wanted to do more than just talk, so we decided to meet the problem head-on."

Meeting the problem "head-on" is exactly what they are doing in Pueblo Casa Blanca, a 150-unit complex federally-subsidized and sponsored by the Riverside-San Bernardino Counties Council of Churches. Sporadic violence has been reported in the housing project, according to Riverside police detective D. W. Durrington, including racial conflicts. According to the council statistics, 35 white, 70 black, and 40 Mexican-American families live in the project.

Residents are amazed

Thus residents of the complex are amazed that the La Sierra group of black, white, oriental, and chicano students can work together, adds Mr. Alien.

A typical day for the University students begins with a prayer circle. Mornings and afternoons are spent running a nursery school and day care center. In the evening, a medical clinic is staffed by local physicians, as well as University Hospital personnel and students from the Schools of Medicine and Nursing.

Planning the medical clinics took months. Open two nights a week, about 15 of the clinic's staff of 60 volunteers are on hand providing medical, social, and psychological services. The clinic has been serving from 25 to 30 community residents each night it is open. About half are from the housing project and half are from the Casa Blanca community, reports Mr. Allen.

People withdraw from society

They come with all types of ailments, Mr. Allen says, some of which have been festering for months without proper treatment. Transportation, money, and fear often keep poor people from seeking help on their own.

According to Mr. Allen, who spent the first 10 years of life in a housing project in Watts, the people withdraw from society and must be "drawn out of their shells" to seek help.

Some seek personal help

Some of the people who come to the clinic complaining of physical ailments are actually looking for help with personal problems, such as finding jobs, adds Mr. Allen. The volunteer social workers and psychologists are prepared to give personal, employment, or marriage counseling if needed.

The La Sierra team is also organizing drug information and dental clinic programs which will open soon.

Kids never have a chance

Nancy I. MacLaughlin, a sophomore French and religion major, leads out in the day care center. She has been a member of the team since its inception. "Many of these kids never have a chance," she says. "They are growing up in an atmosphere of neglect. With five to seven children in many families, they just don't have a chance to break the poverty cycle."

A community between campuses

The University students were given an apartment in the project in order to be available at all times. Those students involved with the summer programs besides Mr. Alien and Miss MacLaughlin include Paul Arceneaux, senior sociology major; Wrenda M. Baker, sophomore biology major; Aubrey L. Chevalier, sophomore industrial education major; Joyce Gonzales; and Nathaniel C. Willis, junior theology major.

Casa Blanca is a little community located midway between the University's campuses at Loma Linda and La Sierra. Everyday many students and faculty pass by on the freeway, but now some students have stopped to help.
An experienced teacher in graduate nursing weighs the benefits of graduate education in a church-related institution.

Should the future leaders of our church receive their graduate education in Seventh-day Adventist universities and colleges?

Graduate education is expensive both in money and faculty. No one questions the need for graduate education in religion, but can the church support graduate study in other areas? One the other hand, can it afford not to?

There is no question that the master's degree is a must for teachers on all levels, and the doctoral degree is needed in order to teach in college and university programs. Graduate degrees are also needed in the practice of professional fields such as administration, health education, nutrition, social work, and in certain areas of nursing, medicine, and dentistry.

Some Seventh-day Adventist institutions as a whole, and departments within others, are facing an acute shortage of personnel who have the preparation they need to provide professional and administrative leadership in today's complex society. Why should the Seventh-day Adventist church support graduate education? Cannot the future leaders of the church be better, or at least as well prepared for teaching and leadership by taking their graduate work in public institutions?

We seek here to suggest some reasons why the faculty of Loma Linda University believes graduate education is important in a church-sponsored institution. Specific application is made to graduate education in nursing.

Reason one: Because the intellect should be stretched in an environment conducive to a greater understanding of God rather than in an environment that might create doubt.

Like many other fields, nursing is based on knowledge from many allied disciplines such as physiology, biology, epidemiology, sociology, and psychology. Seventh-day Adventist scientific knowledge in these fields is based on Biblical interpretations of the origin and destiny of man. In the church university, the graduate student builds on his understanding of God the Creator on his belief in God's purpose for man, in his interpretation of a God of love. In non-church institutions, the graduate student may learn of the evolving development of organisms and man, that man must determine his own values, that it is immature to lean on God, that there is no God, or God everywhere, or maybe God is just left out. Certainly a loving, caring God is rarely ever considered.

Graduate students are necessarily exposed to a wide variety of theories in the natural and behavioral sciences. Students need to be guided by Christian faculty to learn to distinguish theories that lead to man-centeredness from those that lead to God-centeredness. Theories of evolution, of psychology, of psychiatry are exposed for what they are. For example, distinctive principles of rearing children as found in such books as Child Guidance, Education, and Ministry of Healing are studied in their relationship to current so-called progressive approaches.

Reason two: Because the power of God is the greatest therapeutic agent known to man and should be used by the Christian nurse as naturally and easily as she uses psychological theory or physiological principles in the giving of patient care.

In denominational graduate study, the power of God is set forth in changing life patterns and habits as the greatest therapeutic agent known to man. Elsewhere science is often looked to as the only solution to the ills of the world.

At Loma Linda University, students are encouraged to consider the spiritual aspects of wholeness, to search for ways of improving God-man relationships. The "spiritual-social" as well as the psychomatic relationships of illness are studied. It is second nature for faculty to refer to the techniques Christ used in making people whole. Graduate students are helped to become agents for bringing about change through study of Christ's methods of helping people change. How should a Christian administer a nursing service? God's methods of dealing with the Israelites provide clues.

Reason three: Because the graduate student needs role models for the practice of Christian leadership.

Christian graduate education is not secular education with religion added. A different atmosphere prevails in the graduate program in nursing within the denomination from that in other programs. Faculty members who have eternal goals for themselves and their students, who seek to understand and practice Christian Living serve as examples to future leaders. Faculty who have served the church overseas demonstrate a healthy belief in missions.

As future faculty members, graduate students observe teachers who work hard, yet who are not overly concerned with tenure and personal advancement, who work together for the good of the whole. Students are protected from the "dog-eat-dog" atmosphere that often prevails in many institutions where getting ahead regardless of the cost to others is frequently the order of the day.

The undergraduate program in the University and the University Hospital serve as models for the practice of Christian teaching and practice of nursing as a demonstration of a God-centered curriculum versus one that may be science centered.

Graduate students learn to become master practitioners of patient care in an environment where there is no smoking, where a vegetarian diet is served routinely, where patients are comforted through knowledge of a loving, caring God, and where they are supported by the members of the health team as they endeavor to change harmful health practices and practice healthful living.

Reason four: Because the church needs nurse leaders who understand social change in terms of its meaning for the individual nurse and for the Church as a whole.

In this age of social upheaval, it is important that tomorrow's leaders consider what these changes mean to the church and its institutions. It is common knowledge that labor unions are making major inroads in hospitals and educational institutions. Study is given to the great good that unions have accomplished and their inherent danger in robbing institutions and individuals of their right to personal choice. Ways of being alert to these dangers are discussed.

Leaders in the church must take a stand on federal aid to church-sponsored educational and medical institutions. Graduate students study the almost desperate financial needs of the church's educational system. They study the existing government controls in institutions that accept federal funds for direct support, and by the Catholic student over the loss to her church of Fordham University because Baylor University Medical School is no longer a Baptist institution because the faculty accepted federal funds for direct support, and by the Catholic student over the loss to her church of Fordham University for similar reasons. Where else could such a discussion occur with such religious orientation?

Reason five: Because Christian leaders need to think through possible ethical decisions within the framework of a Christian ethic.

Professional nurses must make many decisions today that physicians made yesterday. Nurses are making decisions on hypnosis, resuscitation of patients, birth control, and abortions. What is the nurse's Christian ethic in making such decisions? Where better could this ethic be explored than from Christian teachers?

At Loma Linda University there are many opportunities for medical and health personnel to develop a philosophy about man and life and death on which they can base ethical practice. Several all day workshops (please turn to page 20)
LETS LOOK AT APPALACHIA

Ronald D. Geraty, a senior medical student, spent his summer on an elective program in Appalachia sponsored by the Student American Medical Association. University SCOPE asked Mr. Geraty to write an article reflecting his feelings. He replayed with this open letter to his friends.

On June 21, I drove into Williamson, West Virginia, and was greeted by a sign reading "Williamson — home of the billion dollar coal industry..." and I had thought I was coming to a poverty-stricken area. Come to find out, the sign was right and I was right.

Williamson is the county seat of Miago County in the southern part of West Virginia on the border of Kentucky. The town is inhabited by about 5,500, down from 10,000 about 20 years ago when the great mining strike and industrial revolution took place. The town is based on one thing: the coal industry, unfortunately. There are banks, five-and-ten cent stores, department stores, markets, and a couple of main streets two blocks long — each one way with room for one lane and parking.

For the first time in my life I felt alone — desperately. I had nine weeks to look forward to in a town which is hemmed in by three mountain ranges, by poor roads, by an absence of public transportation except for a passenger train passing through at five in the morning, and most of all a depressing lack of young people.

I rented a small room from an 86-year-old retired school teacher and settled down to try and decide why I had come to Appalachia. First of all, of course, was the fact that it sounded exciting to travel across the country to spend nine weeks with a general practitioner in a rural area — and more adventurous than that rural setting to be in Appalachia. Then, too, it was a chance to calm my conscience by helping others — something I will refer to again later.

Ron Geraty (right) visits with West Virginian friend

The summer is half over now and my thinking has changed drastically in several areas. But first, let me share a few experiences and a little history to help you understand why.

Most of West Virginia and eastern Kentucky is presently owned by large steel and coal companies who had the foresight to buy up land in the 1890's for as low as 50 cents an acre. At the time, the settlers were given the impression that they were getting a real bargain from the giant companies — which is a whole story in itself.

Since that time, the coal industry and its sister industry, the railroad, have maintained an iron grip on the economy and future of the state.

Coal companies opened mines and built up small coal villages with row houses, a "boss house," a company store and taverns, and a school house. They enticed workers to come with higher than average salaries and then forced the miner's families to become dependant on them. The miner would work hard during the days in the mines, and then the rent, the store bills, the school, and the tavern expenses were all deducted from the check. The balance was paid in scrip which naturally was only negotiable in the company owned businesses. By the end of the week, the miner owed most of his check to the company and the family thus looked to the company and more directly to the "boss" who always lived separate from the village. When the mine closed, the people were allowed to stay if they could afford the rent or the price of their house.

The railroads at that time took advantage of the situation and developed an extensive network to pick up and deliver coal — and to this day has blocked any highway or other public transportation project in the state.

Williamson is one of the centers of the coal industry and yet has no roads other than winding, narrow two-lane roads which to my amazement have such permanent signs as "slow, broken pavement ahead." The signs are permanent. The roads are pot. Last fiscal year, Williamson city had budgeted one dollar for highway improvement. One dollar!

Up until the late 40's, the coal industry was dependant upon manpower. When the miners began their several year-long strikes, the mines became completely automated which greatly reduced the manpower need and which is directly responsible for the drop in the population in West Virginia as well as the rise in unemployment.

The industries, which are owned by nonresidents, are extractive industries feeling no responsibility to the state or their employees and for that reason reinvest relatively nothing in the state. Without the labor unions, the miners and the state would still be in the hopeless condition of years ago. It's no wonder that the United Mine Workers' Union is considered the savior of the people — regardless of the fact that the unions have also at times misused their power.

Appalachia is not only a region of the poverty-stricken, but of the poor and rich. It is a land of exploitation. And each segment of the culture distrusts and dislikes the other.

Official files show that only 16 percent of the poor living in qualifying areas in the United States get food stamps. Why? The reasons are varied. The poor are without food stamps because of some local county welfare directors. One said, "The poor lead morally disgusting lives" and so she attempted to teach them "moral values" by withholding welfare from newly pregnant mothers for a month or so. It is because of congressman like House Agriculture Committee chairman W. R. Poage of Texas who is currently tying up a food stamp program because as he said, "In too many cases, it will go for liquor, or for pot, or for those sort of things."

Unfortunately, the state government will not act effectively to combat poverty because it is allied to the interests that produce the problems.

The culture is depressed and regional. There is a great reliance placed upon the gun and masculinity. The 86-year-old teacher I live with sleeps with a loaded gun by her side. My preceptor carries a revolver, as well as does the nurse in his office. Slayings are common occurrences and rarely fully investigated. I could give several examples.

The economy is a cash economy. There is a high rate of unemployment. There is a distrust of education and "the outsider." There is an undue amount of importance placed on kinship. The upper class places a stigma of personal inadequacy or inferiority on those with low
THE MASTER PLAN:
A CONTINUING REPORT

admissions standards as well as increased student enrollment; development of a strong undergraduate base and stronger interdisciplinary ties with the other professional schools; and expansion of the evangelical thrust of the School of Public Health through student recruitment and community involvement.

The Graduate School was advised to continue its emphasis in the graduate program in biology or human biology, taking advantage of the strong, human biological orientation of the basic science faculties within the University. The School of Dentistry was urged to plan for expansion of the physical plant with a concomitant intensive faculty recruitment program to service existing programs.

Organization

The Master Planning Council recommended continuation of the administrative organization of Loma Linda University on a unitary basis with all vice presidential administrative officers reporting directly to the president and only the president reporting to the University Trustees. It suggested preparation of new or appropriately revised job descriptions for all major offices and positions in the organization.

New wage scale

It called for the development of a University-wide wage scale which would ignore sex, marital status, and campus, and be based on logical and understandable relationships within the University, maintaining a reasonable relationship to prevailing wage scales within the church. The matter was referred to a continuing committee. The Master Planning Council members voiced the need for more adequate provision for professional needs of teachers in equipment, library resources, professional travel and research, and departmental secretarial assistance.

Strengthened support program

Recommendations concerning finance and budgeting include projection of tuition rate increases on the basis of the anticipated increased cost of education; creation of a more stable base of financial support by tying church support to an established percentage of church income, with such funds appropriated for allocation by the University Trustees according to the needs of the University; utilization of carefully screened and budgeted state and federal support money as sources of income for selected programs of the University; and efforts to maximize the net income from auxiliary and industrial operations, with a uniform organizational plan for commercial and industrial activities on both campuses.

Student affairs

The council suggested continuing studies regarding student life in such areas as housing, food service, registration, academic advisement, religious activities, and social activities; continued development of a counseling center capable of meeting the developmental needs of disadvantaged students on both campuses; concerted effort to develop new sources of student financial aid with students from minority groups and those with cultural backgrounds indicating special educational needs receiving a significant portion of this increased assistance; and study of the possibility of establishing a new industry on the La Sierra campus to provide added student work opportunities.

Public relations and development

Counsel members urged steps to increase private, non-church support of the University through development of programs and services, including extension programs that would provide a more effective University presence in outlying areas served by the University; encouragement to administration, particularly the president, to seek more involvement at appropriate levels with community leaders, with corporation and foundation executives, and with heads of government agencies who may be in a position to assist the University; and encouragement of public service activity by faculty, staff, and alumni.

It suggested revision of the alumni fund raising program to include more personal meetings with groups of alumni.

The master planners expressed the need for more effective communication with the church, more specific communication to the professional community, and careful analysis of University publications in an effort to consolidate and economize in their production.

Corporate witness

The Master Planning Council recognized the value of a positive institutional witness and recommended the preparation of a University statement of principles in public relationships together with a plan for its dissemination. Such a statement would include a general expression of concern for Christian witness, for the public interest, and for human relations in the operation of the University, as well as specific statements in which the principles are applied to the work of the various units of the University.

Members called for fostering through appropriate channels interdisciplinary faculty colloquia in the field of Christian witness; utilization of both University and public media for a distinctive theological witness of the University; continuing service to alumni in their Christian witness by means of materials such as discussion outlines or film strips, and a "question and answer" service on theological matters; and consideration of the development of a "Christian Action Center" coordinating such activities and others designed to foster among all departments, agencies, and individual members of the University a more effective witness and outreach.
VOCATIONAL TRAINING FOR URBAN YOUTH

by Ronald W. Bowes, La Sierra campus public relations officer

Continuing education

Obtaining a Christian education is not always easy, especially if one is already midway in his career or lives where it is difficult to commute to a university campus.

The 5,000 or more persons who have enrolled in Loma Linda University’s extension courses have, however, discovered a new, relatively comfortable, way to experience the benefits of modern education. They attend extension classes offered in their own community or neighborhood.

University extension, rather new at Loma Linda, conducts credit and noncredit classes in Los Angeles, Riverside, and Loma Linda, with pilot programs as far away as Philadelphia and Okinawa.

Vernon H. Koenig, EdD, dean of summer sessions and extension, says, “We consider it a primary responsibility to provide opportunities for all age and economic groups. There is no reason why they should not benefit from the University’s educational and cultural resources.”

Big step forward

This fall the extension program blossoms into a full community college equivalency program in the Los Angeles area. “Our constituency has long felt a need to make the University’s resources available to members living in the metropolitan area,” said Dr. Koenig. “We believe that this junior college equivalency program will prove valuable to our people.”

Courses in the extension program will be centered in the Glendale-Los Angeles-Lynwood area. Additional classes are scheduled for Orangewood, Gardena, Newbury Park, and San Diego. Existing offerings of the La Sierra and Loma Linda campuses are being increased.

Who can attend?

Almost anyone can take extension classes. Requirements for entrance into the community college program include a high school diploma or 18 years of age, and the ability to benefit from the course work.

A variety of courses

Course offerings in the Glendale area include classes in biology, home economics, English, history, psychology, religion, business management, data processing, medical terminology, and office procedure.

In Lynwood, classes in English, industrial education, psychology, leadership, archaeology, and office procedure will be offered.

At the White Memorial Medical Center, Los Angeles, classes will be offered in English, history, religion, mathematics, and insurance. A full-time nine month cooks training class will also be conducted at the medical center.

Prospective students should direct inquiries to Dr. Koenig, University Extension, Loma Linda University, Riverside, California 92505.

CONTINUING EDUCATION FOR DENTISTS

Combating a critical shortage

A rapidly expanding and comprehensive continuing education program is taking shape in the School of Dentistry, according to Judson Klooster, DDS, associate dean for academic affairs and director of continuing education. A score of courses prepared for practicing dentists and paradental personnel will attract more than 2,000 students this fall.

Courses lasting as long as seven weeks will refresh professional students in basic science concepts and will help them increase competence and efficiency by training them in newly emerging techniques and methodologies.

“The chronic and wide spread shortage of dental personnel throughout our society suggests the need for maintaining highest professional standards in a realistic and efficient manner,” said Dr. Klooster. “This can be achieved only as dentists and their auxiliaries work together utilizing benefits of current research and technology.”

Classes have to be practical

Lawrence W. Will, DDS, assistant director of continuing education, observed that enrollment during the last academic year totalled 1,701. Enrollment for the previous year was 689. “These classes have to be practical if busy dentists will attend,” he said. “The dental profession has, as yet, no continuing educational requirements. Those who enroll do so because they have found the classes worthwhile.”

Sunday classes convenient

Dr. Will pointed out that many of the all-day sessions are scheduled for Sundays making it possible for dentists to participate in the classes and laboratory sessions without interrupting their patient schedules. The classes are coordinated with continuing education programs at the University of Southern California and the University of California at Los Angeles, so as to avoid duplication or competition.

The classes are designed to be helpful to the general practitioner in dentistry as well as to the specialist, said Dr. Will. Classes for dental assistants and technicians promise to be especially popular.

Wide variety of subjects

Included in course listings are subjects such as Intravenous Sedation, Practical Electric Surgery in General Dentistry, X-ray Techniques I, Clinical Pedodontics, Local Anesthesia in General Practice, Hospital Dental Assisting, Modern Pedodontics, Control of Pain and Apprehension, Current Clinical Procedures in Restorative Dentistry, Highlights Involved in Developing Functional Dentures, Selecting Patients for Orthodontic Treatment in General Practice, Direct Restorations With Powdered Gold, and a special dental laboratory technicians course sponsored by the American Dental Association and Tri-County Dental Laboratory Society.

A distinguished faculty


With the exception of a hospital dental assisting course given at Orange County Medical Center, classes will be conducted at the School of Dentistry on the Loma Linda campus.
THE BODY’S DEFENSE AGAINST CANCER

One way to mobilize the body’s defense mechanisms to stop a growing cancer was suggested to the International Cancer Congress at Houston, Texas, by a team of Loma Linda University investigators. They were able to check the growth of malignant tumors in mice, they reported, by injecting the mice intravenously on four successive days with certain constituents of lysosomes. Lysosomes, parts of most cells, are packets of highly active enzymes that break down or digest damaged or unwanted materials in body tissues.

Enzymes fight viruses

It is believed these enzymes also collaborate with the immunologic processes which defend the body against invading viruses and other foreign organisms.

Explaining the lysosomes’ effect on cancer, the theory of the Loma Linda team—Weldon B. Jolley, PhD, professor of surgery, physiology and biophysics; V. Wilfred Stuyvesant, MD, assistant professor of pathology; and two medical students, Constance P. Steele and Timothy R. Smith—is that the lysosomal enzymes, by clearing away the cancer, the enzymes strip away the concealment and halted the cancer.

The observations of many other investigators regarding lysosomes suggested their new method of fighting cancer to the Loma Linda investigators. Lysosomal activity has been reported in numerous studies to be associated with changes and regression of some tumors. Also it is known that lysosomal enzymes are involved in the inflammatory reaction. (Inflammation occurs, for example, when the immunologic system is trying to kill off an infection by a foreign organism.)

Inflammation inhibits growth

To produce the effect of an inflammatory response in the area of the cancer, Dr. Jolley and his associates decided to inject lysosomal material in the mice intravenously. They took mouse liver cells and by centrifugation and chromatography obtained 15 lysosomal constituents which they tested individually to find the most effective cancer-killing substance. Three of the fractions (which they labeled U, D, and A) showed anti-tumor activity, and D was found to be the most effective. Considerably more dead cancer cells and inactivation of the tumor by white blood cells was found when D was injected than with any of the other lysosomal fractions.

"It would seem, therefore," the report concluded, "that lysosomal constituents contribute to an inflammatory state which inhibits the tumor or possibly even causes complete tumor remission."
If the history of church-related higher education in America tells us anything, it is that educational institutions, like children, tend to outgrow the arms of their mothers.

Many of the great private universities in this land, Princeton, Harvard, Yale, were established by religious organizations for the explicit purpose of fostering the founding church's self-perceived ends. They were all initially under the support, guidance, and control of the mothers who gave them birth. But it is also a matter of record that such support, guidance, and control rarely persisted after the word "college" was traded in for the term "university."

This has so frequently been the case that the terms "church-related" and "university" seem anachronistic if not mutually exclusive. The word "parochial," originally indicating a school operated by a local parish and eventually referring to private, church-operated education, has also come to suggest narrowness, pettiness, and bigotry as in "parochialism." These are terms that imply the very opposite of "university."

**A university in name only?**

It is for this reason that we, faculty and students of the Graduate School, have addressed ourselves to the question: "Can a church-related college also become a university?" There is no question that a church can operate professional schools. The College of Medical Evangelists was, after all, a viable and successful institution for quite a long time. But can the College of Medical Evangelists really become Loma Linda University in more than just a name?

It is fitting that members of the Graduate School should lead out in such a consideration because there is a sense in which the problem is primarily theirs. They stand at the forefront of that transition from college to university. Whatever happens in that development, if it happens, is likely to happen to them first.

As the one who has been asked to set the stage for the conversation which is to follow, I shall begin by stating a proposition: "A church can and eventually must operate a university without losing its close relationship to it." The point being, the child may outgrow and reject his parent but he does not have to.

The question is really a part of a larger one having to do with the meaning of the word university. The word as generally used suggests an institution dedicated to a free exploration of the totality of experience. But can a convinced and dedicated religious individual or group possess the openness that is required of those who freely explore total experience? Do not the terms conviction and dedication already suggest a "closure" that necessarily inhibits such a wide ranging pursuit?

**Faith and noncommitment are antonyms**

It is my proposition that precisely the opposite is true. The word university has come to mean in the minds of many of our contemporaries a place of learning where bias, prepositions, subjectivity, and the like are kept at a minimum; where the learner strives to achieve a relative, objective, detached, and noncommitted view of reality — all qualities against which religious experience by definition is in strongest opposition. The terms faith and noncommitment are virtual antonyms.

This description of the university posture is however, I submit, a distortion of the facts. It is impossible for most of us to even guess at the myriad sources of our convictions. If were were allotted another lifetime and it were worth the doing, we might try to retrace our steps. Perhaps we would find that we had stumbled upon a familiar idea as upon a familiar landmark. Who of us has not had the experience of sifting a book long since gathering dust, and of finding passages we had read long ago, underlined and forgotten, containing ideas we had come to think were original with us. How many lectures, sermons, chats with friends, good books, even more subtle encounters with ideas have passed through our minds leaving hidden footprints that have guided our paths without our knowing. What are the sources and secret processes of a man's beliefs? Does he ever really know?

As humiliating to reason as this admission may be, it does not diminish reason's true importance — only its inflated ego. Reason is the handmaiden of conviction. It may point the way, but it may also serve to clarify, organize, and systematize belief. It will perhaps even suggest that some convictions be rejected or modified in the service of consistency. It may even enable us to purchase that rare pearl, the novel way of looking at things.

But as we well know, reason can also be the stubborn barrier against new ideas. Many a rational argument is logic-tight, that is, in the "water-tight" sense of keeping the water out. Reason may distort the facts so as to protect a man against any new ideas that may prove threatening to his insecure ego-identity. The question of whether reason is a reliable handmaiden is thus one of honesty and security, which brings me to the chief point I wish to make.

Only the secure soul which is reasonably sure of his identity can confidently engage in that universal quest for truth that the term "university" denotes. And security and a clear sense of identity are the very things that a genuine religious faith is all about. If this is so, then our proposition can be stated — Only an educational institution grounded on religion (or its equivalent, and religion does not always wear its usual labels) can really be a university.

Only the confident, trusting soul can dare to face the questions that truth at its larger dimension asks. Huxley's "God give me the courage to face a fact though it slay me" was not made by a confessed believer in traditional religion. But it is a prayer that only a believer can really utter. All the rest must ever be too fearful to face up to some facts of existence.

**Do we have the courage to do so?**

The question we must ask ourselves at this University during its critical period is not: "Can a church operate a university?" but "Do we who make up the church have the courage to do so?" And if not, how can we find the courage? Does the church have the inner resources to face up to the challenge of its maturation?

I am convinced that this church-related institution can be a university without weakening its primary connections with the founding organization. If it cannot then there cannot really be a university anywhere. It can precisely because it has a firm foundation for its conviction and faith. I am not, however, equally convinced that all of us realize it and therein lies our potential "Achilles' heel." Only the trusting soul who knows who he is and knows that he knows can confidently face the larger questions of meaning and destiny that being a university is all about.
A famous psychiatrist shares his philosophy with students and teachers in the School of Education

... the idea is to create schools without failure because I feel failure is no longer applicable to the kind of society that we have created. Failure has become an untenable position. A student who fails in school really has nowhere else to go.

So when I say "schools without failure," I mean ... at least the minimum that we should do is create a school ... where anybody who represents the school will not fail the student at any time. This does not mean that all students will necessarily succeed. We hope that would happen, but we are not naive and we know that won't happen.

One position, if it is possible, is to maintain motivation — keep on trying. Once a person is labeled a failure, once he begins to believe "I am a failure, this is the way I am," then he begins to behave as failing people behave...

Pathway to delinquency

There are only two directions a person who fails really goes toward. One is the direction of delinquency, antagonism, hostility toward society, toward himself and the society around him saying, "If I fail in this society, I am going to do what I can to either fight my way to success or to hurt those who are succeeding." We see many, many people in our society who are operating in this particular failure pathway — delinquent pathway.

The major way in which young people learn they're failures in this society is not at home. Many people like to blame the homes. ... Homes don't do this formally, but schools do it very formally and systematically, and there, students find out, "I am a failure." And when they think they are failing, this comes through to them as, "I am no good as a person."

Poor grades — "bad kids"

If you ask elementary school children, "What kind of a child gets a low grade on a test; what kind of a child fails; what kind of a person does poorly in school?" and they will tell you, "a bad person." Now later on in life they may find out this is not necessarily true, but at a critical stage of elementary school — if they don't succeed in learning and are labeled failures — they begin to think that they have not only failed in school — they begin to say, "I am a bad person. My concept of myself is: I am no good."

The other pathway for people who have conceptually failed — in terms of their self-image, their self-concept, what they believe about themselves — is the pathway of withdrawal. "I'll try to withdraw from the world, a world which labels me a failure. I'll try to check out of it. I'll just do something else." And there are all kinds of ways in which people check out of this world.

Failure is painful

When you have this idea about yourself that you're a failure — and I maintain schools contribute to this more than any other institution in our society — it's painful. I am sure that every single person in this room at some time or other in his life has failed. You tried to do something and you have failed, and you have been labeled a failure. I don't mean you just didn't succeed; I mean someone actually said, "You're no good. You're not worth anything. You're not adequate." The actual label has been put on you, either in a very graphic sense, like with an ABCD grade or in a less graphic sense by someone telling you you're no good...

This is one of the most painful things that can happen to any human being. You feel separated. You're moving away from important people in society and important concepts. When you fail, you feel alone, and you are alone, because failing people don't have much company. They have a lot of other failures, but they don't keep themselves much company.

Drugs ease pain

A person who fails feels lonely and separate from others who might even be like himself. It is a painful state of affairs ... you look around for anesthesia for the pain, and one of the anesthetics that is commonly used in this country and is becoming more and more prevalent ... is the increasing use of drugs among young people. They claim, sometimes, that drugs are used to expand their minds and expand their consciousness, and maybe this is true for a very small minority of them. But most of the kids who use drugs are attempting to find something that isn't there. They withdraw into the world of drugs or anesthetics. I think this is the most common use for both legal and illegal drugs ... I don't differentiate much between legal and illegal drugs. As far as I'm concerned, they are all anesthetics for the pain of feeling "I am a failure."

Go to school — keep mouth shut

So, the basic philosophy that I advocate is different from current American educational philosophy. We can summarize current educational philosophy very simply. Let's say you're a parent. Ordinarily one says to his kid, "Kid, you go to school, keep your mouth shut." He's supposed to keep his mouth shut although opening his mouth will be the most valuable thing he'll ever learn if he'll learn how to do it properly. But we still say, "Keep your mouth shut, listen to what the teacher says, and repeat back what the teacher says relatively the same way he says it at appropriate intervals and you'll be okay. And if you don't do that, there's a very good chance you'll fail ..."

Many people who learn to fail in school, continue to fail in other endeavors in their life because their belief about themselves is, "I am a failure, and as a failure, I will behave as a failure."

Who am I?

It is psychologically basic, at least in this society, for each individual to have a concept of himself. "My identity, my image, in this society is an existential philosopher ... Everybody is concerned about "who I am, where I am, where I am going, who I relate to, what I stand for." And, if, when you answer all these questions, you come up with the idea, "Well, I don't stand for very much. Nobody cares much about me. The things I am doing are a failure." This is a painful and miserable way to exist.

I maintain that in the best schools in America, the very best public schools ... at best, 50 percent of the students consider themselves successful in school. The other 50 percent consider themselves to be failures. And success and failure are not gradations of the same thing. They are two opposite things, and they are separated in life almost.
Change grading system

You take a course in school — even elementary school in the first grade, a course called reading. We’re all steamed up about the fact that the kids don’t read as well as they used to. What we don’t understand is that when they don’t read well in the first grade, we have no compunction in many school systems . . . about giving them a failure grade or a grade which is ostensibly failing, a D or a C minus or something like that. We do that, not because we have any reason to do it. There’s no possible reason to give a little kid of six years a C grade. We do it because traditionally, it was always done, and because we believe somehow or other that it will motivate the child. Well, it won’t. It will motivate him — but in a negative direction. He will become less interested in reading because reading is associated with pain and failure. We do this and hope it will teach him to read. It doesn’t teach him anything except that he is a failure. Sometimes kids six and seven years of age give up.

I was talking to a group of first-grade teachers several years ago, and I was expressing in a very limited way the beginnings of this philosophy . . . And I said to the teachers, “You ought not fail anybody in the first grade. Teach them as much as you possibly can, and that’s it.”

One teacher raised her hand . . . and said, “Well, Dr. Glasser, you have to fail some of the kids in your class every year.” I said, “What grade do you teach?” She said, “I teach first grade like everybody else here.”

I said, “You say you have to fail?” and she said, “Yes.”

I said, “How many do you fail?” She said, “Oh, two, three, four a year.” And I said, “Well, does it help the children?” She said, “No, it doesn’t help them. I don’t think it helps them at all.”

She was at least aware of that.

I said, “Your principal, then, is a kind of strict disciplinarian-type of an administrator and he says ‘fail 10 percent of the kids and that will keep the rest of them lined up.’”

She said, “No, he doesn’t care if I don’t fail any of them.”

I said, “Well, then the parents come in and say, ‘Look, I want to find out early in life if my kid is a failure to prepare for it, so if he’s not doing good, you fail him, and let’s find this out right away.’”

She said, “No, the parents aren’t happy about it either.”

Well, I was running out, so last, just for thrust, I said, “Will you do it for America?” and I pointed to the flag.

She didn’t understand this so there wasn’t any particular way to get this across. It was kind of a desperate move on my part, but you see, this is the kind of philosophy that is there. This is a good teacher in a certain sense. She just believes that if you don’t come up to snuff when you are six years of age, you ought to be failed and that’ll teach you a lesson, by goodness!

Teaching a lesson

It reminds me of the same thing when they had W. C. Fields in one of his movies, “My Little Chickadee,” . . . they’re going to hang him for some crime and they ask him if he has anything left to say. He has two things left to say. The first one is, “I’d like to see Philadelphia once more,” but the second thing he says is, “This will teach me a lesson.” And I’m sure it will. And I’m sure that when we fail kids we teach them a lesson even more than Mr. Fields was taught by being hung. You teach them that we don’t hang you, but we put you in a position where you almost wish you were hung. . . .

In order to explain how this defective educational philosophy needs to be changed, you have to go into a little more explanation of what’s happened in our society — (I’m acutely aware of the fact that something has happened in our society of which I believe more people ought to become aware) — so you can understand the reasons for some of the things I’m saying in my book.

Central city children

Now, the truth of the matter is, even after I wrote Schools Without Failure and the book before it, Reality Therapy — I became — more and more concerned about the fact that I still didn’t really understand what I’d written. Now, this is an admission that I wouldn’t be willing to make, except I think I now understand it so I can explain it to you.

I understood some of the reasons for the book but I was still puzzled by the things I was running into in the public schools — in the elementary schools. The children, most of them in the central city, were doing badly in school, but they weren’t terribly concerned. They were willing to fight and fuss and be inattentive and not study hard, but all the good old-fashioned things that used to get them to work — used to get them to settle down — the things that principals still attempted to use and teachers still attempted to use, and that I said wouldn’t work, were not working! I didn’t know why they wouldn’t work, but, well, they don’t work, and . . . it was obvious they weren’t working.

I still felt, deep inside me, that although I was philosophizing — the “schools-without-failure, reality-therapy” philosophy — I still was saying, “Why aren’t these kids a little more scared?”

When you say to a kid, “Kid, if you don’t learn anything in school, you’re going to be a bum,” why doesn’t that bother him? This, in essence, is what we say in all disciplinary procedure . . . We’ve attempted to discipline children and motivate children through some kind of threat that you’re going to fail in life or get some kind of punishment that will cause you pain if you behave this way. And this, without any doubt, was no longer working at all in the central city, and I don’t think it was working well any place else.

The kids were “cool” in the sense of the word that cool means. They weren’t too concerned about all the things we’re concerned about. When you start yelling and screaming and doing all the things you felt you ought to do for them, they’d say, “Calm down, man. You’ll blow your blood pressure.” It almost implied it was your problem, not theirs.

And maybe it was.

The point is, I didn’t understand this, and I began groping around for an explanation. “Where in the world can I find something that will explain what I stand for?”

(please turn to SCHOOLS, page 24)
A CALL FOR BETTER TEAMWORK
A placement-recruitment report

Representatives from Seventh-day Adventist conferences throughout the nation and Canada met at Loma Linda early this year in a North American Placement-Recruitment Council to develop more effective means for the involvement of graduates from the University's professional schools in the church's service.

The council, authorized by the 1969 autumn council of the General Conference, was coordinated by Carl Sundin, director of University placement service. He challenged members of the council to "restructure and refocus efforts to recruit medical, dental, and paramedical personnel."

A united gospel ministry

Recognizing that the motivation of professional health workers to locate for practice in areas of need depends greatly on the challenge of a united interdisciplinary gospel ministry evident in those areas, the council recommended:

That the conference organizations in collaboration with the General Conference Department of Health and other appropriate departments develop programs within which ministers and professional health workers may cooperate in a unified evangelical witness.

These programs should include both personal and public evangelism, incorporating such features as better living centers, Five-day Plans to Stop Smoking, clinical evangelism, or other evangelical and healthful living plans developed in various conferences.

These programs will be directed at the conference level by a full-time conference employee trained in health education. Conferences will bring ministers and health workers together at least annually for interdisciplinary discussions concerning doctrine and interpretation as well as methods of effective witness.

Under the sponsorship of the General Conference Department of Health in collaboration with other appropriate departments, suitable literature should be prepared in which concepts of a unified ministry are advanced and methods of a unified evangelism program are outlined; as well as practical materials for use by ministers and health workers including sermon and health talk outlines and appropriate audiovisual materials.

Increased communications

Denominational periodicals, especially The Ministry as well as alumni journals, should include regular features that will foster and provide guidance for a unified ministry.

At the graduate level in Adventist higher education, increased communication will be fostered between students and faculty in the health professions and in ministerial fields, through such means as seminars co-sponsored by Loma Linda University and Andrews University, bringing together selected students of both institutions; follow-up discussions at each institution, where students may share in the process; curriculum innovations that would bring ministerial students for a time to Loma Linda University, and students in the health professions to Andrews University; a systematic interchange of faculty between Loma Linda University and Andrews University; and faculty colloquia at both Loma Linda University and Andrews University, where the values and processes of a unified Christian ministry may be discussed as well as a means of fostering among students a commitment to such a ministry.

Bring students together

Programs incorporating similar principles will be developed at the undergraduate level, bringing together students and faculty in preministerial and preprofessional disciplines; and, as may be feasible, at the secondary level.

Seventh-day Adventist institutions of higher education should be encouraged to bring preministerial and preprofessional students together in programs of social service, personal evangelism, and public evangelism.

The General Conference Department of Health will sponsor a representative commission to give continuing study to the cooperation of medical and ministerial workers as members of the interdisciplinary gospel team and that this commission make up a "job description" analysis of each team member's role for better visualization of the team's integral support of each other in the work of the ministry.

Study medical evangelism

Council members also recommended an inspirational-motivational weekend to be conducted by both university and General Conference leaders annually at Loma Linda University. The weekend would include:

Discussion of the working relationship that brings success to the gospel team, detailing the factors concomitant with success in the church's outreach, evangelistically, medically, and educationally; and personal counseling of students by representatives of the General Conference and the union conferences of North America, discussing with them principles of participation in God's work, directing their attention to the many opportunities of service in overseas as well as in North America.

It was also recommended that during the weekend of inspirational and motivational meetings opportunity be arranged for faculty-field dialogue and discussion of basic denominational concepts and philosophy of the medical ministry.

The Placement-Recruitment Council also recommended that conferences increase the size of maximum loans to students from $5,500 to $7,000.

Mr. Sundin said that passage of the recommendations would be sought at the autumn session of the General Conference.

APPALACHIA

(continued from page 11)

economic status. The young absorb the values and attitudes of their elders and perpetuate the system.

Diseases which are new to me are such entities as the "Eastern Kentucky Syndrome" which is obviously a neurosis described as vague chest pain, low back pain, malaise, and fatigue. There is the "five P's and a T" which doctors loosely use to refer to "pitifully poor protoplasm poorly put together." There can be found without too much looking water-soluble vitamin deficiency, and of course "black lung," the miner's malady, which resembles a severe mixture of emphysema and fibrosis.

In spite of the problems, the people have been inspirational. Take for example, the one-armed black chaplain at the hospital, dressed in his baggy black trousers, well-worn white tuxedo jacket, and black bow tie, who won't let an opportunity pass to remind a patient that all that's needed is faith in God... or the 86-year-old man who was up and around one day after his appendectomy... or the man who had been made an invalid by Parkinsonism but is now out squirrel hunting thanks to "L-dopa and faith in God," according to him.

The summer experience has been an excellent one for me, and would be so for anyone. I've had plenty of time to think. I've had plenty of time to study. And most important, I've been exposed to another culture.

Too often I have found myself in the vulnerable position of being so involved in the morality of problems over which I am not directly responsible, that I have forgotten to deal effectively with those which I can personally affect.

I cannot help feeling that Loma Linda University should take advantage of a situation such as could be made right here in this area with the aid of the government and United Mine Worker's Union, which is available to set up a clinic to expose medical students such as myself to rural medicine and at the same time help those who need it. A combined program with Andrews University in such a rural as well as urban center would be invaluable.

Living and working in such a situation forces us to reexamine our governmental, denominational, and personal priorities. I trust that I will never again be so selfish that I will avoid sharing a meal which often turns out to be too large to eat alone.
The morning sun climbed slowly, relentlessly up the brilliant sky on its daily arc as the heavens threatening to fry the earth seemed to be exausted. The team from Loma Linda split into three groups, two of them, two physicians, two dental assistants, a medical student, a nurse, and a student intern, arrived in Guatemala the same afternoon after a four and a half hour jet flight across Mexico into the heart of the country. The roads teem with busses and trucks, the blood and food that sustain and nourish the Guatemalan people.

A beautiful country

Guatemala is a beautiful country with beautiful people who happen to have dental problems like everybody else. Loma Linda University School of Dentistry tries only to dent the problem, not solve it. But as with everything, there has to be a beginning.

Their impressions of Guatemala and the people were not uniform. Each person looks for different things. And most of what you see is what you look for. It is a country of contrasts, the proverbial paradox. It is perhaps the most cultured and developed nation in Central America. It has the best highway system, the most art museums, and the largest city. The roads teem with busses and trucks, the blood and food that sustain and nourish the Guatemalan people.

A friendly people

It is an agricultural nation with cornfields, sugar cane fields, and coffee fields sprouting from every available piece of soil, sometimes resembling the hanging gardens of Babylon as they grow almost at a 45-degree angle on the side of a mountain. The countryside is green, for a southern Californian almost covetously green. Volcanoes dot the landscape giving off a fiery yellow glow at night.

The people are friendly, surprisingly so in an era of the "ugly American." They impress you with their feverish work, their business acumen, and their patience. Waiting for hours to cross a bridge that is being repaired causes no complaint. And they are always walking, walking everywhere they cannot take a bus, often carrying huge loads of wood or food on their backs.

Many do live in abject poverty with little hope for the future. But a tourist need only look at the homes near the union office in Guatemala City, homes as fine as in this country's most exclusive areas, to find the contrast. In every country of the world, the United States included, one can find similar contrasts.

School of Dentistry senior Harry H. Houston, III, treats Guatemalan woman in improvised clinic.

Spending the first four days in Puerto Cabezas, a town on the east coast of Nicaragua and accessible only by a outdated DC-3 plane from the capital city of Managua, the three men were to devote the rest of their stay in and around the Seventh-day Adventist hospital in La Trinidad, 120 kilometers from Managua.

Meanwhile, back in Guatemala, the rest of the team was getting initiated into the world of hammocks, sleeping bags, and mosquito bites. One group headed for the east coast. The other group bounced along dirt roads in the outback of the country, one time having to cancel a clinic in one village because of a dirt slide caused by the heavy rains that inundate Central America at this time of year. Instead, they found another village, set up their clinic, and a short time later found more patients than they could handle.

The Loma Linda team, on their fourth consecutive summer trip to Guatemala, avoided villages where they would provide competition for the local dentist or interfere with the Guatemalan School of Dentistry, which has a program of public health dentistry equal, if not superior, to the one at Loma Linda University.

Both groups worked in three different provinces, spending one week in each, finally ending up in Guatemala City on August 14. From there, most of them flew home via Mexico City, Mexico.

School of Dentistry senior Harry H. Houston, III, treats Guatemalan woman in improvised clinic.
WHY GRADUATE EDUCATION?

(continued from page 10)

shops have been held, each broadening the faculty's concept of wholeness. For several weeks this last year interdisciplinary conferences were held to discuss such topics as "A Theology of Suffering," "Faith Healing and Medicine," "Religion and Mental Health," and "Suicide." And, of course, the division of religion offers courses in Christian ethics, religion, and science.

Reason six: Because the church is in urgent need of Christian nurses in its institutions and in the community in this country and overseas. Because the world needs the Christian witness of nurse leaders wherever the nurse practices. Because Seventh-day Adventist leaders must understand the role of the church in mission endeavor.

According to the General Conference’s 1968 statistic report, there were 42 church operated hospitals in North America with 5,734 beds, and 92 hospitals outside North America with 7,300 beds plus 10 schools of nursing in North America with 1,564 students, and 24 schools of nursing outside North America with 1,273 students. Each of these institutions must have nurses in leadership roles. Adventist institutions overseas must keep up with the standards in the countries where they are located. Many of these are now offering a baccalaureate degree. They need faculty with master’s degrees and look to Adventist graduate education to provide this leadership.

Reason seven: Because graduate students today are young and are, frankly, looking for husbands.

There was a time when graduate students were settled people over 30 and 40. Many of today's graduate students are in their 20’s. They are still at the impressionable age where friendships make a great deal of difference. Teachers who have of necessity taken their advanced degrees elsewhere have indicated they made many good friends of similar values in mission projects, those of similar values in hospital, and I’ve listened to patients who rave about the nurses who care and who try to learn to give that kind of quality nursing and be that kind of nurse.

A public health nurse from the Long Beach area was recently in my office wanting to apply to graduate school. As I usually do, I asked her what she knew about Seventh-day Adventists and why she wanted to commute such a long way to attend our small graduate program in nursing. She replied, "I’ve been impressed by the quality of the home care reports that come from your hospital, and I’ve listened to patients who rave about the nurses who care and who try to meet their spiritual needs. I also know a wonderful Adventist public health nurse who graduated from your program. I want to learn to give that kind of quality nursing and be that kind of nurse."

Thus the faculty witness through their students who become nurses who witness through their patients who in turn witness through other nurses who want to come to Loma Linda to learn what we have to give. We believe that alumni of the University's graduate program in nursing have made an impressive contribution to the church.

Graduates serve church first

Since 1957, 178 Seventh-day Adventist nurses have earned the master of science degree from the Loma Linda University Graduate School. In spite of the fact that the majority were married either before during, or immediately after graduate school and that some stayed home to look after young children, 88 percent entered denominational employ. Five were sponsored in local overseas missions and all returned to their homeland. Thirty-six (20 percent) have served in leadership positions in overseas mission service.

Today, 15 alumni with master’s degrees are directors or assistant directors of nurse services in six large Seventh-day Adventist hospitals. Thirty-four others are working in positions as directors of in-service education, supervisors, clinical specialists, or staff nurses in church operated hospitals. The university and college programs have departments and directors who completed graduate school at Loma Linda University. Forty-six master’s degree graduates are teaching in denominations’ nine associate and baccalaureate degree programs in the United States.

Twenty-nine are missionaries in Ethiopia, Pakistan, Thailand, Vietnam, Philippines, Trinidad, Korea, and Taiwan. Twenty are assistant medical secretaries to the General Conference Department of Health. Perhaps more impressive than all these is the fact that, to our knowledge, all but one are active church members today.

Critical need for Christian leaders

Nations and churches and institutions and programs rise and fall on the strengths and weaknesses of the leadership. Leaders of the church who are teaching in a Seventh-day Adventist college or university.

Christian goals should pervade all levels of our education regardless of the discipline. While the great truths of our church stand above all criticism and abuse, they are entrusted to man. And there are men with great potential for church leadership who may swerve for a while from the primary purpose of the church when once exposed to false doctrine. As a result, students in our schools, patients in our hospitals, and manuscripts in our publishing houses suffer.

The need for competent Seventh-day Adventist leaders is acute. Publishing house editors lack editors. Teachers in our educational system are often overworked and not qualified for their jobs. Many thoughtful people believe that the church must prepare its leaders in its own graduate education system. It cannot afford to do otherwise.
We have already noticed one possibility — the idea that a total religious commitment and a well-trained, disciplined mind don’t go together at all — that they are mutually exclusive, so that the more you have of one, the less you have of the other. Sometimes this does seem to be the case. We probably all know someone whose religious life has deteriorated as his intellectual life has advanced. But on second thought — and second thoughts are important in an enterprise like this — this idea really doesn’t fit very well! For Christian history is full of examples of the successful combination of religion and intellectual power. We could put together an impressive list of brilliant Christian minds, beginning with Paul the Apostle — a skillful thinker, educated in Greek and Roman culture as well as in the Jewish religion.

The list could go on and on — and if we looked at nothing else we might be tempted to think that consecration and intellectual discipline are really just two sides of the same coin, and that when you have one you have the other. But this is hardly correct. For we all know — and our lives have been enriched by — great human beings whose religious devotion is not accompanied by a well-educated mind. And on the other side we also know — and have perhaps been fascinated by — people whose impressive mental equipment is anything but consecrated.

Surely it would be a monumental — and tragic — blunder to confuse educational attainment with religious maturity.

Evidently, then, the relationship of consecration and an educated mind is neither mutual contradiction nor essential unity. For sometimes they occur together — and sometimes they don’t.

Perhaps it is a matter of independence — with consecration “doing its thing” in a person’s life, and intellectual capacity doing its thing in another area of life. Many Christians seem to work it this way: They are deeply consecrated and well educated, and their religious life has not been influenced at all by their intellectual training or achievement. When someone asks, “Has your religion been affected by your university studies?” they can reply with confidence, “Absolutely not.” For their intellectual competence is brought to bear only on their special field of study, and not on their religious beliefs and experience.

Now it is better for my religious commitment to be unaffected by intellectual training than to be adversely affected by it. But to separate religious life from mental discipline is surely unwise, and probably dangerous.

For a separation of this sort means that life is fragmented, compartmentalized — so that I am only an actor playing different roles at different times, and not a whole person, living wholly all the time, whatever I am doing.

Even more important: A separation of religious and intellectual life means that neither can benefit from the other — or, to put it bluntly — that religion and intelligence have nothing to do with each other.

But surely something as important as religious commitment (which has to do with eternal life) deserves and demands the best thinking of which I am capable. If there is anything about which I should be intelligent, it is this.

(please turn to CONSECRATION, page 24)
POLUTION
(continued from page 4)

ardize important interests in trying to do something about it. It is all a matter of priority.

On a college campus, worrying about pollution is only one of the hundreds of things we have to think about. The subject may pop up in classes in biology or political science, but it is just a piece in the day's jigsaw puzzle of ideas and happenings. Sometimes the puzzle becomes so intricate that the pieces blur and become confused "smog" in our minds. At this point, we either begin to feel a definite lack of something in our lives, or we stumble on, coping with our increasing inner confusion as best we can.

What the environmental smog prevents is fresh air, and at least one left-handed benefit we can derive from it is that it makes us better appreciate the fresh air when the wind does blow the smog away. It is likely that we wouldn't rejoice quite so much in blue skies and fragrant breezes if we enjoyed them every day.

But there is another kind of smog. It doesn't blot out the mountains, it beclouds the horizons of our minds. What this inner smog prevents is communion with Jesus Christ. Unfortunately, it seems that the tangle of interests in the academic life does not make us appreciate a knowledge of Christ more.

In fact, the more involved in other interests we become — studies, extra-curriculars, friends, clothes — the more we put ourselves in danger of not feeling a need for Christ. At least we can see and feel the danger of environmental smog, but we may be blinded to the danger of a polluted mind — one which is without Christ to restore the balance of puzzle pieces and assure inner harmony.

But the individual smog has one thing over the environmental. Minds have been battling over the problems of cleaning up the environment without any real solutions in sight, and they will probably continue to do so for a long time. All it takes to clear the smog in our minds is to ask Jesus to come in and provide the fresh air. So join the anti-pollution crusade on an individual basis.

Loma Linda University alumni and friends of the University who wish to purchase any one or the entire four volume set of the 1971 University Spectrum should send their requests to the University Spectrum Office.

1971 Spectrum will consist of four hard-bound 80-page volumes with the following content:

Volume 1 — Introduction. A pictorial and factual coverage of the environment of Loma Linda University as it is today and interpreting the forces that shape the University, its possibilities, and its facilities. Publication will be in late September.

Volume 2 — Facts. A pictorial and factual coverage of each school on the Loma Linda campus with an attempt to picture personalities in the school that year. The book will also show the school's specific moods, its trends, and its effects on the people within the school. Publication will be in early January, 1971.

Volume 3 — Faces. Portraits combined with candid of students. Publication will be in early March, 1971.

Volume 4 — Feelings. A pictorial and word coverage of the school year with emphasis on student activities including graduation coverage. Publication will be in July, 1971.

Cost of the four volume set is $13. Individual volumes may be purchased for $3.50 each. Orders should be sent to University Spectrum Office by September 10.

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GENERAL CONFERENCE
(continued from page 4)

struck with the racial and national diversity of the delegates — and with an authentic feeling of brotherhood and devotion among them.

President Pierson's leadership throughout the sessions was gentle and sensitive. His closing message Saturday night seemed especially timely. It was, frankly, both powerful and deeply inspiring. One could not help but describe his performance as that of a Christian statesman with vision and confidence.

Loma Linda University, seen against the panoramic view of our growing, changing church, assumed a singular beauty, and surely, a new and deeper dimensions. Its mandate and mission should make it the flowering of much that is best in Adventism.

The University, incidentally, was well represented. Its deans and administrators led out in presentations and discussions during pre-session council. Dean David B. Hinshaw, for instance, invited Adventist hospitals to work with Loma Linda in developing family physician residency programs. Dean Charles T. Smith defined the expanding role of the missionary dentist while Dean Mervyn G. Harding opened new avenues for contemporary medical evangelism. Dean Marilyn J. Christian outlined new concepts in Adventist nursing. Chaplain Charles W. Teel explained how the patient's faith can be related to his illness and recovery. Dr. A. Graham Maxwell led the general assembly into a new appreciation of Christ's expected return, and President David J. Bieber reported on University philosophy and goals to the delegates in the main auditorium.

The heart mission exhibit, staffed by Doctors C. Joan Coggins, D. Larry Miller, and Leonard L. Bailey, as well as the University's exhibit and audiovisual presentation on Christian education were among the best attended in Exhibition Hall. The latter was presented jointly with Andrews University. The unique partnering involving the two institutions was featured in the screen presentation and on 5,000 pens that were given away, and was evocative of considerable favorable comment. Several thoughtful delegates expressed the conviction that the education of young people in the healing, teaching, and ministerial professions should not be separated.

The preview of a partially completed film depicting life and aspirations at Loma Linda University resulted in vigorous protest from many, and equally enthusiastic support from others. This showing provided both valuable feedback and widespread interest. The edited and completed production should set new viewer records.

Dr. Norval F. Pease, who has served as a delegate to General Conference sessions since 1936, attended the pre-session meetings in education and was present at all general sessions. He was impressed, he says, with the leadership's sensitivity to contemporary problems.

"They dealt with difficult organizational and racial problems with a great deal of wisdom," he said.

The comment of one delegate suggests an appropriate response to the largest world council ever held by Seventh-day Adventists, "The church will benefit from the session. It's a great way to begin the '70s."

PRESIDENT'S REPORT
(continued from page 5)

professional programming seven days a week. Students learn to communicate through this service.

Last year 60 student missionaries went into overseas service from all Adventist colleges in North America. This year Loma Linda alone will field that many or more. These missionaries are carefully screened and selected by the student body and faculty. The emphasis is clearly on service to God and man.

An increasing number of students serve in Adventist missions as part of their training. Electives in medicine, dentistry, and nursing provide clinical training in a mission environment.

Optimism and courage

While expectations for the next decade must of necessity remain fluid, we face the future with optimism and courage. We are committed to a work that serves humanity's deepest needs, and we endeavor to accomplish it according to God's counsel and guidance.
According to V. Pauline Neal, SN’35, GS’65, School of Nursing and Association treasurer, the Alumni Association’s undergraduate student scholarship endowment fund is just under the $1,000 mark. $988.00 were paid in scholarships from the student endowment fund. She reported that profits from the House of Gifts amounted to $5,888.

A. Ragnar Stadin, SM’34, died suddenly this spring. Dr. Stadin leaves his wife, Nannie, five children and 11 grandchildren. In 1957, he was appointed assistant professor of orthopedic surgery and physical medicine at the University of Connecticut. He then became professor of orthopedic surgery and served as chairman of the orthopedic division at the University of Connecticut.

UNIVERSITY DENTISTS IN PAKISTAN

Hugh C. Love, SD’61, arrived in Karachi, Pakistan, this summer where he will direct services at the dental clinic in the University of Karachi. He directed the dental clinic in Guanajuato, Mexico, this past school year and was on leave at the University of Connecticut.

DENTISTS GIVE TO MISSION HOSPITALS

The School of Dentistry Alumni Association is pleased to announce that the $15,000 goal set for the dental missions of the World Health Organization has been reached. The School of Dentistry Alumni Association has contributed $150,000 toward the $100,000 needed each year to “take the brakes off the teaching and research programs and to permit the School to advance in a manner comparable to that of other schools.”

DOCTOR OF MEDICINE ALUMNI FORM NEW ORGANIZATION

Peggy Kenmerer, GS’68, who serves on the Loma Linda campus as an associate secretary for the General Conference Department of Health, reports that there are openings for 35 to 40 physicians in China and other mission fields around the world during the last fiscal year. Largest need was a check for $1,000 to the Nursing School of the Miller Sanitarium and Hospital in Cebu City in the Philippines. Loma Linda University also budgeted $4,000 for various mission projects around the world during the fiscal year.

LA SIERRA HOMEcoming TAKING SHAPE

LA Sierra Alumni Association president Floyd L. Wergeland, SM’32, who is on furlough, was joined by the Association’s first vice president, William H. Taylor, SM’47, and Paul H. Deeb, SM’42, in meetings with University Trustees concerning the objectives and activities of the Alumni Association. According to Dr. Wergeland, objective of the meeting was to establish “a complete and effective coordination between the Alumni Association, various schools of Loma Linda University, and the student body.”

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CONSECRATION
(continued from page 21)

So there must be some way of combining consecration and intellectual discipline so that they will enrich each other and work together in helping me to live out my destiny as a son of God.

One way that will not work is to “go 50-50” — taking half of each. What the world and the church do not need are people who are half-consecrated and have half-educated minds. This would not be a combination of the two, but a corruption of each.

Nor will it do to make them equally important; for consecration is crucial in a way that intellectual training is not. The prerequisite to judgments and things like this, I still didn’t really understand why this was so vital. I really understand why. They asked McLuhan, “What is the world?” And our whole nervous system will help me in living out my commitments. That is, it will help me in seeing the practical implications of my religious commitment. That is, it will help me in seeing the practical implications of my religious commitment.

Also, having an educated mind does not assist me in seeing the practical implications of my religious commitment. That is, it will help me in seeing the practical implications of my religious commitment.

Things have changed

A fellow named Marshall McLuhan has written a lot of books and he said in these books, “The world is not the way it has always been. It’s different.” My problem was, I couldn’t understand what he was saying. I couldn’t understand what he was saying. His ability to communicate was maybe okay, but my ability to communicate with him was minimal.

So finally, a guy named Eric Morden interviewed Marshall McLuhan... I was reading this interview because I felt, “Here... there might be an answer to what I am looking for...” Why couldn’t I answer some of these questions like, “Why don’t the kids jump and hang off the floor like they used to when the vice principal talked to them?” When Old Mr. Flint, my vice principal, used to talk to a boy, that boy jumped up off the floor and stood at attention three feet off the floor until Mr. Flint said, “Get down.” That’s the way it was in those days. We didn’t have any doubt about that. Mr. Flint was a gentle man and a kind man, but when he spoke, you listened because we were afraid of him.

A role not a goal

But kids aren’t afraid anymore, and I didn’t understand why. They asked McLuhan this question, “Why all the turmoil and trouble on the college campuses?” And be answered with one line which really threw me because he usually sprays out a big answer. He said, “The students are searching for a role, not a goal.”

That really set me off. All of a sudden, I said, “Eureka, I have found it.” The thing that I am talking about in my books are role-oriented books. The world today — and all the people in the world besides the students — are searching for roles. I would like to paraphrase McLuhan — I would say they are searching for a role first and then they are willing to search for a goal. In other words, the priority order of how we live our lives — basic order of our lives — is shifted.

Until the year 1950, the basic need of all people remained relatively the same: the basic need was survival. That was basic need priority. You survive. Once you survive, you begin to ask yourself your role in life. You begin to ask yourself the existential question. You concern yourself about “Who am I? Where am I? What do I stand for? Where do I go?” — These questions. But these questions, then, become secondary for the vast majority of people in the world. The primary question was, “Do I have a roof over my head, food in my belly, and protection from my enemies?” And our whole nervous system structure of our bodies was geared to basic need.

Survival is secondary

All of a sudden, starting around 1950, due to some political enlightenment, or some technological improvements in the world and generally increasing affluence — due to these technological improvements and political enlightenments — we suddenly longer have survival as a basic need. Everybody knows he is going to survive, that’s what producing the problems.

(please turn to page 26)
in order to distribute oxygen and nutrients evenly throughout the fetal intake system.

**Danger to unborn child**

But when a pregnant woman near term lies on her back, especially if her blood vessels are vulnerable, the pressure on her great vein may be much greater than can be taken care of by my normal mechanism. In such cases, as long as the mother’s blood pressure is abnormal, the fetus gets less of the vital oxygen and food it needs for sustenance and growth. A period of more than a few minutes could seriously affect the baby — especially the baby of a woman already afflicted with high blood pressure.

With the advent of fetal monitoring (a new technique for observing the baby’s electrocardiogram before birth), it has been found in many cases, for example, that the baby’s heart rate slows down — a sign of fetal distress — as the mother lies on her back.

**Flow of blood impeded**

Some women whose circulation is particularly vulnerable, the effect is to clamp the blood flow in that major vein and stop it from getting back to the heart. Mother’s blood then starts backing up the other blood vessels, behind a rate, until it raises the pressure in the pelvic veins in the placenta. These distal vessels in turn press on the baby’s vessels in the placenta. If the pressure is great enough, they force shut the placental circulation, cutting off or reducing the supply of oxygen and nutrients the receives from the mother’s blood. The flow doesn’t start again until the baby’s circulation system, as a result of the cut-off, is up enough counterpressure to force arteries open again.

**“Sluice flow” mechanism**

This on-and-off pressure and counterpressure between the maternal and fetal circulation — the “sluice flow” mechanism, Loma Linda scientists term it — has never been reported. Until now it has not been realized that the mother’s pressure could affect that of her unborn baby, because the two blood flows remain separate and intact. The mother’s blood flow passes by the fetal blood the placenta, and the fetal system obtains nutrients from it, but nowhere do the mother’s and baby’s circulations ever mix. Drs. Power and Longo found that “sluice flow” is in fact a normal, self-regulating mechanism, which probably operates even in the prospective mother is upright and its continually closes down and then immediately reopens the fetal blood flow different parts of the placenta — perhaps

**More common than suspected**

The Loma Linda report may help to explain some instances of incomplete development or retardation of the infant before birth. It also clarifies a mysterious condition, the supine hypotensive syndrome, first reported several years ago and thought to be rare — that is, the cases of pregnant women close to term who suffer a rapid decrease in blood pressure, fainting or feeling dizzy, when lying down. Drs. Power and Longo now surmise that this syndrome is probably more common than was realized.

Their announcement of the “sluice flow” mechanism and its consequences is based on studies of 11 anesthetized sheep, well along in pregnancy — studies which included measuring the pressure in the pelvic veins and in the placental blood vessels of the unborn lamb. They have demonstrated the same flow principle in monkeys and rabbits.

“Each of us is born with a capacity for growth . . . not just physical growth, but growth of the ability to think, to create work of beauty, to live freely and wondrously and add to the lives of others.”

— Adlai Stevenson

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We need more education now than ever have. This is a goal; but before we learn, we have to feel that we are some- that we are identified as a potentially suc- cessful person. Since our role need is so the basic need, we're willing to settle the identification of ourselves as a failure which I discussed earlier.

Many young people say to themselves, if they are asked to evaluate themselves, am failing," and they behave in these antagonistic or withdrawn ways and take on this role need as failing people do in order to establish, some way or other, their role as a fail- or, if you can't establish it, at least dimin- the pain of living in this world as a failure. But this understanding is basic.

This explains what I am talking about in my book, and because of this, I start writing a new book -- longer than I've written before about this whole subject, because to me it's vital. If this isn't under- stood, we won't succeed -- not only in school but our whole society is going to go in increasing difficulty. This is the way we're going, and we won't change.

Advertising people understand this and exploit it are the media, the advertising people. They understand this role need entirely. All advertising is geared toward role. Nothing advertised in magazines or television is really any- that you need to survive, but there's a whole of money in your identity and all the media have the same tone. They all say you'll be a better person, you'll be a happier person, you'll be a more sociable person. Of course, the first big success ad, coming right after 1950, was to be sociable, drink Pepsi. And they have just upgraded the ad recently in a modern context. It's the "Pepsi generation" and they show all these people socializing. They don't show them working; I don't show them studying; they show socializing and enjoying each other's company.

You're sitting in the ski lodge and you're kind of dismal because you broke your ankle in that old survival game up on the slopes, and you make your role because a beautiful girl comes up to you and you've got the right brand of cigarette. And that's how you make it. This is part of our whole culture. This is the way it is, and I don't think it's going to change.

Spending people understand One of the most important things in buying, and in doing anything else, is to be sociable. This is a basic understanding of advertising.

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We may all go out together; we may all die of smog, which is part of our technological affluence, or we may die of the atomic tomb, which is part of our technological confidence, but nobody worries about that kind of survival these days. That's the kind of survival that was pre-1950. That's what we're all going to survive as a people? not, “Will we survive as worthwhile people?” It's not, “Will I have enough food in my belly tonight?” This is an entirely different concept. It is a concept of the identity society, not of the survival society.

This is what's changed — that now we have a priority order of need, a basic human need built into the system, that you've got to have an identity first and without identity, you won't work toward any kind of a goal. Our schools are operating as if this didn't exist.

**Kids not that important**

Our schools are saying to kids, “You're not that important in schools. Subordinate your own human needs, your own human desires. Subordinate the desire to talk to other people and to feel worthwhile and to learn how to relate. Subordinate all these things to reading, writing, and arithmetic because that's what is really important.

About 50 to 90 percent of the students in the world are no longer buying that unless they can find role confirmation in school; unless they can find school as a place where the people here care about me and I care about them; where I'm learning something that's relevant to my life as a human being; like the cigarettes are, like the perfume is, and like the hair colors are.

**More thinking, less memorizing**

In a certain sense, they have to see that school is relevant to their life, too. And they have to say, "School is where my thinking apparatus is valued, not just my memorizing apparatus, because my thinking apparatus is uniquely human. My memorizing apparatus is no better than a miserable computer, and that's not human at all."

But the schools are operating as if these feelings didn't exist. Very few schools — (although we're working very hard to set schools up this way, because this is the only way) — are aware of the change. This is the only way we're going to change this trend of failure in schools.

**Stop failing people**

We have to stop failing people. We have to work very, very hard to get students involved. We have to work very hard to make education relevant to the student. I mean relevant as I define it, so the student can relate the education to his life now or to some possible future life. He must see some value to himself, or at least to his community, or to human beings as a race.

In a survival society, if you were lonely, if you had no one around you for a period of time, you died. There was no way to live because we're all dependent upon each other, especially in a survival society.

In this society, we'll take care of you — we'll see that you won't die; we'll give you welfare, bring food to your house, or a social worker will come in, but we won't see in any way that you gain involvement with others, nor will we teach you how to do it — and if you won't learn how to do it, and if the school doesn't teach you, then in a sense you're doomed to this misery that many people are doomed to in this society.

We see huge operations fleecing people — computer-dating services, for instance. These social programs prey upon lonely people who are searching to get out of their failure role, searching to find someone that they can relate to — someone that will give them a sense of being a worthwhile person, someone who will love them. People without this sense of being will not struggle toward

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Gary T. Haynes focuses camera on Dr. Lewis Allan Butler in the University's scientific-computation facility. Mr. Haynes, a former television network actor, is producing a new film depicting the role of the Christian university. The production is scheduled for completion this autumn.
goals. They wallow, in essence, in their misery and become involved in their misery.

**Role-oriented philosophy**

We've set up the Educator Training Center in Los Angeles; we've had the generosity of the Stone Foundation in Chicago; we've met with faculties of local colleges and I've met with the faculty of this University—and perhaps we can help set up a program through the auspices of this University where we can work with individual schools and they can mostly work to help themselves change the philosophy of their education to a role-oriented philosophy. This is absolutely necessary.

Change the philosophy so that the major purpose of school, at least in the beginning with children, is to get involved with them; to work toward involvement; to make the education more relevant, and to upgrade thinking. Get rid of memorization, get rid of doctrinaire certainty, and get rid of measurement—the three enemies of education.

We have to upgrade intellectuality in schools. Schools must become an intellectual place because intellectuality is one of the ways in which a person gains a role. If I think, I am valuable; if I merely memorize, I am worthless. This, in essence, is the way it is.

John Holt says so aptly, "The 'A' students remember the answers until five minutes after the test. The 'F' students until five minutes before." We have to change our grading system.

If you want to move ahead in this society; if you want to go to the top, you have to do something on your own—take your own responsibility to produce something unusual and good—and then you're noticed, and then you move up. That's fair. There's nothing wrong with that. Schools should duplicate that.

Schools should not give an 'A' for a kid that gets an 89 average. That's totally ridiculous, and every single intelligent person knows it, yet we continue to do it any way.

Eliminate the curve

We shouldn't use the normal curve which only applies if you haven't tried anything, obviously. If you really teach and you've skewed the normal curve, so the teacher who teaches should ever use the normal curve. We should set proficiency levels and say, "If you teach this proficiency level, you can get a 'B' or maybe a 'C' for minimal proficiency, but to get an 'A', that's your responsibility. To get an 'A' (I'm not giving you an 'A'), you earn an 'A'. I'm giving you a 'B.' That's my job as a teacher to see you've reached proficiency in my course which is... let's say, tenth grade English. But to get an 'A', you figure out how to do that.

"Later on in life, when you want an 'A,' when you want to go to the top, when you want to make the most money, nobody is going to tell you how to get to the top. Nobody gives you a prescription for that."

A lot of people have made fortunes selling books with that prescription in it, but the books are all phony. The people who buy these books will never get to the top. I believe me. The people who get to the top don't need these books. They've figured out how, and they've done it by doing something extra—a little something on their own to show they can understand something over and above the proficiency demands of the course; and, these people should get 'A's.

**No elementary school grades**

So under my system, the student earns an 'A,' the teacher gives a 'B.' That's the best you can get from the teacher. In elementary school, you don't need any grades. Parent conferences are sufficient as long as you have self-contained classrooms. Teachers and children and parents should talk about how they're doing. Grades are totally unnecessary here. You can do this again the way it's done in life. In life you work more or less in one-to-one situations. Elementary school grades make no sense. Conferences should replace them.

In secondary schools, where conferences are not possible because of the load of teaching, you should get the "ABC"-type grading system or the superior proficiency-type where "A" is superior, proficiency is "B," and, unfortunately, I have to suggest "C," but I would like to get rid of it as soon as possible. You should make your standards high. That's perfectly okay.

My grading system would raise standards, get rid of the permissiveness of the present system which says the student can get a "C" or a "D" and pass a course, which really, is ridiculous. If teachers can't teach to proficiency, then we should upgrade (please turn to page 30)

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It is generally referred to as the Jorgensen Technique. The film "Psycho-sedation" by Dr. Jorgensen, which takes its name from Dr. Jorgensen's technique, was shown in dental schools throughout Japan, Great Britain, Canada, and American nations.

B. Jorgensen, DDS, emeritus professor of oral surgery, was awarded a prize by the Ves Journees Internationales Dentaire for the color motion picture "The Infraorbital Posterior Alveolar and Palantine Nerve Block," originally filmed in the early 1940's and recently revised and updated. Photographed and edited by Edward Milton, Loma Linda University audio-visual service cinema photographer, the film was one of 70 entries from 30 nations.

A. Jorgensen film is one of 10 award-winning films by Dr. Jorgensen and the School of Dentistry for use in dental education. These films are shown in all dental schools in the United States, according to Dr. Jorgensen. They also have been distributed in Japan, Great Britain, Canada, and American nations.

B. Jorgensen is also in affiliation with Loma Linda University, beginning in 1942. Dr. Jorgensen has conducted research in anatomy, physiology, pharmacology, and most profitably in pain-killing techniques for patients.

Two months ago, he took part in a one-hour documentary film by the NBC Broadcasting System, Inc., entitled "Mystery of Pain," in which he described his research.

A. Jorgensen Technique, "as it is known, does not put a patient into a tolerant and pleasant state where time passes comfortably or two or three hours of operation are but a few minutes.

This "psycho-sedation" by Dr. Jorgensen the attempt to make dentistry pain free and danger free, and to the patient overcome his fear of the dentist's office. These techniques are now being taught in schools of Dentistry.

CONSECRATION (continued from page 24)

appropriate only within a context of love and loyalty.

Having an educated mind should help me to understand more about what God has done for me. And the more I understand, the more deeply I can experience his love.

Finally, having an educated mind should increase the effectiveness of my religious witness. It should enable me to communicate with a broader spectrum of people, and to speak more accurately and more persuasively about what God has done for me (to explain why it makes sense to give my life to his service).

Thus it seems perfectly clear that religious consecration should involve the educated mind, not turning it off or isolating it, but putting it to work, using it to make my religious life deeper, more complete, and more fruitful.

Then does it happen that the notion of a mind that is both consecrated and disciplined is resisted by so many people, like the intellectual skeptics and the emotional believers? I suppose that we can blame this fact, along with everything else that annoys us, on sin and the devil. But we need to think about the matter a little more deeply — not so that we can nail our intellectual skeptics and the emotional ones to the wall with our clever arguments but because their problems are our problems. For there is some skepticism and some emotionalism in all of us.

We do have a tendency to be neutral, to remain uncommitted. The more educated I am, and the more I know about the complexity and ambiguity of life, the easier it is for me to invent reasons for not really giving myself to anything.

Also, once I have a little education, it is fairly easy to talk knowledgeably, or at least to appear to be knowledgeable, about all sorts of religious questions; and it is much easier to join a discussion than to make and maintain a serious religious commitment.

A great temptation of the educated mind is to substitute dialogue for decision, to let conversation take the place of commitment.

But this is not our only temptation; for we also have tendencies toward emotionalism.

There is a part of us that likes to bask in the warm glow of a gospel song (preferably one with a firm beat and guitar accompaniment). And we tend to find our security in the realm of the familiar, where we can relive the earlier, simpler days of our religious life, when we didn't have to think about hard questions.

A great temptation of the consecrated mind is to refuse to think about reasons and meanings — about the validity and implications of (please turn to CONSECRATION, page 30)


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"Students should be asked thoughtful questions"

(continued from page 28)

... teaching. If the students can’t learn to proficiency, then something is wrong with the relevance or with the curriculum itself.

Things would shake out if we would get down to where we are and if we went on to this system. Along with that we have to give up objective testing, which is totally worthless because it is based almost totally on memory or right answer concepts. These are anti-intellectual, and downgrade a person’s individuality, his ability to think, his ability to really relate thoughtfully to the world.

Multiple choice mentality

We’re in Vietnam because our politicians have all been educated in survival schools where they had objective tests and were in there because of what I call multiple choice mentality. Multiple choice mentality will be the end of this country. Life is a series of multiple choices, very definite ones. Lyndon Johnson took the test. It said: United States wins: (a) all wars, (b) some wars, (c) no wars. Obviously, if he is president, he has to check “all wars” or they’d impeach him.

So he checked “all wars.” That’s the right answer, but we’re losing the war. Unfortunately, but true.

So with this multiple choice mentality, he marched our troops in there and said, “Since we win all wars, we’ll win this war too.” And he still doesn’t understand why the answer wasn’t right. But that is the product of a system which gives people credit for non-thinking, which is the result of way too much objective testing.

Students should be asked thoughtful questions and they should have to respond to them in writing, expressing themselves either in good paragraphs or expressing themselves orally which is the way the world demands it.

Your boss doesn’t say, “Devise a multiple choice system.” He says, “Send a letter and communicate thoughtfully with a person so they will be intrigued with our company. Don’t send them a multiple choice questionnaire. We’ve got the best company, the worst company, and the in-between company.” It never works that way.

School prepares you only for some exams which is why the schools are failing. Schools should prepare you to live in a world which has moved way ahead of school and is far more effective than school in many respects.

No closed book exams

We have to get rid of closed book examinations for the same reasons. Books have to be read at any time. When I taught college, I was more than happy to have the test with the students while they were taking it. If they want to waste their time talking to me, I did the best I could to answer the questions with them. But the questions still depended upon their answer, mine, and they knew it.

Give any information. They can cheat to get what they want in my classes, but you can’t really cheat. You can ask around. Fine, the part of learning. If the only time you’re interested in looking at the book is during the test, that’s fine with me. Some students will read it only then. At least let them read it then.

We should carefully evaluate exams, homework and assign relevant homework. And, of course, the normal curve is an operation which should be relegated back to its original use, which is in probability statistics (the gamblers at Las Vegas find it very valuable). We don’t need it in school at all. The normal curve is an abomination which downs people and puts people in categories which only lock them into false about themselves as failures.

CONSECRATION

(continued from page 29)

our faith. And to the extent that we refuse to think carefully and hard about our faith, to the extent we limit our experience of God’s love and our ability to share it.

But the consecration of an educated person doesn’t happen by accident, or by some instinct, or by social pressure. It happens by careful choice — because someone wants it very much.

The choice is yours.

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The Duke of Wellington said, "Educate men without religion and you make of them but clever devils."

It was John Ruskin who said, "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetical roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by warnings, by precept, and by praise, but above all — by example."

Loma Linda University was founded many years ago by men and women of Christian dedication, vision, and imagination. They saw the tremendous influence this institution might have in the training of young men and young women. Their high idealism and that of those who followed them has been carried through each succeeding college administration until it has become an inseparable part of what is now becoming a university.

Here is a program of education which recognizes that religion and life are not separate compartments, but that they are ever shading and blending into one another. It is such a program which can "awaken a spirit of inquiry" and one that the world, especially in these disturbed days, is searching for, will deeply respect, and for which, in my judgment, they will pay handsomely.

And it is only through such a program effectively implemented that the young people of our day can find refuge from the storms of life which beat around them, and which can cause them to say with full recognition of its meaning, "Jesus lover of my soul, let me to Thy bosom fly."
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