

MARCH 2014 | NUMBER 2

# OLD ROADS

CHRISTIAN LIVING. EDUCATION. THEOLOGY.

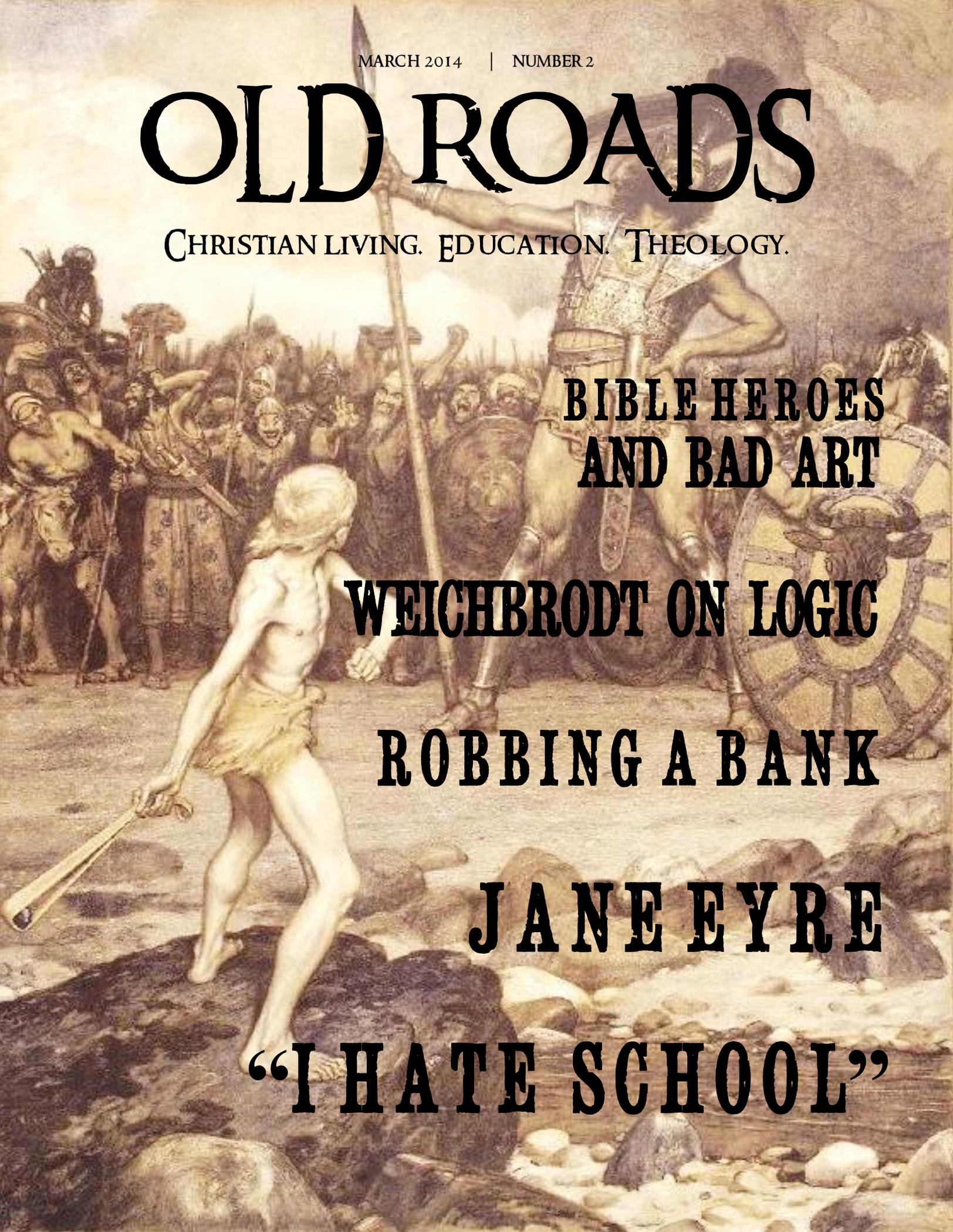
**BIBLE HEROES  
AND BAD ART**

**WEICHBRODT ON LOGIC**

**ROBBING A BANK**

**JANE EYRE**

**“I HATE SCHOOL”**



# OLD ROADS

March 2014 | Number 2

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# Half a sec . . . .

**O**ur lives are easily characterized by what we don't like. The Pharisees didn't like normal people, so they went around with their noses in the air. After being rejected, Miss Havisham hated things generally (herself included), and so she lived like a corpse. And we can always hear someone repeating how they "just can't stand liberal politics," how traffic is always bad, or how "this generation of young people is going to the dogs." We are the toddler who eyes a new dish and preemptively announces, "I don't *like* it."

But "the earth is the Lord's, and the fullness thereof," says David in Psalm 24:1. The life we encounter is from God. It's his gift to us, together with all the gnarly parts. And God has an excellent sense of humor.

Translation: With any luck, most of these articles will be completely uninteresting to you. You'll pick a couple that grab you and skim the rest.

That's okay. We all have our preferences. And our faults.

Next step: Try an article you couldn't care less about. Shake hands and introduce yourself. What's it doing at this party? Who invited it? Does it like Pinterest?

Get your hands dirty and see what's going on outside your literary comfort zone. For a few minutes, switch off judgment and just receive. The *fullness* of the earth is the Lord's—including those weird pieces on poetry and esoteric theology.

Because when all is said and done (except for clichés), a widely *interested* person is much more fun than a chilly social critic.

Nate Ahern,  
Editor

# The Accidental Messages We Send to Children

Brandy Powers

**I**mages have power. We are very careful to limit our children's exposure to certain kinds of images that we find inappropriate, such as scenes of graphic violence, nudity, or explicit sensuality. But too often we do not think critically about another category of images that has great power over our children's minds, images that, in their early years, help form the very foundation of a child's

worldview.

The images in question are our depictions of people and events from the Bible. Unfortunately, I believe that the message that many of these images accidentally

send to children is that the subject matter—*the Bible!*—is not serious and is, perhaps, not even based in reality. We pay close attention to the *words* in our Bible materials, but I do not think that we pay nearly enough attention to the illustrations that accompany them.

I am sure you know the kind of images to which I refer: pale-skinned, weak-limbed cartoon characters with large, vacuous eyes smiling vacantly back at the child. The "good guys" look weak and the "bad guys" seem about as menacing as a mildly

**We tell students inspiring true stories about the heroes of the faith who came before us. But then we show them pictures of adorable little wimps.**

annoyed house cat. I believe that the people who produce these illustrations are well-intentioned. They are trying to produce cute pictures that attract children's attention and speak to them at their level. But I think we can do better.

For instance, look at how we depict famous Presidents. Nearly every image of the Presidents that we show children is from a famous painting, a photograph, or an engraving. Why is it somehow necessary to make men like the Apostle Peter "cutesy," but not George Washington? Without realizing it, we are telling our students that men like Abraham Lincoln were strong, powerful, and *real* in a way that, for example, King David, was not.

We tell students inspiring true stories about the heroes of the faith who came before us. We emphasize their courage and their dedication to God. But then we show them pictures of adorable little wimps. When David fought Goliath, he was not a precious little child swimming in Saul's oversized armor. David, though a young man, had already tested himself against lions and bears. If our young children can handle a photograph or a painting that shows Lincoln as he actually was—and he was certainly not an "adorable" looking man—then why can't they handle a picture of David that shows him as a real person, a real man, and not a cartoon?

Based on conversations I have had with students over the years, I believe that the images we show students really can un-

dermine their faith. When we take real events from the Bible, call them “stories” and then illustrate them with exaggerated cartoon sketches, we are inadvertently sending the message that Bible history is not “real real” in the same way that Roman history or American history is real. Just compare the illustrations in most history books with the illustrations in many children’s Bible stories and you will see what I mean. When we show children picture books from any other area of history, the illustrations are much more likely to be lifelike than the illustrations in our Christian books. Just think about what message that sends to the child!

Every year I have students ask me about parts of the Bible that just do not make sense to them. Nearly every time, the child’s struggle is either because he has an inaccurate picture in his mind or because he has an overly-simplified children’s version of the story that has not been corrected as the child has matured. For instance, how many times have children seen pictures of David and Goliath in which Goliath appears to be not an actual very large human man, but, rather, a twenty-foot-tall creature like something out of Jack-and-the-Beanstalk? By the time I teach them in sixth grade, students know that does not make sense. Some of them do know how tall Goliath was, but many others do not, and they are uncomfortable with the story. They start to wonder, “Am I a bad Christian for thinking this doesn’t sound possible?”

Another example of an image that leads some children astray is the very common one of Noah’s Ark depicted as an average-sized wooden boat with lots of animal heads sticking out of it. Sure, it’s cute. But some of my students think about that image of the boat that they have seen so many times over the years, and they believe that Noah’s Ark really did look like that. They wonder how Noah fit every kind of animal in a vessel that small, and they question how Noah kept the carnivores from eating the other animals.

You might think these are silly questions, but I am asked them nearly every year. When I point them back to the Bible and we read what is actually described, it is an epiphany for many students. Now it makes sense. Would it not have been better if they had the right picture in their minds all along?

As I wrote this article, I consulted my current students, asking them if I had an accurate perception that there may be a problem with the way we illustrate the Bible for children. Overwhelmingly, my students said yes, and then they eagerly gave me even more examples—far more examples than I had thought of myself or than I have space to describe in this article. But here are a few of their observations. Several students talked about how the story of Jonah always seemed fake to them due to the many times they have seen pictures of Jonah cheerily camping out inside the belly of the whale. Others brought up Daniel in the lions’ den with his smiling, cuddly lion friends. Perhaps most worrying, many students mentioned that even Christmas stories contain elements of unreality to them due to the cutesy, smiling animals that are usually gathered around the manger. The students were clear with me that they do believe, but they said that when they see those kinds of cartoon images, it plants seeds of doubt in their minds that they have to consciously choose to overcome.

I know that this may make a lot of people uncomfortable to read, but is it any wonder that our children struggle with doubts? We show them statues of Caesar and call it history, but then we talk about reading Bible “stories” and show them cartoon pictures. Without meaning to do so, we are sending the message that the events mentioned in the Bible did not actually happen. The words on the page might be great, but, as the old cliché says, “a picture is worth a thousand words.”

I am not saying that young kids need to be exposed to the graphic nature of every-

thing in the Bible in full historically and anatomically accurate detail. Obviously we have to make it age-appropriate. However, “age appropriate” does not have to mean “unreal.” Yes, children need milk. But cartoonish portrayals of biblical events are not nourishing milk. They are watered down milk with sugar dumped in by the spoonful.

I am also not saying that you should never expose your children to Christian cartoons or to children’s books with cutesy images. Many of these materials have worthwhile content. What I am suggesting is that when we use these materials, we should try to supplement them with better images and with discussion. I just want us to think about the unintended messages that we might be sending, and I want to challenge you—and myself—to see if we can find something better.

So, if I have convinced you that there is a problem, what can we do about this? First, we have to be biblically literate ourselves. We cannot trust Hollywood, or even Christian publishers, to get the facts right. We need to prepare by reading the story from the primary source, the Bible, before we read a child’s version of the story. If we do not understand the meaning of a passage, we need to take the extra time to read it again, to pray for discernment, and to consult good commentaries to gain insight. We also need to spend more time learning about the historical background and the cultural

context of the Old and New Testaments so that we recognize when an image contains inaccurate details. Then, we should use that knowledge to critically evaluate the materials that we show to the children in our care. If we decide that it is worthwhile to use materials that contain misleading illustrations, we need to tell the kids—especially the older ones—what is inaccurate about the image. Engage them in discussion and tell them what God’s Word actually describes.

Second, we need to seek out more meaningful images. I know we are all busy, and often we need to use pre-made materials at home, in our classrooms, our Sunday school classes, or in Vacation Bible School. But when you can, please take the time to show the children under your care more accurate (though age-appropriate) images. After you finish the movie or the story, show them a better picture. Even better, perhaps some of us can take the lead in creating our own Bible materials to share with one another.

As much as it is within our power, let us not erect stumbling blocks to a child’s faith.

*BRANDY POWERS teaches 6<sup>th</sup> Grade at Providence Classical School and has a B.A. in History and English from Houston Baptist University.*

# SENIOR THESIS DEFENSE

## 4/23 – 4/24

**FOUR PANELISTS. FOURTEEN SENIORS. PLENTY OF SURPRISES.**

# Christmas Music in March

John R. Ahern

There is nothing quite so unappealing as Christmas music in March. Though I love it dearly, it turns my stomach to hear it. I'm sure the only reason we can stand this music—or, as I do, love it more than all other music—is that we only listen to it once a year and, every time, we come back to it refreshed and ready to once again be surprised and delighted by its meaning.

But there is certain Christmas music that we have heard so often we just can't see what it really means, much like there are certain verses of the Bible we've all heard so often we forget what they're actually saying. In the case of Handel's "Messiah," it is both Christmas music and Bible verses. We hear, during Christmas, the Hallelujah chorus and "For Unto Us a Child Is Born" a thousand times in December, on the radio, on TV, on CD players, on Spotify, on Pandora. And I want to argue that the fact that we are American, 21<sup>st</sup>-century evangelicals makes us blind to what "Messiah" is actually talking about. It isn't really Christmas music, or anyway, it isn't primarily Christmas music. I want to argue that we've missed the obvious meaning of the piece and that it isn't mainly about the birth of Christ, or the death of Christ, or the resurrection of Christ. It is, instead, about the politics of Christ.

First, a little background. Handel was a prolific composer, writing dozens of operas and oratorios (of which "Messiah" is one). Handel was a cosmopolitan man, born the same year as Bach in Germany, educated in Italy, and hired in England. He doesn't figure into my discussion much. Handel didn't seem to show much interest in "Messiah" as he was writing it: he wrote it in

three weeks between two other bigger oratorios he was working on; he premiered it in Dublin rather than London with a small orchestra and not his usual group of professionals. He even, in the process of writing it, recycled some old pieces he had written ("For Unto Us a Child Is Born" was originally a vocal duet he'd written in Italian several years earlier.)

"Messiah," despite this, almost instantly became the most popular piece he had ever written. And I think in part it had to do with the fact that Handel, whether or not he knew it, wrote some incredible music. But I think even more than that it has to do with the text. And the text was written by Charles Jennens.

Of course, it was written by Jennens in only one sense: Jennens didn't write the Bible, and the text of "Messiah" is simply verses from the Bible. But Jennens is still the author in an important sense, since he is engaging in a vital canon of rhetoric: arrangement. Jennens is being very selective in which verses he is choosing, how he is ordering them, and how he wants them to be set to music (whether a chorus or a soloist recitation).

Jennens was one of Handel's fans and patrons. He had collaborated with Handel before, writing him actual librettos and text. But for "Messiah," he doesn't write a fresh word himself and tells Handel it is his greatest work. That ought to catch our attention.

Usually we take the first part of "Messiah" to be about Christ's birth. After all, there is that famous "For Unto Us a Child Is Born" chorus; there is "O Thou That

Tellest Good Tidings to Zion," which seems like it's about the birth of Christ; and there is, of course, the story of shepherds abiding in the fields from Luke 2. But Jennens does something curious here: he doesn't even give you the story of Christ in the manger. When he tells you about the shepherds abiding in the fields, he doesn't even emphasize the part about the baby wrapped in swaddling clothes. He passes over that in "recitative" form—in other words, he directs Handel to set this to a dry, recitation solo by a singer. The chorus comes over the text "Glory to God in the Highest." There are all sorts of other songs, too, that don't have anything to do with the birth of Christ. "Thus saith the Lord of hosts . . . I will shake the heavens and the earth, the sea and the dry land." Another chorus talks about how God will "purify the sons of Levi." And the opening words of the entire work are sung by a tenor: "Comfort ye, my people."

These could be read to be all about the birth of Christ broadly. But I think there is a much more prominent theme that doesn't pop out at us because it is the last thing we would think this piece would be about. That theme is peace.

Peace can mean several things. First, it can mean the absence of war: the tenor tells Jerusalem in his opening song "that her warfare is ended." The opening words "comfort ye" are not some vague, nebulous spiritual comfort, like the comfort of a Hallmark postcard or a poster with a Bible verse on it. This comfort is the comfort that comes from not being at war, of not having sons or brothers or women or children dead from ongoing conflict. The first thing we know about Charles Jennens "Messiah" is that he brings an end to war. He is, as the final words of "For Unto Us a Child Is Born" have it, "the Prince of Peace."

Peace can mean other things as well. It is not merely a negative concept, expressing the absence of something, but a positive one, expressing a full-throated, robust functioning society. This requires some reform: the Messiah will come to reform a priesthood, "so that they may offer unto the Lord

an offering of righteousness," implying that somehow the priesthood currently cannot do that. He doesn't bring peace the way a 1960s war protest full of hippies would do it. The Messiah comes to shake up the nations, to subvert the political order. Who, asks a soprano, "may abide the day of His coming, and who shall stand when He appeareth?"

So why does Jennens choose the second half of Luke 2, talking about the shepherds rather than the baby? His emphasis is clear: "Glory to God in the highest, and peace on earth, good will towards men." Later a soprano sings, "Behold, thy King cometh unto thee; He is the righteous Saviour, and He shall speak peace unto the heaven."

Jennens in "Messiah" also uses language of "yoking" and "burdens," such as "the government will be upon his shoulders," "his yoke is easy, and his burden is light," and "let us break their bonds asunder, and cast their yokes from us," which both in Biblical language and in Jennens' time has tax-related connotations. It is worth going through the entire "Messiah" and counting the times Jennens mentions kings, and in what context they are always portrayed: kings are "furiously raging" against the Messiah, or they are kneeling to him and showing their subordination. When the tenor sings that the Messiah will "dash them with a rod of iron . . . dash them in pieces like a potter's vessel," the "them" refers back in Psalm 2 to the "kings of the earth" who rise up against the Messiah. Immediately after Jennens portrays kings getting dashed like shattered pottery, the chorus breaks into "Hallelujah." It's easy to ignore its context when you hear it featured on "The Best of Christmas" CDs, but in a live performance of "Messiah," it is almost disturbing that such a jubilant piece comes immediately after a violent political upheaval.

In a democratic society today, this sort of language isn't quite as alarming, but we do not live in a time, as Jennens did, when such a carefully arranged set of verses could effortlessly be read as treasonous. We consider the words "King of Kings and Lord

of Lords" so commonplace they are practically meaningless, but that is in large part only due to the popularity of Handel's "Messiah." A megalomaniac king of the 18<sup>th</sup> century perhaps wouldn't have appreciated the reminder that "the kingdom of this world is become the kingdom of our Lord." If you don't buy it, try imagining what would happen if Rick Warren had quoted these verses to Barack Obama at his inauguration.

Charles Jennens, as it turns out, was a reputed non-juror in England. This meant, in the 1750s, that he felt obligated by his vows to the king toward the Stuart line rather than the Hanoverian line. After the Glorious Revolution of 1688, many Englishmen who didn't particularly like the Stuarts still felt obligated ethically to them because of their vows. Instead of a violent political revolution, they chose instead to protest in more subtle ways, refusing to hold public office (hence "non-juror") and occasionally supporting Jacobite causes. They also tended to be against the constant war and conse-

quent taxation that the Hanoverian dynasty was saddled with, including many unpopular wars in the 1740s and 1750s, just as Jennens was compiling "Messiah."

Of course Handel's "Messiah" isn't only about political topics, but Jennens clearly meant this to be a warning and a reminder that political authorities are always accountable to a higher authority and that the action of kings, like any other actions, will always be judged by the Messiah, whose cause is always with the oppressed and not with the powerful. Whether these authorities are the clergy (the sons of Levi) or the kings and rulers of the earth, the Messiah has something to say, because he, for one crucial moment portrayed in the central part of "Messiah," was one of the oppressed and not one of the powerful.

JOHN R. AHERN *is a sophomore at Stanford University studying musicology.*

## HYMN EXULTANT

FOR EASTER

Voice of Mankind, sing over land and sea—  
Sing, in this glorious morn!  
The long, long night is gone from Calvary—  
The cross, the thong and thorn;  
The sealed tomb yields up its saintly guest,  
No longer to be burdened and oppressed.

Heart of Mankind, thrill answer to His own,  
So human, yet divine!  
For earthly love He left His heavenly  
throne—

For love like thine and mine—  
For love of us, as one might kiss a bride,  
His lifted lips touched death's, all satisfied.

Soul of Mankind, He wakes—He lives once  
more!

O soul, with heart and voice  
Sing! sing!—the stone rolls chorus from the  
door—

Our Lord stands forth.—Rejoice!  
Rejoice, O garden-land of song and flowers;  
Our King returns to us, forever ours!

JAMES WHITCOMB RILEY

# Developing a Logical Mind

Jon Weichbrodt

I remember in the late 1960s that, when the U.S.A. started sending space missions to orbit the moon, the country was captivated by the risk and challenge to our brave astronauts. When the capsule would go behind the moon and thus lose radio contact, the nation would hold its collective breath, waiting for the spacecraft to come out from the dark side of the moon. As we waited with bated breath around our 20" black and white TVs, regular programming was interrupted with a special news report by an astronaut exclaiming, "Hello, Houston, this is Apollo 8, come in please." The nation would breathe a sigh of relief, knowing that our astronauts had survived a critical phase of the journey.

I think that many teenage boys (and some girls as well) go through a period of time when they enter the "dark side of the moon." A child that used to give big hugs and loved to "show off" by reciting what he'd learned at school, begins, around 13, to be quiet, even brooding, and reluctant to talk. He tries to avoid any eye contact, and his happy-go-lucky nature becomes withdrawn and moody. As a parent in a classical school, you may have read a little about Socrates, so you carefully craft an open-ended question, and all the response you get is a guttural *uugggh*.

What is going on? What has happened to my little darling? Am I a failure as a parent? Do I press them with a myriad of questions to try and find out what is happening in that pimpled head?

I think the classical education model gives us some insights into this parental challenge.

First, let me say that some teens could be suffering from more than a journey to the "dark side of the moon." But the vast majority of the students I have observed just need a little time and continued love, boundaries, and prayer from their parents. They have gone from the "fun" of the grammar stage where it was easy to please to a much more difficult cognitive state: the logic stage. They are trying to pull together all the facts that they have learned for more than a decade and are trying to make sense of them. And all the while their bodies are jolted by strange hormones. It is an extremely important time as they are developing critical thinking skills, and I believe the classical model's use of Latin, logic, math, and music are vital as they try to take those facts from the grammar stage and make sense of them.

Each of these subjects uses different ways to develop logical thinking. Latin uses words, logic uses symbols, math uses numbers, and music uses sounds.

Latin is a very structured language with clear steps to construct words and sentences. The use of symbols in a formal logic class to represent thoughts is a valuable tool in conveying truths or discerning fallacies. Going through a series of equations with multiple operations to come up with the correct answer in algebra develops a focused and disciplined mind. Music produces beauty of form, harmony, and expression of emotion that develops the ability to focus verbally as well as stir the soul.

Rarely does a student excel in all of these subjects. But it is important that they be exposed to them all, and from a biblical

worldview. The fact that a subject is difficult for a student should not be cause for alarm. Working through something that is difficult develops perseverance, a vital life skill.

As an aside, I am thrilled that we are putting more of an emphasis on music at Providence. One of the benefits of having a larger school is that we can better develop our music program. Our sixth grade is learning how to read music by playing hand bells, for instance. The benefit of the logical training of the mind through music is further enhanced by the way that music can move our soul closer to God.

So what am I to do with my logic age kid?

First, don't give up trying to communicate with them, even if they seem to be in stationary orbit behind the moon. You never know when they will come back in radio contact. But also you will probably need to find different ways to relate to them. Focus on the areas where they ex-

press the most interest in developing their logical thinking skills. Try to understand *their* music (I did a horrible job in this area), and better yet, help them understand beautiful music. Play chess. Cook or do wood-working together. Talk about current events or politics, and help them dissect the arguments, assumptions, and logic behind what people are saying. Be patient when they argue various positions (often stubbornly) as they are still developing these skills.

But most of all remember that God has created them unique. They are developing critical life skills, they will get through this phase, and they will emerge with the tools to think critically and reason from a biblical worldview.

*JON WEICHBRODT is Headmaster of Providence Classical School. He received an M.B.A. in Finance from the University of Texas in the Permian Basin and a B.S. in Chemical Engineering from the University of Oklahoma.*

## A BETTER RESURRECTION

I have no wit, no words, no tears;  
 My heart within me like a stone  
 Is numb'd too much for hopes or fears;  
 Look right, look left, I dwell alone;  
 I lift mine eyes, but dimm'd with grief  
 No everlasting hills I see;  
 My life is in the falling leaf:  
 O Jesus, quicken me.

My life is like a faded leaf,  
 My harvest dwindled to a husk:  
 Truly my life is void and brief  
 And tedious in the barren dusk;  
 My life is like a frozen thing,

No bud nor greenness can I see:  
 Yet rise it shall—the sap of Spring;  
 O Jesus, rise in me.

My life is like a broken bowl,  
 A broken bowl that cannot hold  
 One drop of water for my soul  
 Or cordial in the searching cold;  
 Cast in the fire the perish'd thing;  
 Melt and remould it, till it be  
 A royal cup for Him, my King:  
 O Jesus, drink of me.

CHRISTINA ROSSETTI

# The Evolution of Curricular Emphases in American Higher Education:

*Lessons for Christian Higher Education  
and a Reason to Prefer a Christian Liberal Arts Education*

Steven K. Mittwede

In order to appreciate fully the evolution of curricular emphases in American higher education, a solid understanding of what curriculum is should first be grasped. Kerr, quoted in Cohen and Kisker,<sup>1</sup> offered this apt definition: “. . . nothing less than the statement a college makes about what, out of the totality of man’s constantly growing knowledge and experience, is considered useful, appropriate, or relevant to the lives of educated men and women at a certain point in time.” Three aspects of curriculum are immediately apparent: first, a judgment is made by an institution about what is necessary for her students to know; second, there is a recognition that the body of knowledge is increasing; and, third, the college’s judgment is made within a particular timeframe. These facets indicate selection, epistemic dynamism and temporality, but also imply that certain factors drive curricular evolution. This essay attempts to succinctly elucidate those factors by giving concrete examples of change in curricular content, and to suggest what has gone awry and why.

During the colonial period, institutions of higher learning were modeled generally after the universities of Cambridge and Oxford. Their curricula essentially comprised the liberal arts, namely, grammar,

rhetoric, logic, astronomy, arithmetic, geometry, and music.<sup>2</sup> Insofar as the chief goal of the nine colonial colleges<sup>3</sup> was to train young men for Christian ministry and public service,<sup>4</sup> it is not surprising that the biblical text had a prominent place in these colleges’ curricula; after all, “The Christian worldview, more than any other system of thought, dominated American intellectual development during the colonial period.”<sup>5</sup> Consequently, “a few courses, required for all students, sufficed.”<sup>6</sup> Via memorization and recitation, students acquired the received wisdom of the ages.

<sup>2</sup> Ibid. Note well that the liberal arts approach of the colonial colleges *was* the Trivium and Quadrivium.

<sup>3</sup> Using their present-day names, the nine colonial colleges, in order of founding, were Harvard (1636), William and Mary (1693), Yale (1701), University of Pennsylvania (1740), Princeton (1746), Columbia (1754), Brown (1764), Rutgers (1766) and Dartmouth (1769). Some of the dates are debated because of conflicting historical interpretations and emphases.

<sup>4</sup> Michael N. Bastedo, “Curriculum in Higher Education: The Historical Roots of Contemporary Issues,” in *American Higher Education in the Twenty-First Century: Social, Political, and Economic Challenges* (2nd ed.), eds. P. G. Altbach, R. O. Berdahl and P. J. Gumpert (Baltimore, MD: Johns Hopkins University Press, 2005), 462-485, and Cohen and Kisker, op. cit.

<sup>5</sup> William C. Ringenberg, *The Christian College: A History of Protestant Higher Education in America* (2nd ed.) (Grand Rapids, MI: Baker, 2006), 37.

<sup>6</sup> Cohen and Kisker, op. cit., 32.

<sup>1</sup> Arthur M. Cohen and Carrie B. Kisker, *The Shaping of American Higher Education: Emergence and Growth of the Contemporary System* (2nd ed.) (San Francisco, CA: Jossey-Bass, 2010), 32.

Between the establishment of the republic and the period of reconstruction following the Civil War, there was a steady trend toward a varied, vocationalized curriculum and empiricism, largely as a consequence of the Industrial Revolution.<sup>7</sup> Some vestiges of the integrated approach of the colonial period remained, but what increasingly characterized college curricula was specialization.<sup>8</sup> The still-small size of higher educational institutions meant that specialized courses could not be taught exclusively—the size of faculties and student bodies precluded such; nevertheless, technical colleges emerged in which the classical curriculum of the colonial colleges diminished apace, and in which modern languages and natural and social sciences began to assume a place of prominence.<sup>9</sup> Philosophy was viewed apart from religion, and science became a rival of religion.<sup>10</sup> As the traditional curriculum clashed with the new scientific approach, new instructional methods also emerged: combined lecture-demonstration, laboratory experiments, and written examinations.<sup>11</sup>

College curricula continued to splinter in the period between 1870 and 1944. With continuing trends toward vocationalism and specialization, and thus a “professionalized society,”<sup>12</sup> a “fractionated curriculum” came to the fore—an elective system with

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<sup>7</sup> Bastedo, op. cit., and Cohen and Kisker, op. cit.

<sup>8</sup> Thomas J. Denham, (2002). *A Historical Review of Curriculum in American Higher Education: 1636-1900*. (Fort Lauderdale, FL: Nova Southeastern University, 2002), accessed March 10, 2014. <http://files.eric.ed.gov/fulltext/ED471739.pdf>, and Cohen and Kisker, op. cit.

<sup>9</sup> Ibid.

<sup>10</sup> Cohen and Kisker, op. cit.

<sup>11</sup> Ibid.

<sup>12</sup> Bastedo, op. cit., 471.

“no patterned learning experience.”<sup>13</sup> Curricula became little more than a disparate set of courses with no unifying goal. It was during this period that the system of academic majors and minors was established, clearly in support of the drift toward practical applicability in the context of vocational specialization.<sup>14</sup>

Following the Second World War, curricular structures were reified. Students worked toward degrees that were built from a set of general education requirements and specialized classes.<sup>15</sup> The increasing prominence of science effectively supplanted the liberal arts and the cultural heritage of Western civilization, which formerly held pride of place. The ascendancy of career/vocational studies continued, and academic subspecialties gained even greater standing. Three noteworthy actors made their debuts on the curricular stage: remedial courses, interdisciplinarity, and personalized, egalitarian programs of study. The first two are more prominent than ever in the present day, while the latter were largely unsustainable and, thus, ephemeral.<sup>16</sup>

The period 1976-1993 was what Cohen and Kisker termed an era of consolidation.<sup>17</sup> Curricular change occurred mainly through accretion, with continuing emphasis on vocationalism. This emphasis was borne out by the increasing prominence of business majors (with more than one fifth of all degrees awarded in this major), and by a four-fold increase in computer/information sciences as a college major. The latter was necessitated by the ever-increasing importance of computers in daily life. Accordingly, computers and other technological aids were

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<sup>13</sup> Cohen and Kisker, op. cit., 152-154, and also Denham. op. cit.

<sup>14</sup> Cohen and Kisker, op. cit.

<sup>15</sup> Ibid.

<sup>16</sup> Bastedo, op. cit.

<sup>17</sup> Cohen and Kisker, op. cit.

used in steadily greater measure. Among the liberal arts, the most popular majors were social sciences, history, English, communications, psychology and the biological sciences. Of particular note in this period was the rise of diversity/multiculturalism and race-gender-class studies.<sup>18</sup>

In the contemporary era, occupational and remedial studies have continued their meteoric rise.<sup>19</sup> An “empirical core curriculum”<sup>20</sup> is widespread in its application, such that approximately 30 courses make up about one third of all credits earned, and these courses are mainly in the humanities, modern languages, natural sciences, mathematics, social sciences, business, music performance, and physical education. Service learning, perhaps not always integrated with coursework, is gaining increased currency,<sup>21</sup> as are courses related to sustainability.<sup>22</sup> Not surprisingly, moves toward increased use of virtual collections and online databases in place of traditional library stacks, and use of technology and online instruction, are strongly influencing student and faculty research, and delivery of course content.<sup>23</sup>

One of the key curriculum-related questions posed by Cohen and Kisker deserves restatement in the context of a survey of curricular emphases: “Should higher education serve society or should it center on some ideal vision of truth?”<sup>24</sup> As noted by Denham in citing the example of Harvard, even from its earliest days, higher education

in America has attempted to respond to changes in society.<sup>25</sup> Bastedo aptly noted that curriculum is “a lens for social change.”<sup>26</sup> It is readily apparent that curricular content has evolved, and largely as a consequence of movement away from a biblical worldview to one of relativism, from weight upon broad (“liberal”) foundations for life and service to emphasis upon specific occupations, as driven by social, political, and economic issues.<sup>27</sup> Rather than a liberal education that provided “the discipline and furniture of the mind,”<sup>28</sup> increasing specialization—some admittedly necessary—has led to a general attenuation of interests and to a perilous inability to deal with the burgeoning complexity of life.

Perhaps an “ideal vision of truth” is precisely what American higher education needs. If educators and policymakers are willing, what is adrift may be secured and firmly moored in the safe haven of a biblical worldview. Only then will higher education truly serve the ultimate needs of society, and perhaps then the pendular swing of curriculum in American higher education might be stilled.<sup>29</sup> Indeed, as Bastedo suggested, “we must come to a more nuanced understanding of the reciprocal relationship between curriculum and society” and “must identify the agents of change”<sup>30</sup> and, I might add, primarily grasp and tenaciously cling to that which is unchanging.

<sup>18</sup> Bastedo, op. cit., and Cohen and Kisker, op. cit.

<sup>19</sup> Cohen and Kisker, op. cit.

<sup>20</sup> Ibid, 498.

<sup>21</sup> Bastedo, op. cit., and Cohen and Kisker, op. cit.

<sup>22</sup> Cohen and Kisker, op. cit.

<sup>23</sup> Bastedo, op. cit., and Cohen and Kisker, op. cit.

<sup>24</sup> Cohen and Kisker, op. cit., 237.

<sup>25</sup> Denham, op. cit.

<sup>26</sup> Bastedo, op. cit., 479.

<sup>27</sup> Bastedo, op. cit.

<sup>28</sup> *The Yale Report of 1828*, accessed March 10, 2014, <http://www-personal.umich.edu/~rneuman/paradox/yalereport1828.pdf>, 4.

<sup>29</sup> Bastedo, op. cit. See also Walter E. Williams, “Academic cesspools,” accessed March 10, 2014, <http://econfaculty.gmu.edu/wew/articles/13/AcademicCesspools.htm>, for a stinging critique of a poignant example.

<sup>30</sup> Bastedo, op. cit., 465.

What lessons can be learned from this survey for Christian higher education? First, good roots (such as was evident in the curricula of the American colonial period colleges) do not guarantee sustainable, fruitful education. Fruit-bearing plants require attentive tending and protection from pests if their fruit is to be preserved and enjoyed. Second, movement away from liberal (broad) education generally means that the resulting crop—graduates of our college/university educational programs—are less able to deal with the complexities of life, often rendering them tasteless and irrelevant to their societies—rather than salt and light. While some vocationalism and specialization may be necessary in our day, proper tending of the educational garden means recognizing and clinging to basic rules of gardening; just as sunshine, water, and nutrients are needed by most crops, so all higher educational students should be cared for by providing them with the resources (broad background knowledge, discovery tools, interpretive models, life examples, etc.) that will prepare them for fruitful lives of service as parts of the warp and woof of their respective societies rather than set them off as awkward and marginalized. Third, sacrificing the fundamental and abiding principles of human existence—here I mean biblical principles relating to creation, fall, redemption, and restoration—because of temporal pressures (changing cultural mores, societal values, etc.) can only render human existence meaningless. Only the Vinedresser knows how to tend the branches, so to Him we look for the ultimate answers to the ultimate questions. Thus, an integrated approach to knowledge, rather than a fragmented one, is necessary if true, abiding fruitfulness is to be had. Yes, all truth is God's truth, but all is not fruit and fruitfulness in the garden.<sup>31</sup>

<sup>31</sup> As noted by Richard Langer in his article "The discourse of faith and learning" (*Journal of Education & Christian Belief* 16/2 [2012]: 171), "the goodness of creation and the noetic effects of the fall create a dynamic tension."

Because of the fall, people created in God's image are often distracted and confounded by personal, familial and societal sin. Consequently, both the reality of darkening and ugliness due to sin and the fruitfulness possible because of God's special and common grace<sup>32</sup> must be kept ever before teachers and learners throughout the curriculum we employ.

The subtitle of this essay refers to Christian liberal arts education, but that wing of the higher educational edifice has not yet been mentioned. Christian liberal arts institutions are uniquely positioned to offer the aforementioned integrated approach to knowledge. Because God and His redemptive purposes, and the actuality of sin, are not disdained in these institutions but, rather, are understood and addressed, genuine epistemological integration is truly possible. In short, sound epistemology (theory of knowledge) can be a reality because sound ontology (theory of being, in this case, the recognition of God's existence, character and activity) is employed. Liberal arts education, delivered from a theologically sound foundation, constitutes a beacon in an otherwise bleak educational landscape. This is not to say that Christian students cannot have spiritually enriching experiences while attending secular institutions; of course they can. But secular institutions, by their very nature, will not operate in a way consistent with faith-learning integration and are, thus, guilty of epistemological suicide through their out-of-hand and characteristically systemic rejection of spiritual verities. The colonial colleges had an inordinate influence in the late colonial and early republican period of the United States precisely because of their commitment to faith-learning integration, and Christian liberal arts institutions today are able to do the same.

Not all aspects of American curricular evolution are unseemly, but some key

<sup>32</sup> For example, see my article "Common Grace: What It Is and Why It's Important," *Reformation Today* 206 (2005): 21-28.

aspects are. If lessons are not learned from the past, those lessons will have to be repeated until we do learn from them, possibly to our peril.

Take away the supernatural, and what remains is the unnatural. (G. K. Chesterton)

STEVEN K. MITTWEDE *teaches science and a survey of the Old Testament at Providence Classical School. He holds a B.S. in Geology from The College of William and Mary, an M.S. and Ph.D in Geology from The University of South Carolina, an M.A. in Intercultural Studies from Columbia International University, and an M.Th. from Wales Evangelical School of Theology/University of Glamorgan (Wales, UK).*

### A CHEATING PREACHER

Munhall, to save my soul you bravely try,  
 Although, to save my soul, I can't say why.  
 'Tis naught to you, to me however much  
 Why, bless it! you might save a million such  
 Yet lose your own; for still the 'means of grace'  
 That you employ to turn us from the place  
 By the arch-enemy of souls frequented  
 Are those which to ensnare us he invented!  
 I do not say you utter falsehoods—I  
 Would scorn to give to ministers the lie:  
 They cannot fight—their calling has estopped it.  
 True, I did not persuade them to adopt it.  
 But, Munhall, when you say the Devil dwells  
 In all the breasts of all the infidels  
 Making a lot of individual Hells  
 In gentlemen instinctively who shrink  
 From thinking anything that you could think,  
 You talk as I should if some world I trod  
 Where lying is acceptable to God.  
 I don't at all object—forbid it Heaven!  
 That your discourse you temperately leaven  
 With airy reference to wicked souls  
 Cursing impenitent on glowing coals,  
 Nor quarrel with your fancy, blithe and fine,  
 Which represents the wickedest as mine.  
 Each ornament of style my spirit eases:  
 The subject saddens, but the manner pleases.  
 But when you 'deal damnation round' 'twere sweet  
 To think hereafter that you did not cheat.  
 Deal, and let all accept what you allot 'em.  
 But, blast you! you are dealing from the bottom!

AMBROSE BIERCE

# “I Hate School and Don’t Have Any Friends”: What to Do?

Donna Grimley

Some parents face a most unwelcome surprise when their child enters the logic and rhetoric phases of education and announces that he is no longer content at school. This can be especially painful for parents who have completed the lengthy process of embracing classical Christian education and its counter-cultural nature. Some may have chosen it at significant personal sacrifice, offering it as a “pearl of great price” to their (now ungrateful) child. What’s a father or mother to do?

Whether your child expresses his complaints stridently, or sinks into silence, tears and despair, confused parents can easily focus on their child’s professed unhappiness and lose sight of parenting’s true goal—moving children toward Christian adulthood. Amanda Millay Hughes, author of *Lost and Found: Adolescence, Parenting, and the Formation of Faith*, gets to the heart of the issue: “we have relinquished the most fundamental responsibility of parenthood—the making of adults.”<sup>33</sup> This idea is amplified by Eugene Peterson, who argues that “the most significant growing up that any person does is ‘growing up in Christ.’”<sup>34</sup> Your ado-

<sup>33</sup> Amanda Millay Hughes, *Lost and Found: Adolescence, Parenting, and the Formation of Faith* (Lanham, MD: Cowley Publications, 2002), page 69.

<sup>34</sup> Eugene Peterson, *Like Dew Your Youth: Growing up with Your Teenager* (Grand Rapids, MI: Eerdmans, 1994), page 4.

lescent must now begin the inevitable process of forming his own personhood before Christ. Hughes notes that

adulthood is not defined by full and complete independence from parents and elders and other members of the community. Faithful adulthood rests in relationships . . . true adulthood is a delicate balance between personal authority and interdependence with the community. We must balance the needs and dreams of the self with the reality of the community.<sup>35</sup>

True adulthood is not “getting one’s own way” but rather is found in relation to our God and our community. However, the transition to adulthood is often characterized by:<sup>36</sup>

a reluctance to be responsible;

an arbitrary preference for childhood over adulthood;

a selective demand for the prerogatives of adulthood without its responsibilities.

In this confused state, an adolescent may begin to question the assumptions of his up-

<sup>35</sup> Hughes, *Lost and Found*, page 74.

<sup>36</sup> Peterson, *Like Dew Your Youth*, page 10.

bringing, including the schooling choices that his parents have made for him.

Social pressures pose problems and are faced in a variety of settings, not exclusively at school. Students may complain that, in a small school, they are faced with the same peers every year. Reflecting on this, I realized that, after college, most adults rarely move in large social circles. We frequently have a small group of co-workers, a small group of friends, and the same neighbors for years on end. It is vital to learn the lessons of resolving differences with others, letting time mend friendships, and allowing for growth in oneself and others.

Students may complain that they are required to meet higher academic standards than they perceive other schools demand. At Providence, our graduates are well prepared for college and credit the lessons they learned through hard work at school as having equipped them to be successful. Challenging academics help train students for the rigors of both university study and the workforce.

In transitioning to adulthood, a student may begin to ask difficult questions about his personal faith. Peterson exhorts us that

[wise] parents think that when adolescents begin questioning the faith of their fathers (father!) it is a signal for the parent to begin to develop and make more explicit a new relationship—a relationship not of father and daughter, mother and son, but of two Christians. In addition to the responsibility of being a Christian parent there is a call now to be a Christian *person*, sharing the meaning of a personal faith.<sup>37</sup>

While Peterson is upholding the responsibility of Christian parents, he is encouraging us to be honest with our children, telling them the truth about adulthood. We may begin to share some of our own struggles: that we

require God's grace to deal kindly with a challenging co-worker, that we do not enjoy some tasks we must perform, that some-

**INVESTIGATE DEEPLY YOUR  
REASONS FOR ORIGINALLY  
CHOOSING CLASSICAL  
CHRISTIAN EDUCATION WITH  
ITS COUNTER-CULTURAL NA-  
TURE.**

times we are bored, or that sometimes we feel overwhelmed. Perhaps there are times when we do not “feel” like attending church. Continues Peterson, “If parents insist on keeping up a front of religious imperturbability, unflappable faith, and absolute assurance, all they will do is widen the credibility gap.”<sup>38</sup> We have the perfect opportunity to share the struggles of being an adult believer and to reassure our kids that these struggles are a *normal* part of Christian adulthood. Instead of minimizing our child's present frustrations, or attempting to remove them, we may begin to see them as fertile training ground for adulthood.

As the maturing process gains momentum, and the young person embraces the rhetoric stage, new needs surface. The emerging adult finds a need to express himself, to make personal decisions, to exercise willpower, and to “know” himself.<sup>39</sup> There are many realms in which these new self-expressions are exercised: within the family, at school, in church, and in private and public gatherings. Parents still have the privilege of direct participation in *some* of these venues, but not nearly to the extent that they did in the grammar school years. Adolescents may be reticent to divulge details when asked, choosing when and how much to share. It is during this time that godly mentors often become a crucial extension of

<sup>38</sup> Ibid., page 24.

<sup>39</sup> Ibid., 56.

<sup>37</sup> Ibid., page 25.

the parents' values. In a classical Christian school, interested teachers provide opportunities for teens to express themselves, ask difficult questions without being met with defensiveness, and provide a space for students to make personal decisions. Teens are able to express themselves in an environment that promotes wisdom and godly choices while being surrounded by living examples of joyful Christian adulthood in the teachers and staff.

If you are faced with an unhappy child and are considering making a schooling change, let me offer the following series of steps to follow as you make your decision:

1. Investigate deeply your reasons for originally choosing classical Christian education with its counter-cultural nature. Why have you chosen to sacrifice up to this point? Pray for guidance and wisdom.
2. Take a day off work to visit your child's classes. Visit all aspects of the school day including lunch, free time, and extracurricular activities. You may wish to visit classes that your child will have in the future.
3. Arrange a meeting with your child's teachers and listen carefully to their feedback without defensiveness. Seek any medical, psychological or educational testing that may seem indicated.
4. Speak to a trusted advisor or more experienced parents and share your struggle with them. You may be surprised to learn that they have had similar issues. Ask for advice.
5. Investigate any claims your child makes about being bullied or "not liked". Always keep an open mind that your child could be part of the problem. If he is "friendless," is he likable? Is he difficult to be around? Be willing to admit areas of social functioning where your child needs to grow, and prioritize strengthening him in these areas. If your child's happiness is cyclical, this is perfectly

normal behavior and will probably not be solved with a new school. Happiness is cyclical for most of us.

6. Take a day off and visit the new school your child is wishing to attend. Again, visit all aspects of the school day.
7. Ask the teachers at both schools what their goals are for your child. Do their goals complement your own?
8. Cultivate your own adult Christian life. Focus on your own growth in Christ, enjoying His bounty. You are your child's most influential example.

Perhaps you will lament that you are unable to sacrifice such a time commitment to make this decision. However, many of us do not hesitate to devote days off to tour homes when we wish to purchase one, go on more than one interview before accepting a new job, visit a church or multiple churches many times before joining one, and take journeys to visit potential colleges with our children before selecting one.

Having an unhappy child is difficult for parents to bear. But we have sentimentalized childhood in the modern world, thereby prolonging the transition toward adulthood. It is important for parents to provide a steady foundation, setting clear goals of maturity for our teens as they navigate the path toward becoming the unique adults that God intends them to be. Careful decisions about the school they attend should serve as another building block in this sure foundation.

*DONNA GRIMLEY is Division Head of the Math & Science department at Providence Classical School and received a B.S. in electrical engineering from Texas A&M University.*

# Four Yet Forgotten

Ryan Wilhelmsen

We venture forward on solid ground, if sometimes unfamiliar, yet not untested. In our schools, we have followed sound advice to hearken back to a land that had grown misty, a land of learning. We have weighed costs, taken courage, and made our strides into classical education. Do there yet lie arts veiled in this land and paths still in need of repairing?

Boldly, we proclaim the benefits of the trivium, and rightly so. These first three of the seven liberal arts are not only broad subjects of education, but in concept, provide a structure for all areas or subjects of learning. In any subject, we may well divide it into stages of grammar, logic, and rhetoric; or into foundational elements, laws and structures, and excellent application. But remaining after these three are four worthy arts that in no way deserve to lie in shadow.

The quadrivium (yes, those *other* liberal arts) tends to be overlooked, if not in practice, certainly in our conversation. These, of course, are arithmetic, geometry, astronomy, and music. Let us briefly consider each and then give thought to their contribution as a whole. A better, more conscious understanding of these arts may, I believe, lend vitality and fullness to our dialogue on education.

Arithmetic may be readily recalled as that tail end of the Three R's. One might say it is the "counting mathematics." It teaches the student numbers and their relationships within the set: literally to count them, what they mean to one another, how we may manipulate them together, and how they help make accountings in the world around us. Arithmetic begins with fingers

and toes and moves well on into algebraic calculation.

Geometry would then be those mathematical subjects that utilize numbers to realize an awareness of space. It establishes how points relate to one another and by what means shape, curve, and form are known. Specific subjects of the art are geometry and trigonometry.

The art and breadth of astronomy may not be as directly apprehended by its classical name, but consider the images evoked: whirling planets, streaking stars. We could rightly rename this art *physics*. It concerns those points and forms within space, their motions and interactions. Fully explored, it takes view of the infinite stars and planets, as well as the infinitesimal proton, electron, quark, and photon. In this light, we can see that astronomy, through further refinement or specification, includes chemistry, biology, and many of the other sciences.

Finally, music. What? Music? This may strike us as awkwardly fitted among other subjects that are often considered technical, or even clinical. Understand, though, that what began with simple counting moved on to define shape and space, then flung before us a lively universe finally culminating in the consideration of what is harmonious, rhythmic, and poetic everywhere. Not only do we ask, "How do things relate?" but "How do they relate in pleasing and beautiful ways?" This art offers not only melodies for the ear, but if we look carefully, a rich banquet for the eye, mind, and spirit poured throughout Creation. Recall the role of rhetoric in the trivium. Likewise we

may view music in its fullest concept crowning the quadrivium.

So what of the quadrivium as a whole? If we gain a little introduction or refresher on each art, how does this really affect our understanding of education? I believe it completes our view of man's primary arenas of intellectual, relational development and will therefore make our conversation and our approach more robust. It is the classically defined and rightful partner of the trivium within the liberal arts. The trivium helps us to understand *personal* relationship, how to communicate, how to reason, how to view and interact well with other persons (both created and Creator). The quadrivium lends insight to *material* relationship, how to observe objects, how they interact, their inner workings, their beauty. The student who is well-trained in observing and relating well to both the persons and the material world around him will carry with him into life an

excellent awareness of the full story into which he's been cast—the characters, stage, and set. He will be cultivated to appreciate and impact the breadth of the land into which he steps.

Have we indeed forgotten them? Are they lost? I say, "No!" These four liberal arts are not truly lost in our education. We teach them and do it well. Let us not fail to make them a full and forward part of our conversation. May they share a bright way in the land.

A. RYAN WILHELMSSEN *has served as a teacher (physics, mathematics, and chapel) and administrator at Makuzani Secondary School, and a trainer in corporate environments. He received a B.S. in mechanical engineering from Texas A&M University and is currently an engineer at Anadarko Petroleum Corporation. He is father of five Providence students.*

### "BUTCH" WELDY

After I got religion and steadied down  
They gave me a job in the canning works,  
And every morning I had to fill  
The tank in the yard with gasoline,  
That fed the blow-fires in the sheds  
To heat the soldering irons.  
And I mounted a rickety ladder to do it,  
Carrying buckets full of the stuff.  
One morning, as I stood there pouring,  
The air grew still and seemed to heave,  
And I shot up as the tank exploded,  
And down I came with both legs broken,

And my eyes burned crisp as a couple of  
eggs.  
For someone left a blow-fire going,  
And something sucked the flame in the tank.  
The Circuit Judge said whoever did it  
Was a fellow-servant of mine, and so  
Old Rhodes' son didn't have to pay me.  
And I sat on the witness stand as blind  
As Jack the Fiddler, saying over and over,  
"I didn't know him at all."

EDGAR LEE MASTERS

# The Fruits of a Classical Christian Education

Arthur Howard

**A**s educators in a classical Christian school, the teachers at Providence often participate in workshops, critique books together, and engage in discussions on what being a classical teacher means. This continual research is essential, because most teachers were not themselves classically taught. Consequently, the methodologies they learned from their teachers likely did not provide them with the skill set needed for providing a classical education to the children God has entrusted to them.

Every school, Providence included, professes to teach students how to “learn to learn,” but in reality few schools do. For most, based on what they teach and test, their real goal appears to be the accumulation of facts. There is nothing wrong with knowing facts, of course, but students need to be able to see patterns and relationships in those facts. Moreover, they should be able to look critically at information and make judgments about their veracity. An adult who does not possess this analytic attitude about knowledge and who uncritically accepts anything written in a newspaper, magazine, website, or book (or anything

**“It’s true because I say so.” As fallen beings, no person is worthy of that much trust.**

said by a politician, professor, scientist, or celebrity), is falling prey to a logical fallacy which any 7<sup>th</sup>-grader at Providence can tell you: “It’s true because I say so.” As fallen beings, no person is worthy of that much trust.

To train students for wisdom rather than just knowledge, classical teachers must reach past the education they were given and introduce their students to the “great conversation” presented by both classical and modern authors. This is more than simply knowing what Aristotle or Nietzsche wrote. A student must be able to compare and contrast what these authors have written with others who have dealt with the same issues, and judge how those ideas align with Christian teaching. To accomplish this level of criticism requires far more reading than even a classically-oriented school such as Providence can provide in its curriculum. Such understanding results from a lifetime of study.

Students at a classical school must therefore learn to acquire new information independently. This can be done in small steps at first, but as students progress through the grades, they are given more and more opportunities to read information and investigate ethical, spiritual, mathematical and scientific arguments independently. Being an independent learner is a skill that can be taught.

How well is Providence Classical School doing in this mission? Providence is still a young school, and so the evidence is largely anecdotal. However, there are signs that Providence is producing independent

thinkers and learners. Here are some examples I have witnessed: 4<sup>th</sup>-, 5<sup>th</sup>-, and 6<sup>th</sup>-graders meeting after school each Thursday to become better problem solvers; 9<sup>th</sup>-graders meeting each Tuesday at lunch to learn more about mathematics; sophomores discussing the latest book they've read; and seniors expressing more interest in what they have learned than the grade they made on their last test. In other words, there are students at Providence who "get it."

An amazing example of the development of independent learners occurred recently in my Calculus class. Two of the seniors determined that the pressures of their schedule mandated that they get ahead in class so that their time could be allocated to other areas of study later in the week. Both students studied the next lesson in their Calculus text, independently of each other, and worked the homework problems *before* the lesson was presented. (Ponder that thought for a moment— independently studying the Calculus!) They then used class time to ask questions. In educational parlance, this is known as "flipping" or "inverting" the class. It is seldom done in math classes, but these two students did it *of their own volition* because they had both the need and the intellectual tools to do so.

Does everyone "get it" as these students have? While it is likely that a greater-than-average number of Providence graduates have reached the level of independent learning that serves them well in their university studies (see the articles *Graduate Spotlight* by Carmen Watson and *Math and Science at Providence* by Donna Grimley in the first issue of *Old Roads*), the answer is certainly "No." Not every student presently understands the value of the education they are receiving at

Providence, nor will all graduate from Providence as fully independent learners. All of them, however, have been given the tools to learn independently, fostered by a culture of learning. This is key. When students see their teachers as continual learners, and when fellow students are themselves reaching beyond the prescribed curriculum, students find themselves immersed in a spiritual, academic and social atmosphere that fosters the acquisition of wisdom. Their teachers, their course of study, and their peers create a culture of learning that celebrates wisdom and encourages them to seek it.

Students mature and gain wisdom at different rates. Some will not fully appreciate what they have been given until adulthood. Whenever that moment comes, though, their classical education and the attitude toward learning it engendered will enable them to continue their pursuit of wisdom with confidence. Meanwhile, teachers at Providence will continually strive to improve their ability to guide students toward a love of God and His creation and a desire for wisdom through life-long learning. Their success, because it is so personal, may always remain difficult to quantify. But whenever a former student returns to express his appreciation for what he received, teachers will know that their efforts were worthwhile.

ARTHUR HOWARD *teaches mathematics at Providence Classical School. He received a B.S. in Mathematics and an M.Ed. in Curriculum and Instruction from The University of Houston.*

*The trouble with Eichmann was precisely that so many were like him, and that the many were neither perverted nor sadistic, that they were, and still are, terribly and terrifyingly normal. From the viewpoint of our legal institutions and of our moral standards of judgment, this normality was much more terrifying than all the atrocities put together.*

HANNAH ARENDT

# Reading *Jane Eyre*

James Harrington

**F**avorite books are like old friends: they age with us, bringing new treasures as the years go by. One of my old companions has been Charlotte Brontë's *Jane Eyre*. I was first introduced to this strange and wonderful novel in tenth grade as part of the literature curriculum. Since then, I've made a habit of picking up Brontë's master-work every few years. It never disappoints. Rather, as I grow and mature, there's always some new facet of *Jane Eyre* that sparkles with a light I hadn't seen before. I'm sure I'm not the only one for whom Brontë's tale of the orphan girl making her own way in the world is a perennial favorite. For those of you who also appreciate the richness of one of England's foremost Gothic and Romantic tales, I'd like to share two themes from the book that I've gleaned over the years. My hope is that sharing a little of what I've learned will prod you to pick this classic up, whether for the first time or the thirty-first time.

If you wanted to sum up the ethical philosophy of *Jane Eyre* in three words, you could do it with the classical maxim "nothing too much." Brontë is a staunch advocate of being in the middle; specifically, she follows Aristotle in believing that virtue is a midpoint between two opposites. In each area of Jane's life, she is called to avoid extremes personified by the other characters of the work. In the domain of religion, Jane avoids Brocklehurst's hypocritical Evangelicalism as well as Eliza's sterile Anglo-Catholicism. She skirts (barely) Helen Burns' optimistic Universalism, but also (barely) St. John's pessimistic Calvinism. In matters of the heart, Jane learns to temper her passionate nature at Lowood, and because of this self-disciplined practicality, she resists be-

coming Rochester's doxy. However, she keeps enough of her romanticism to also reject St. John's utilitarian offer of marriage. Jane works hard to overcome the social boundaries placed on her by her low-class birth and orphan status, but also gives away three-quarters of the fortune left to her by her uncle, refusing to be a wealthy socialite. In terms of femininity, Jane rejects both Georgiana's coquetry and Eliza's prudery. Everywhere we look in the book, Jane finds a mean between mighty opposites.

**Where Rochester was unable to cut off the hand or gouge out the eye that offended him, God has literally done it for him.**

The image of Jane beset by dangers on both sides, keeping to the middle way, recalls images from *The Pilgrim's Progress*: both the lions chained by the gates of the Palace Beautiful, and the chasms on either side in the darkness of the Valley of the Shadow of Death.

Brontë was heavily influenced by John Bunyan's allegory, and her work guides us through other themes besides "middleness" using a similar allegorical structure and typological names. *Jane Eyre* represents a journey, not to a celestial city as in Bunyan's work, but to finding one's proper and virtuous place in this world. Jane begins her journey at Gateshead (the head of the gate, or beginning of the journey) as a friendless and

status-less orphan. Here, Jane is under the strict discipline of Mrs. Reed (in an interesting play on her name, Mrs. Reed keeps a switch by her bed for discipline). When Jane launches an ill-considered revolt against Mrs. Reed's abusive discipline, she is sent to Lowood School. Like Dante, Jane finds this low-wood to be a place of moral confusion. Jane is rescued by Miss Temple and Helen Burns. Miss Temple, true to her name, teaches Jane to reverence the personal worth of each individual, including Jane herself. Helen, named for the most beautiful of women, teaches Jane how important it is to have a beautiful soul. After several years at Lowood, Jane again feels out of place and so takes a job as a governess at Thornfield Hall. Here, Jane labors among the cursed thorns as Adam after Eden (indeed, Thornfield is literally under the curse of Bertha), but it is also a place where Jane must resist the temptation to let the thorny cares of this world, in the form of Mr. Rochester, choke out the seed of faith within her. In a final attempt to protect that faith, Jane flees Mr. Rochester and casts herself on God's mercy. This leads her to the cross-roads at Whitcross, where she loses the parcel that contained all her worldly goods. The image of losing a parcel at a cross is lifted straight from *Pilgrim's Progress*, but the image of choice and decision is heightened by setting the scene at a literal crossroads. Jane is saved from the false paradise of being Mr. Rochester's mistress, but is left a beggar both spiritually and physically. Alone, she almost perishes from want until she is taken in by the Rivers. With a family of Rivers and a thorough drenching from a storm, Jane's metaphorical baptism is complete and she enters into Christian fellowship. Moor House, a bleak but wholesome place, becomes a school of spiritual discipline for Jane. The two Rivers sisters, Mary and Diana, both impress Jane with their cultivation, and she learns from them. The words "pagan" and "Christian" appear throughout the chapters detailing Jane's stay at Moor House; Diana, as the Greek goddess of ideal virgin womanhood, and Mary, as the Christian ideal of the same,

provide Jane with friendship, community, and dialogue. St. John, spiritual and aloof, with his eagle eyes (the eagle symbolized John the Evangelist in medieval iconography), presides over the whole. Her time of spiritual growth at an end, Jane is faced with a choice that tests her willingness to follow God and her ability to hear Him. Jane almost acquiesces to St. John's seemingly godly call for her to sacrifice everything as his wife and a missionary to India. At the moment of crisis, Jane calls out to God to make His will known and hears the voice of Rochester calling to her. Jane takes it as a sign and refuses St. John's offer in spite of the estrangement that it brings. When Jane is united with Rochester, he has lost his wife, his house, one hand, and one eye. Where he was unable to cut off the hand or gouge out the eye that offended him, God has literally done it for him: thus he has been symbolically purged of the sins of the eye, the sins of the flesh, and the boastful pride of life. With Rochester reformed, Jane can now marry him and live in the more modest estate of Ferndean, where she finally finds her home in an Eden-like retreat. Lest we be lulled into thinking that an eternal paradise is possible on earth, however, the novel gives the last word to St. John Rivers as he lays down his life for the gospel in India.

So, dear reader, the next time you pick up this rich and varied work, be alert to Jane's perilous balance between extremes, and her allegorical journey toward Christian virtue and real community. There are, of course, many more facets of this literary diamond yet to be examined. Why not pick up *Jane Eyre* by Charlotte Bronte and discover them for yourself?

JAMES HARRINGTON teaches rhetoric, humanities, and drama at Providence Classical School. He holds a B.A. in History from Biola University and an M.A. in History from Cal State University Fullerton.

# The Art of Robbing a Bank

Haley Talkington

**B**eing a House Captain is kind of like being told to rob a bank with a toy gun—it's a bit of a rough time if all you do is wave the thing around and shout at everyone. You will quickly find that it is difficult to motivate a room full of people into doing something they don't want to do without the power to enforce it. This is house captaincy in a nutshell. It's trying to rob a bank with a toy gun.

Dear House Captains, as you shrug on this new responsibility, it may feel as if you are quickly slipping down the slope of exponentially increasing chaos. Captaincy is going to be a real piece of work, and the sooner you accept this idea, the faster shapes will begin to form in the darkness. The void can be tamed. Snap on your Goggles O' Bravery and dive in with a running start. The following is a bit of advice on what to expect as a new house captain, as well as some general rules to help you neatly side step the potholes that I (quite confidently) careened headfirst into. My hope is that after you read this, you will be able to achieve success, and (if you are anything like I was) start the year a little less than entirely overwhelmed.

This coming year, your two main jobs will be to cover house games and house chapel. Unless things have changed, it will go something like this: No one will want to play house games. You will ask them to please (please, please, please) play volleyball for an

hour and they will look at you like you just asked to have their eye teeth. Do your best to be gracious and accommodating, but there will always be someone who is in a game they don't want to play. This is difficult, be-

**No one will sing because (didn't you know?) being Christian at this Christian school isn't, like, a thing.**

cause as a leader, you really do want everyone to have fun. However, this isn't always possible. Explain the situation clearly to them, and allow them to accept it. You should also be wary of the infamous Ankle Sprainers. There will always be that

one group of girls (and the occasional guy) with the monthly case of the spontaneous ankle sprains. My advice? Try not to roll your eyes. Tackle house games with ready laughter. You may be the only one running around with face paint on, but that's okay. A lot of house captaincy will be tossing your pride to the side and putting on the silly cape.

Your next job, house chapel, will unfortunately be treated with the same sort of apathy. No one will sing because (didn't you

know?) being Christian at this Christian school isn't, like, a thing. And they can't quite seem to get over themselves enough to recognize their own depravity. Your job? Sing loudly. Also, do your best to get some live music. Blessed is the house with a guitar player.

As far as the "sermons" go, be very cautious. My advice would be to avoid picking a book and going through it every month. It's difficult to remember what was said the last month on the previous chapter, and let's be honest, everyone in the room is bored, including you. Be interested, and you will be interesting. The more work you put into your delivery and research, the more attention you will receive from your audience. This is supposed to be a bit like a Bible study, but I would be wary about giving your own advice on Scripture. Pull from C. S. Lewis and Chesterton. Take advice from the wise, and hand it down the ranks. And please, for the love of all things good and holy, stop giving the "Gossiping Is Bad" talk. Personal experience is interesting and useful, but it can also become maddeningly repetitive. Think of it like your thesis: you want to be arguing for something geared towards your audience, and you need to understand your topic as thoroughly as time will allow before the day of presentation.

One other thing: weekly clean up duty in the cafeteria. This once actually brought me to tears. Prepare yourself, dear captain, to be shocked at the amount of resistance fifteen minutes of sweeping will bring you. Most students will take on the mindset of an abused slave for these few minutes and glower at you piteously as they clean up their own mess. The rules for my house were that if you skipped out on your cleaning day, you had to clean the next two

days. The people that filled in for you were given the week off. The results varied depending on the student, but it was generally effective.

You will have other small jobs to handle, but these will take up most of your time and your talent. Learning how to command a room of either overly wired or overly tired teenagers is a bit of a challenge and requires no small amount of fast learning. But this is good. House captaincy should change you. Keep in mind that they are not impressed with your toy gun. Threats will get you nowhere, and neither will theatrics. In other words, don't be a drama queen. Avoid telling anyone how difficult your job is and what "so and so" said back to you and how you wish your co-captain would just pull his or her own weight. Stay on top of what is required of you, and always come completely prepared before your house. Smile, and speak with confidence. If you make a mistake, apologize. Be humble. Be ready to laugh at yourself, and search tirelessly for the wisdom to be gained from your mistakes.

I congratulate all of you for having the courage to tackle this responsibility. This is a hard task, but you should come through it a different person. If you come through a trial exactly the same, then you have failed to understand it. We learn through hardship. We grow into beauty, and it is worth it.

*HALEY TALKINGTON is a freshman at Hillsdale College. She is a 2013 graduate of Providence Classical School and a 2012-13 Dragon House Captain.*

# The Truth about Truth

*A paper written in January 2014 for Mr. Mittwede's Physical Science class, following a unit on truth and truth-seeking*

Emily Sartor

**T**ruth is a simple, non-complex word, but what does truth really mean? Is it a word that an ancient Greek philosopher came up with to describe the way one would seek something, or is it the thing one person tells when they were in trouble? Truth is much more than that, in itself; it is a mind-boggling concept that is often not approached at all. We need to define, understand, seek, grasp, live and express unbiased truth in order to know what truth really is. So what is truth? Why do we strive to be truthful? What is the purpose of truth-seeking?

Truth, according to the American Heritage Dictionary of the English Language, is "conformity to fact or actuality, to know what is real, or a verified, indisputable fact." Facts may have an excellent basis in knowledge, but they are nevertheless provisional. Truth, however, should always be pursued and believed because it is a real substantive thing.

What you believe may not necessarily be truth. It may be a seemingly "true" fact, but it is provisional and cannot provide a distinct answer to the concern or matter at hand. For example, I may believe that all canines are of one breed but, in truth, there are many different, complex breeds of canines. We cannot allow the pride of our selfish and unsubstantiated beliefs to get in the way of finding truth. As Zechariah 8:16 says, "These are the things you are to do: speak truth to each other and render true and solid judgment in your courts."

Does all of this matter? Does truth really have a purpose? Truth does matter. In many aspects it is more important than one's beliefs because one's beliefs should, in turn, be firmly grounded in substantive truth. Truth is the way one may view the universe or what an old man may yearn for in his final days. When we talk of truth, we seem to claim to know what it is when in reality, we do not understand it fully. The amount of knowledge we have about truth is equal to the knowledge of a child. Truth is God's view of reality. He does not fantasize on what something could be, nor is he wearing rose-colored glasses; rather He only sees what exists in actuality. He is an unbiased, truth-filled, and knowledge-giving Lord. We should aspire to be like Him in these ways, to be truth-seekers, because all truth comes from the Creator.

We must acquire truth! Sir Winston Churchill (1874-1965) said "Men occasionally stumble over truth, but most pick themselves up as if nothing ever happened." Is this us? Are we stumbling over the little amounts of truth that we have found and forgetting we have received something excellent? Or are we out searching for it in the three epistemic realms—the scientific, documentary, and metaphysical? We may always learn substantive truth from these realms because they boast of truth. We can profit so incredibly from this knowledge that it would be incorrect of us to ignore it!

Are we being deceived about what truth really is? We cannot allow the devil to

deceive us even in the little things that contribute to truth-seeking. Truth has only one mode of being and we should find it and grasp it. Nothing is more difficult than holding onto the truth. We need to grab it and hold it as if it is being torn away. We need to stand strong in our search for a more complete view of truth and truth-seeking.

There are correct and incorrect ways to live out truth. Living out truth can be difficult, but we should live and tell the side of truth that listens to and follows God's ideal plan. We should take these ideas and put them into action because this is how truth is. There is to be no manipulation of truth.

What if we were to express truth through a biblical worldview; how would we do this? Our worldviews inform and are informed by our spiritual lives. In Christ, our spiritual lives have the potential to overflow with truth. We can demonstrate and apply truth in and through our worldviews. One of the foundational aspects of the Christian worldview is the reality of absolute truth. Many people tend to let go of this aspect and get lost, no longer showing or pursuing truth in and through their worldview.

We ought to communicate truth through love. Do we have biased perspec-

tives? If we do, we are making truth a manipulated, foreign thought that is no longer making any logical sense to the human brain. We must resist this. Truth is God's view of reality, and we must strive to look at the world the way He does, not through our own warped ideas of truth.

Are we hungering after truth? Are we doing what truth requires? Are we defining, understanding, seeking, grasping, living, and expressing unbiased truth? Most importantly, do we love truth? We need to do all of these things completely and without fail in order to express godly truth. To live out truth, we must pursue it on a daily basis. In doing so, seek to understand a small bit of the reality of truth that surrounds us. Sometimes the commitment to being a truth-seeker will take us outside of our normal limits, pressing new and unheard-of-ideas into our minds, making us realize and accept the things that we would regularly deny, and pushing us toward new actions. We need to go beyond the comfortable, outgrow our old minds, and replace them with new, truth-filled ones. Let us commit to the way of truth.

*EMILY SARTOR is an 8<sup>th</sup>-grade student at Providence Classical School.*

## WHAT IS OUR LIFE

What is our life? The play of passion.  
 Our mirth? The music of division:  
 Our mothers' wombs the tiring-houses be,  
 Where we are dressed for life's short comedy.  
 The earth the stage; Heaven the spectator is,  
 Who sits and views whosoe'er doth act amiss.  
 The graves which hide us from the scorching sun  
 Are like drawn curtains when the play is done.  
 Thus playing post we to our latest rest,  
 And then we die in earnest, not in jest.

SIR WALTER RALEIGH

# A Letter from a Parent:

Donna & Bettie,

Thank you very much for sharing the opportunity to participate in Providence classes. Your willingness to open the doors, your enthusiastic welcome, and your coordination of my time were all greatly appreciated. I truly enjoyed myself!

I do not imagine anything I say here will surprise you, nor was I particularly surprised by what I experienced. Rather, I was pleased to find that what our philosophy would suggest is happening in the classroom is, in fact, happening and is producing the results for which I would hope. Nonetheless, to me it seems useful to provide some feedback regarding my time there. I trust this can be a catalyst for further conversation.

Let me start with a brief anecdote that was part of the start to my day. After arriving early for Mr. Johnston's Advanced Geometry class (which was itself a reward for the early riser), I decided to seat myself in the hallway during homeroom time to read. I took up a spot on the floor, leaning against lockers, and opened my novel. Moments later, as students made their way into classes, I was greeted by a bright, "Good morning! May I bring a chair for you?" I did not take up the offer (still trying to insist that I am young and flexible) but was so impressed by it. This same attitude and type of engagement spiced my entire day. In each class, students and teachers welcomed me, asked for my participation, and made me feel they were glad to have me there. What a joy to see that positive interaction and respect from so many young people!

Beyond this, I will simply try to outline some of what I observed with the understanding that it is all couched in the environment highlighted above.

In each class, lessons were clearly well-organized. Students understood where they were in the subject matter and picked up directly into the ongoing conversation.

Teachers were engaging, communicating in a manner that showed their own personal interest in the subjects and encouraged interest from the students.

Teachers drew students in, with expectation of engagement in a comfortable manner, making it plain that the students were fellows in the conversation.

The students were engaged. In light of the previous points, this *does not* necessarily follow. That it *was* true suggests to me that what I observed in the teachers' conduct was not staged enthusiasm for a visitor, but a continually cultivated environment that is producing personal enthusiasm in the students. From a typical population of students in these grades, I would expect a higher rate of apathetic behavior and lack of engagement. PCS is obviously bringing a richness that students appreciate and find compelling enough to enjoy.

Because of the fact that all were engaged, the conversations were quite interesting, and I found this to be the case across all subjects I observed.

Some simple evidence: students smiling and laughing while solving logic proofs in front of class, students sharing enthusiasm over debate preparation, students engaging each other and the teacher in algebra review problems, students actively puzzling over the ideas in the mind of a Buddhist.

Overall, I'd say the day felt much more like attending a small university than a secondary school. I believe that students want to be there and want to be engaged. To be sure, I suspect there are days when these teenagers and preteens disengage or show off their potential for surliness. I don't have a purely magical view of the PCS classroom, but I do believe there is something definitely different, noteworthy, and exceptional about what is happening within the walls of our school.

Thank you again for this visit. I know these notes are brief but I look forward to talking more and to engaging on campus again in the future.

A. Ryan Wilhelmsen  
May 2013

# GRADUATE SPOTLIGHT: ALAN SONGER

Providence Classical School, Class of 2012

Abilene Christian University, Class of 2016

Major concentrations in Criminal Justice and Spanish; Minor concentration in Sociology

Member of the inaugural class of the JUST Honors Program

Carmen Watson

**T**he JUST Honors Program was a big draw for you to ACU. Tell us more about this opportunity.

With pleasure! JUST stands for Justice and Urban Studies Team. We have been involved with a new initiative with a non-profit in Dallas called CitySquare. Our program is designed to engage in challenge-based learning, and while we learn, to participate in the fight against the root causes of poverty. My JUST class began as 15 students hand-picked by the Dean from all different majors. We spent our freshman year learning about the issues and about CitySquare, making four trips to Dallas each semester. We then moved in to an apartment complex in downtown Dallas and worked paid internships over the summer. This year, we are going to be in Dallas the entire time. We are still taking all of our classes—15 and 18 hours for me—over our two semesters here, but we are also working on our projects addressing the problem of urban poverty. This summer, we will be going on a study abroad trip, spending two weeks each in England, Spain and Ghana to study how each of these countries deals with the problem of poverty. Next year, we will be back on campus at ACU, finishing our degrees and helping the next class of JUST students get acclimated to the program and carry on the project.

*What is your project?*

Mine is an education project, called Design for Change. My team is working with 4 schools in DISD. The schools are in South Dallas, which is the poorest district. Design for Change has four steps: feel, imagine, do and share. We ask the kids to feel what's wrong with their community then imagine what they can do to fix it. Here is where the program gets cool, because where most homework assignments would end there, we are having the kids actually do the projects then share what they do. That is the most important part: *they* do it. We only help guide the kids. They have to do all the work and come up with all the resources themselves.

*How old are the students in the program?*

Most of them are in 3<sup>rd</sup> or 4<sup>th</sup> grade, though we have students as young as 2<sup>nd</sup> grade and as old as 8<sup>th</sup> grade. This is a crucial age, though. Already, when we ask these 3<sup>rd</sup>-graders what they want to be when they grow up, they don't dream of being firemen or pilots or doctors. They tell us they want to be supermarket clerks or work at Walmart or live off Social Security like one of their relatives. One of the things that we learned in our research was that the government determines how many prisons to build based on 3<sup>rd</sup>-grade reading scores! The

program is designed to empower these kids and help them to break the self-fulfilling prophesy that they have been told their whole lives about who they are and who they will be. We aim to help them break the cycle of poverty by helping them experience how to make different dreams possible.

*How will you determine whether this project helps “break the cycle”?*

Last spring, we took 3 senior-level courses, one of which was a social research class. This helped us to learn how to conduct research as we are implementing our project so that we can document the effects the project has on student engagement in the classroom and in the program. We are using parent, teacher, and student surveys before and after the project in addition to keeping field journals throughout the semester to record observations. We hope that future JUST classes will be able to keep working in the same schools from year to year so that they can track the students, keep working with them, and possibly expand the project.

*Will you have an opportunity to share the results of the project and research?*

The culmination of the project is a big celebration at the end of year when each group of students will present a video of their projects. It will actually be a competition, and we are in the process of trying to recruit celebrity judges and get donations to make the event a big success. The winner of the Dallas competition gets to go on to the national competition. I really hope one of our projects wins the national competition, because then those students will get to travel to India, where Design for Change was founded, to present their project at the global conference this summer.

What we are doing—both the JUST program and the research in Dallas—is pretty unique, and it is attracting attention from universities and philanthropic organizations around the country and the world. We have already had opportunities to Skype with the

U.S. national branch of Design for Change and with the branch in India, and the India branch is writing an article about our project and the research we are doing to be published in their journal. Next year, we hope to travel to other universities and conferences to share what we have learned with more people.

*This sounds like a unique educational experience. Did your time at PCS prepare you for it?*

Absolutely! I continue to be more and more thankful for what PCS gave me, an education different than any of my peers. My PCS education really prepared me for what college is and gave me the skills to do well. Taking three senior-level courses as a freshman was a challenge, but I still have not had to do anything as hard as the PCS thesis in college. My big research project last year only required an 8-page paper! My writing keeps improving because I write a lot in my program, but PCS really prepared me well with a good foundation in writing. The JUST program is similar to PCS, with lots of reading and discussion-based classes. My classmates struggle in these reading-intensive courses, but I am able to read and understand, discuss the reading well, and argue for my position and opinions. I am also able to attack different problems in different ways and analyze situations to understand them better, an essential element of my program.

In addition to what I learned in the classroom, PCS gave me so many opportunities to take on leadership roles. Being on the basketball team, on Student Council, involved in my House: each of these activities helped to hone my leadership skills, which helped me earn a place in the JUST program in the first place. I consider myself lucky to have had the opportunity to grow personally at PCS because teachers invested in us, expected so much from us, and were always there to help us.

*Do you have any advice for current Providence students?*

Be excited about college, but don't rush it. Enjoy what you are doing right now, and take advantage of the opportunity to get involved in things! It is hard to get involved in a lot of activities in college. I have been able to play and referee intramural sports, work for the AC-UPD, and be involved with country western dance and the famous ACU SingSong, but it is hard to balance all of these activities in addition to classes and just taking care of yourself.

Spiritually, be prepared to stand strong in your faith. No matter where you go to college, you will find adversity. ACU has a strong faith base, but even here, there are plenty of

people with really different lifestyles. I am thankful that I have found a great church with good life groups so that I have people I know I can rely on spiritually.

*If you would like to learn more about JUST, Design for Change, or Alan's project specifically, please contact him: [alansonger@gmail.com](mailto:alansonger@gmail.com).*

CARMEN WATSON is College Advisor and French instructor at Providence Classical School. She received a B.A. in History and French from Rice University.

## BRUMES ET PLUIES

Winds of autumn, winters dipped in mud,  
I love you, sleepy seasons, with my blood,  
And praise you that you hid my heart below  
A vaporous shroud that all the tombstones know.

In this great plain where cold as rain I stood  
In the long nights when the weather-vanes creaked like wood,  
My soul renewed itself with sudden heat, and lo!  
My spirit opened its wings like a croaking crow.

Nothing is sweeter to the ravaged heart that clings  
To frost that whitens the whole space of things,  
Than the sad certainty of being hallucinated,  
Except the aspect of a nightless noon,  
—If it were not, on a night without a moon,  
For two to sleep with sorrow on a hazardous bed.

BAUDELAIRE

# SOMEONE ONCE SAID . . . .

## *Thoughts for the Commonplace.*

A man doesn't alter because you find out more about him. He's still the same man.

—*Graham Greene, 1904-1991. English writer, playwright, and literary critic.*

Let [a Christian] do anything but act . . . the more often he feels without acting, the less he will be able to act, and in the long run, the less he will be able to feel.

—*from The Screwtape Letters by C. S. Lewis.*

The man who reads nothing at all is better educated than the man who reads nothing but newspapers.

—*Thomas Jefferson, 1743-1826.*

No matter what a man may believe, he cannot change the reality of what is.

—*Francis Schaeffer, 1912-1984. American theologian, philosopher, and pastor.*

How can you expect a man who's warm to understand one who's cold?

—*Alexander Solzhenitsyn, 1918-2008. Russian novelist and Soviet critic.*

When you're rich, they think you really know.

—*Tevye, from Fiddler on the Roof.*

Nature is not a temple, but a workshop, and man's the workman in it.

—*Ivan Turgenev, 1818-1883. Russian novelist.*

Suffer us not to mock ourselves with falsehood.

—*T. S. Eliot, "Ash Wednesday."*

Bach almost persuades me to be a Christian.

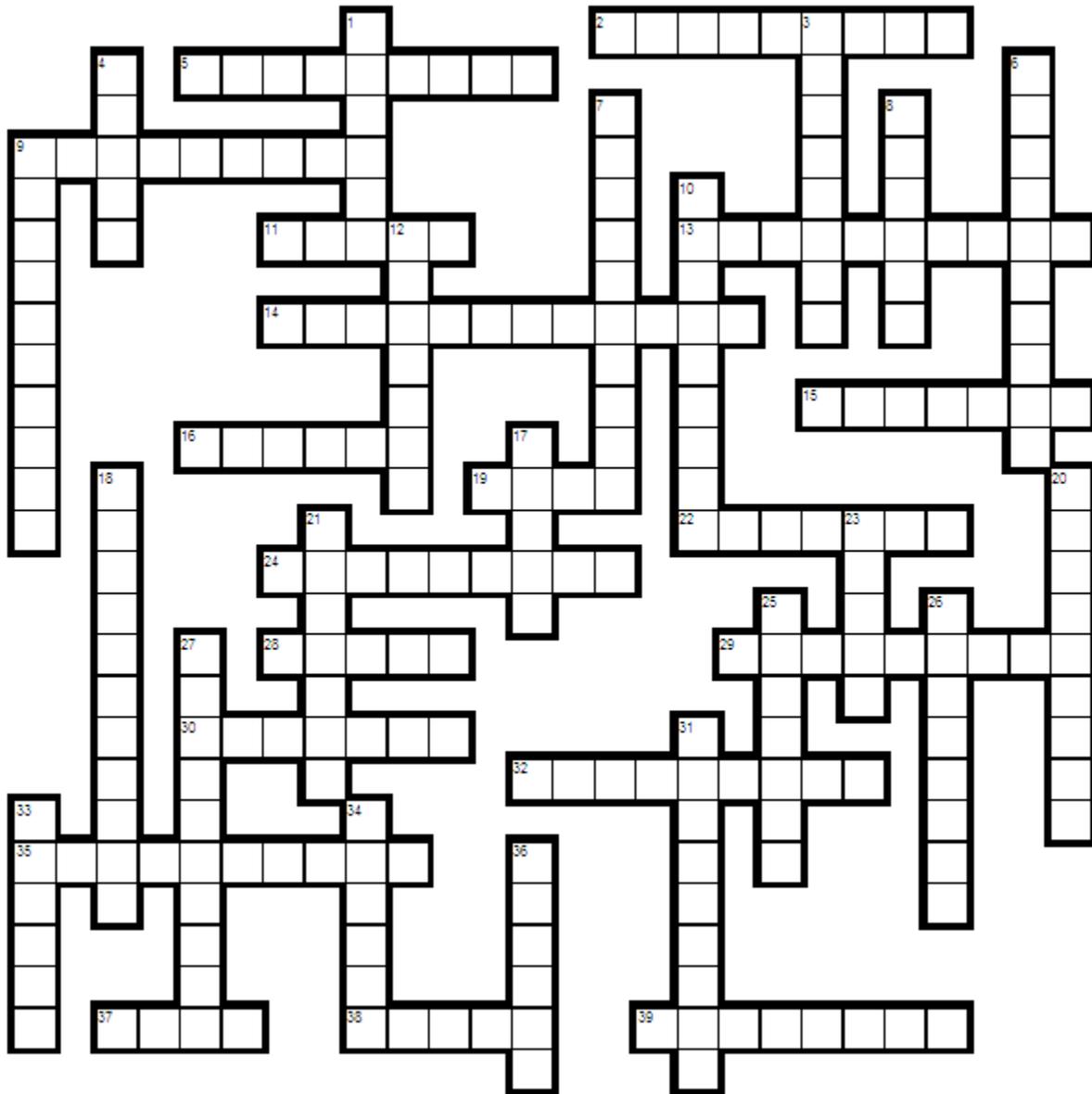
—*Roger Fry, 1866-1934. English art critic.*

You almost persuade me to become a Christian.

—*Herod Agrippa II (to the Apostle Paul), 27 - c. 100.*

m a r c h *WORDSNAEK*.

For answers, consult your trusty bone-globe. And perhaps this journal.



## ACROSS

2. World War II death camp.  
 5. Slow-growing yellow fruit.  
 9. Traps light.  
 11. Probable Deuteronomy author.  
 13. 1865 finish.  
 14. Declared in 1776.  
 15. Writer of "Messiah" text (NB "Christmas in March").  
 16. Burke wrote "reflections" on this country's 1789 revolution.  
 19. Samwise Gamgee's last word.  
 22. In which Odysseus tries to get home.  
 24. Said "I think, therefore I am."  
 28. "Stopping by Woods" poet.  
 29. 2010 Winter Olympics host.

30. Usurping son of David.

32. Nationality of Moses' wife (cf. Numbers).

35. Said "Eureka!"

37. What followed Mary to school.

38. March Houston event.

39. What dividend and divisor produce.

## DOWN

1. Wrote "The Lost Tools of Learning."  
 3. Where Lucy hid.  
 4. Beach of famous 1944 attack.  
 6. "Now is the winter of our \_\_\_\_\_."  
 7. Where to find Shere Khan and Baloo.  
 8. Green Knight challenger.  
 9. Orion red giant.

10. Famous 13th-century traveler.

12. Dry bones prophet.

17. 3-beat dance.

18. English abolitionist.

20. Exploding star.

21. Inadmissible out-of-court statement.

23. Shows ownership in company.

25. Per Nicene, what is "for the remission of sins."

26. Fifteenth President.

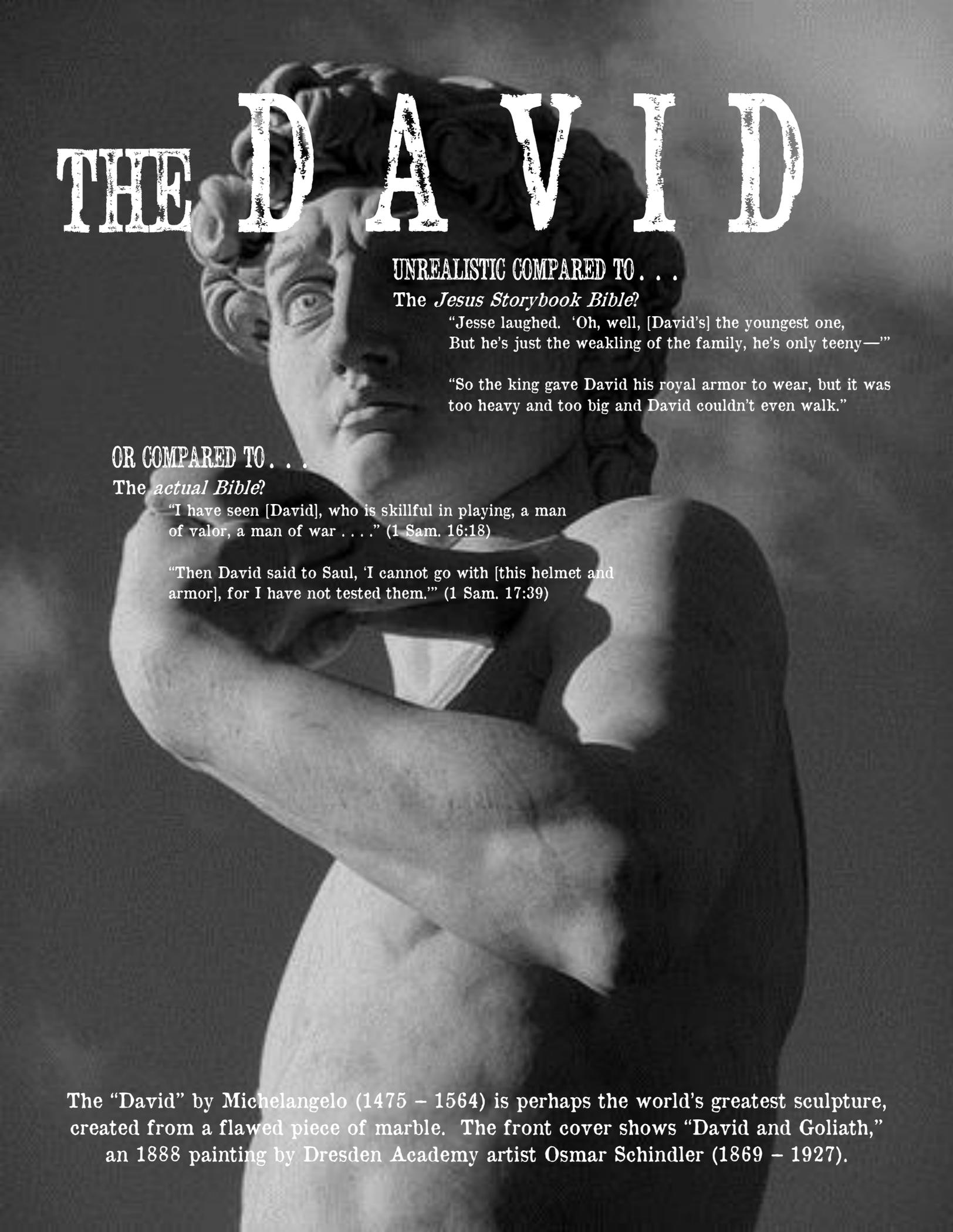
27. Subject of article "Four Yet Forgotten."

31. Also known as "K."

33. What Juliet told Romeo to "deny."

34. Achaean sage.

36. A mighty hunter before the Lord.



# THE DAVID

UNREALISTIC COMPARED TO . . .

*The Jesus Storybook Bible?*

“Jesse laughed. ‘Oh, well, [David’s] the youngest one, But he’s just the weakling of the family, he’s only teeny—”

“So the king gave David his royal armor to wear, but it was too heavy and too big and David couldn’t even walk.”

OR COMPARED TO . . .

*The actual Bible?*

“I have seen [David], who is skillful in playing, a man of valor, a man of war . . .” (1 Sam. 16:18)

“Then David said to Saul, ‘I cannot go with [this helmet and armor], for I have not tested them.’” (1 Sam. 17:39)

The “David” by Michelangelo (1475 – 1564) is perhaps the world’s greatest sculpture, created from a flawed piece of marble. The front cover shows “David and Goliath,” an 1888 painting by Dresden Academy artist Osmar Schindler (1869 – 1927).